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A NEW YEAR

He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear Teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted
And gave him a new one, all unspotted,
Then into his tired heart I smiled:
"Do better now, my Child!"

I went to the throne with trembling heart,
The year was done.
"Have you a New Year for me, dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted
And gave me a new one, all unspotted,
Then, into my tired heart he smiled:
"Do better now, my Child!"

—Selected.

WHEN THE NEW YEAR DAWNS

By Margaret E. Sangster

The most splendid thing about the New Year, perhaps, is its eternal newness. No matter how weary we may be—no matter how our faiths have fled, and our hopes have been broken and our plans have gone awry—this one fact is ever before us, to comfort and to bless. Nothing can take the rose and gold from the dawning New Year, nothing can tarnish its freshness, nothing can dim the gleaming promise of it!

I expect that the most interesting word in the whole of the world is the slim little word "new." A new dress. A new overcoat. A new car. A new house, a new electric dishwasher. A new profession, a new chance. A new baby. And a New Year. They are all thrilling, aren't they? Just put the gay small adjective in front of any noun at all, and see how that noun suddenly becomes bright and vivid and vigorous. See how it is all at once refurnished and dressed-up. It's as if life had lent it a sparkle, and a promise of fulfilment. It's as if a dream had dared, all at once, to come true!

When I was a child I used to pray for new things. For new pink hair-ribbons and new toys and new embroidered linen dresses. When I became older I continued to pray for new things—for new chances, and new opportunities, and new paths of ambition. A little wiser were my growing-up prayers than the prayers that I offered as a child. But they were still selfish prayers.

Now that the years are beginning to hurry, ever so slightly, I still pray for new things. But there is a difference. The new things for which I pray are not always utterly crowded with self. I pray for new strength and new courage—that I may meet each day with a smile upon my lips. I pray for a new power of words, that I may tell the glad secrets of my heart to my friends. I pray for a new ability to share, with others, the fragments of joy that have come my way. And yet—though the essence of my prayer has perhaps changed—the adjective that I use, most often of all, has not altered. New is the word that comes constantly from my kneeling heart!

Old things—tried friends of the spirit? Oh, I am not denying that they have their dear place in the life of every woman! I have held a wistful, faded blossom against my lips, and felt my heart very close to heaven. I have lived over all of youth's romance in the reading again of letters that are worn and tired from much handling. The chairs and tables with which my home is furnished, the old china and silver that brighten my tea table—they have their precious place in my scheme of living. I am conscious of their gentle, aged touch—they bind me

to the past generations. But, though old letters bring to me peace and comfort and memory, I hope that I will never cease to thrill when I hear the postman's whistle at my door. And though a faded flower is a posy without price, I know that I will always clasp my hands above my throbbing heart when I stand in a springtime garden, fragrant beneath the pale gold of the April sun!

Just a glimpse of something new and unused gives a certain freedom to the soul. For a moment one gets the sensation of altitude; of flying through wide, wind-swept places. And that's why the New Year always means so much. For—no matter what it may hold in the way of sorrow and disappointment and failure and regret—it always comes with the sweep



For the gifts that the year will bear,
Turn almost our dazzled eyes away
From a vision so fresh and fair!—Christian Herald.

THOUGHTS

Every day we are becoming more like our thoughts.

If they are mean and selfish, we cannot prevent ourselves from becoming so. If they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true, as the Scripture says, that "as a man thinketh in his heart, so is he."

One writer says: "Think about yourself; about what you want, what you like, what respect people ought to pay and then to you nothing will be pure. You will spoil everything you touch: you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

"On the other hand, loving thoughts will produce loving acts; and a generous, kindly way of regarding others in our minds will bring us to a generous, kindly treatment of them in daily life."—Sel.

CHRISTIAN MONITOR

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SECOND CHANCE

By Kate W. Hamilton

The short, stout figure in the faded shawl, shoulders stooped a little as if from hard work, and head bent forward, moved slowly toward the basement door of the large brick building with its many windows. In the questioning dark eyes and somewhat heavy features there was a trace of foreign birth, and the face looking out from the folds of the shawl eyed the high walls anxiously rather than expectantly. The woman had been told to come, and yet so many things seemed uncertain in these last few weeks.

At an upper window of the Edgemont School, a bright, girlish face suddenly clouded with surprise and a touch of something like resentment at sight of the figure on the walk below now entering the building by the basement door.

"They are sending her here! I don't call that very fair to our school." She spoke aloud, for the morning bell had not yet called the room to order.

"Who?" demanded a classmate near at hand.

"Oh, that foreign janitress, Hilda something-or-other, from the Hillwood district. She was accused of stealing money over there. They couldn't very well keep her after that, but her case was up before the Board and I heard she had been transferred. I saw her coming to our basement just now, so I suppose we drew her."

"And so she will be taking care of our halls and lobbies," said the classmate with a little laugh and a grimace of disgust. "Now we'll know what becomes of our gloves and our handkerchiefs, and I lose mine easily enough without any help!"

One or two other girls had joined those at the window by this time, and there were questions, wonderings, and disapprovals by the dozen before the assembly bell called them all to their places. All morning long the story seemed to spread, so that by noon everybody knew something about the new janitress. Margaret Dorham, who had recognized the newcomer, was the chief source of information, although, as she confessed, she knew little of the circumstances of the case which had been up before the School Board.

"But now that we all have heard something about it, we ought to protest against employing that kind of person in our building when she wasn't wanted in the

other school. As Edith says, we lose our belongings fast enough without help from outside. But nobody consulted us about the change, and I don't see what we can do about it."

"We might get up a petition against it," Ralph Kessler suggested. Ralph was the best speaker in the school when it came to a debate, and the Edgemont eighth grade was proud of him. His proposal found favor at once among his classmates.

"Why not? We ought to have something to say about it," said a friend of his.

"Would we have to sign our names to the petition?" questioned another voice a bit doubtfully.

"Sign it Edgemont Eighth," said Ralph with his air of knowing exactly how things should be done—an air that usually carried the others. "Of course, there's no use putting a string of names to it."

"Margaret Dorham was the first to see the woman. She ought to get up the petition and lay it on the teacher's desk this noon," suggested a girlish voice.

That was a natural sequence. Margaret not only had been the first to discover and report the invader, but Margaret also had a reputation for clear and rapid writing and for a good choice of words in whatever she wrote. She was the proper person to voice the protest. Thus it happened that at noon Margaret carried a little to write out the petition:

The pupils of the eighth grade wish to protest against the employment as assistant janitress of a person who has the reputation of being dishonest and of causing trouble elsewhere. If such a person has charge of the lobbies where wraps are kept, the pupils will refuse to leave articles there. This is a petition to have the appointment reconsidered.

Very respectfully,

Students of the Edgemont Eighth Grade

Reading it over, Margaret thought her handiwork sounded very businesslike, and with a satisfied glance at it; she laid the petition on the teacher's desk and hastily donned her wraps. Thus it happened that she was a trifle late arriving home from school for lunch that noon.

"Dorham luncheon is always short work," the children of the family gayly declared as an excuse for hurried comings and go-

ings. The fare itself was abundant, but the time for disposing of it was shortened because father wanted to be back at his office promptly and the children had to return to school. So as tardy Margaret slid into her place at the table there was only the usual slight commotion that always greeted the last arrival. Father had already donned his overcoat for departure and had paused in the hall to glance at two or three letters that for some reason had been delivered at the house instead of at his office at the steel mills. Several of them were speedily thrust into his pocket, but he frowned at the last letter and tossed it into the grate in the hall.

"Cowardly!" he commented as he picked up his hat to leave.

"What?" asked his wife.

"An anonymous letter. When a man isn't willing to stand behind his words he has no right to say them. This is some story about a young fellow who has just been hired in Brant's department. It's nothing that I should interfere with in any case, and I refuse to pass a thing like that any farther."

"Which fellow is it?" asked Rob curiously, but his father only laughed at the question he asked.

"Never mind, my boy," replied his father. "What you don't know you will never be tempted to tell." Then he added more seriously, "Even if the charge were true, I believe in the merciful rule of a second chance."

"That's dad for you!" grinned Rob, as the outer door closed behind Mr. Dorham.

Margaret did not know just why there should spring into her mind a sudden distaste for the neat paper that she had laid on the teacher's desk. It was scarcely an accusation, and it could not be called anonymous, although it bore no individual names.

"If all the world were as forgiving as father"—she began doubtfully.

"The world would be kinder than it is," mother concluded with cheerful loyalty to her husband.

There was no time for explanation or discussion. Margaret knew she was late, and she began to eat with the idea of finishing her meal in time to get back to school promptly. But she could not quite recover the feeling of satisfaction with which she had left the Edgemont building that noon. If there should be any time to reconsider, perhaps—But she was sure there would not be, and she was not sur-

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RUTH'S OTHER MOTHER-IN-LAW

By Ursula Miller

"The time of the flax gathering draweth nigh," so spake Banai of the city of Jericho.

The moon, the beautiful Diana, was low-hung in the deep blue heavens. Beautiful, wicked, old Jericho, with her ancient, vine-covered buildings, nestled safely and sweetly within her strong stone wall. A lovely, silver-green light from the moon was cast as an emerald's glow over the strongly guarded city.

"Cometh sunrise the flax must be gleaned and carried to the roof," Jericho Banai spake again, for the flax harvest was heavy upon his heart, that being one source of livelihood. Rahab, his daughter, his beautiful Rahab, made money occasionally by keeping the inn and feeding and giving rest to the wayfaring man at times. There rested a shadow of suspicion upon the lovely Rahab in this same business, thrown there by obvious neighbors, and this was a source of trouble to old Banai. His beautiful Rahab! His sons also, brought home more plunder than seemed possible to come by in an honest manner.

Moreover, the old man was troubled in heart by rumors of the mighty army of Israel. In his own day occurred the destruction of the mightiest army of earth, the great Pharaoh. Furthermore, the shadow of Israel's God the great Jehovah who had promised to spare that wicked Sodom for righteous ten's sake was about him. Almost old Banai longed for Jehovah. And was it true, perhaps, as some said that the great Jericho—

The gods of Jericho were not thus compassionate. They were greedy and cruel. Why only seven sunrises ago the most beautiful maidens were demanded in sacrifice. Next Rahab would also be sacrificed.

A tear drop trickled through lonely old Banai's wrinkled hand. The report of evil which hung over Rahab was as hard to bear as to part with her to the insatiate gods.

* * * * *

"Ceres verily has blest us this flax harvest, and the flax layeth upon the roof to dry," said Rahab two days later to her father. "It is a goodly crop."

There entered at this point, two weary and travel-stained men, seeking rest and shelter and perhaps a little food.

"Whence came ye?" asked old Banai.

"We are come from a far country and being wearied seek shelter and a morsel of food, and water to drink," answered one of the men named Salmon; a princely young man.

"Come ye peaceably?" again insisted Banai. His sons had not yet come in for the night; only he and the beautiful Rahab and her mother were there.

The men drank long and thirstily of the water which was set before them. It was plain that they had had a long and perilous journey. Also, they were silent for the most part. To the old man's ques-

tionings they gave but the briefest replies. But old Banai loved to talk, as is the case with age: Of his city Jericho; of his sons, his daughter Rahab and her beauty which the strangers had already noted, also, of Jehovah, the God of the great Hebrew nation, which visited Abraham, and later destroyed the great Pharaoh.

The weary travelers had dined and had gone to the bed-chamber for the night: the plundering sons of Banai were not yet returned. Rahab and her father sat alone.

"Another guest?" queried Banai, as a man approached somewhat stealthily, in the shadow of a tree, but not openly, and boldly.

"I seek spies of the Hebrews who have entered our city to spy out our land and our city," said the stranger.

"In whose name come ye," asked Banai.

"In the King's name come I." There entered men from the south whose business it is to spy out our land."

Rahab, most beautiful damsel of Jericho, at this moment brought wine to the ill-tempered guest: a goblet of sparkling wine in one hand and a pitcher containing more of the same in the other hand.

The bewitching beauty of her lovely eyes, the jeweled band wound about her dark hair, the low-hung, pale gold moon, the sparkling glass in her hand made immediate appeal to the man.

"Thou art beautiful as Diana herself," said the stranger and took the glass.

Rahab set a small table between the men, putting thereon the glasses and pitcher. She entered the house as though for a moment only. Quickly she went where lodged her strangers and awakened the men. "Follow me quickly and hide for your lives: the king has discovered you and is already at the door in search," she said.

Very quickly and silently she led the men, the princely Salmon and his companion to the roof where the flax was drying.

Lifting up some of the flax, she bade the men hide while she deftly covered them. None could tell unless he raked up all the flax, that Hebrew spies lay beneath.

With utmost speed she returned to the king's officer.

"Beautiful one, thy wine sparkles not half so much as do thy beauteous eyes," he said to her.

"Nay, but thy delight is to jest with many lovely maidens," Rahab made answer.

"But do thou now bring forth the men which are in thine house. The men of Jericho be more valiant and more pleasing to thee than these children of Israel."

"There came some men here but I wist not whence they were," answered Rahab.

"They be come to spy out the land. Think not that thou shalt escape; they spare neither man, woman, or child."

"I tell thee, I know not whence they came, or whither they went. When it was dark the men went. Already it was the time of the shutting of the gates."

"Thou shalt not escape, beautiful one, if thou tellest lies about this matter. About the time the king's business is settled I shall return to thee, and thou shalt be my wife. Not so, Banai?" What dowery canst give with the maid?"

"Mayhap ye shall yet overtake the men if thou pursue after them quickly," said Rahab earnestly to the man starting up and showing him the way to take.

Hastily, when the king's messenger was safely pursuing the spies, as he supposed, Rahab returned to the roof ere Salmon and his companion had settled themselves to sleep.

"Escape quickly for your lives," she spake to Salmon. "Even now they are pursuing thee to the Jordan. Get thee to the mountains, hide there three days and go on your ways. They seek to kill thee. But remember me when thou art come into thy possession. Deal kindly with my people and show us kindness. We have heard of Jehovah who is God of gods. And we know in truth that thy people are His favored people, and that He dwells among you. Haste thee, therefore, get thee to the mountains and at the set time, return."

And the men answered, "Our life for yours if thou tell not this, our business."

Then with great speed she let them down the wall with a scarlet cord, for her house was on the wall.

"Hang this scarlet thread in thy window, and when we come thou and thy house shalt be saved," said Salmon as they hastened away. Rahab watched until night hid them from her sight.

"Salmon, what a prince," she said softly.

The night was very beautiful and enchanting; Rahab did not at once enter the house. She looked about her startled. It seemed she was on holy ground. She felt a holy Presence. Then, a voice—

"Rahab?"

"Here am I, Lord."

"Rahab, thou shalt have a house in Israel, and be mother to a Glorious One. Verily, though thou knowest not yet, millions shalt be saved, as thou shalt be by the Glorious One."

"Here am I, my Lord; as Thou sayest so be it." Rahab bowed herself to earth and could not look up. The blessing of Presence rested upon her, and she felt both safety and fear.

"Thy name shall rest upon a scroll, one among four women, where even Sarah, that great princess is not entered," the Angel continued.

Rahab, bowed to earth with humility, spoke softly, "My Lord Jehovah, do unto thine handmaid as seemeth Thee good."

* * * * *

The light gleamed softly on Bethlehem hills: Boaz was a full-grown man, a prince like Salmon, his father, and the husband of Ruth the Moabitess. But Rahab his mother, beautiful as of old kept in her

heart the memory that Boaz was a gift from Jehovah, to her. Her man-child. In the line of the Messiah, surely!

"It seemest I had a Holy Visitant last night," Ruth, the Moabitess, and beautiful wife of Boaz, spoke softly to Rahab, mother of Boaz and her own mother-in-law. "He telleth me that I shall be mother as Tamar was, to a Glorious One. 'Also, He telleth me about four names which shall be upon a scroll: A marvelous thing: Tamar, Thyself, myself, and one

other, a Virgin who shall give to the world the Messiah."

Dimly the pale gold moon looked down on Ruth the bride of Boaz, and Rahab, her other mother-in-law. Bewilderingly dim was the light cast on the hills of Judea.

Ruth and Rahab talked in low and tender tones. They spoke of Jehovah and His goodness. And of the promised Messiah: Dimly through the centuries they saw His STAR.

Hesston, Kansas.

COMPANIONSHIPS

By John F. Bressler

Evil companionships corrupt good morals. Bible

A man is known by the company he keeps. Proverb

I am a part of all whom I have met. Proverb

Man is gregarious. Only in rare cases do you find persons who prefer to be alone. This desire for association may be for purposes of protection and mutual helpfulness, but more often is for purposes of intercommunication. Man wants to express himself and, given no fellow-being to whom he may speak, will adopt some animal as a companion and speak to it as he would to a friend.

The most faithful of these is the noble dog. And not without reason did a cynic say "The more I see of men, the better I like my dog." Through prosperity or adversity, in plenty or want, in city or country, the faithful dog will leave all of his own kind and follow his master. And when all of mankind have forsaken his lord he will continue faithful. Yea, when his master passes away and loving hands bury him, when all have left the grave and turn to their own affairs, the dog with paws outspread keeps lonely vigil over his master.

Lacking even these friends, the lonely shepherd of the west will pile up stones and talk to them as he would to his fellows. The desire for communication is almost universal, and must find expression.

But there are times when man should be alone. Great thoughts are born in silences. While going with the crowd you think the thoughts of the crowd, and you will look upon life from the level of vision of the crowd. But when you are alone, your perspective is different, and you can see the needs of your fellowman. Then coming forth like a John the Baptist, you can communicate to your fellowman the great thoughts which came to you while alone with yourself and God. There is so much evil in the world, and in the crowd that what one lacks in vain imaginations the other will supply; so it is necessary that often the men of God get apart to commune with God and their own hearts so that they can go again and call with trumpet voice to the multitudes to repent.

But although there is a solidarity in the race of man that makes them all kin and though the general trend of thought and conduct of the mass is one of unity, either upward and forward or backward

and downward as it may be influenced by the great noble or by the low and the vicious, yet there is a natural division of mankind into two classes,—those whose vision and aspirations are noble, and those whose are base. The first seeks companionship among those of similar inclinations, for "Birds of a feather flock together," and all of that class look to the man of heavenly vision to be their monitor; and monitor and all sit together at the feet of the great Teacher as did Mary of old. Like a well-behaved school each pupil in quiet studiousness does his best to meet the standards that spell success and the approval of the Master.

Good morals make good manners, and whether you read the first of our proverbs as it is in the Authorized or as it is in the Revised Versions of our Bible the answer is the same, i. e. Good companionships—good morals, good manners; evil companionships—evil communications, evil morals, bad manners. From this first class come the men and women who are the hope and mainstay and pride and glory of the race. While they live they consciously or unconsciously appeal to all they meet to excel and to be 'Israelites indeed in whom is no guile'; and dying they leave a heritage of blessing unto thousands of generations yet to come. Surely good health, good manners, good morals, and goodness in general are as catching as disease, coarseness in conduct, viciousness in morals, and badness of every kind.

To the second class belong those who, in varying degrees have a delight in evil. Lacking in vision; or, like swine, unable to look upward, they speedily gravitate to the level of their kind. Without a desire for purity and goodness and delighting in the sensual they drag each other down to still lower levels, and according to their baseness they may finally reach the lowest strata of society. Between the noblest and the basest there is a great gulf fixed which can only be crossed on the bridge of Faith in Jesus Christ. But before a person can hope to rise unto nobler manhood he must forsake the companionship of the base. No drunkard

can leave his drink while he associates with the drunkards, nor can the cleansed retain his purity unless he removes himself from the sources of defilement. As the whitest cloth becomes black when used in the handling of pitch, so the purest of your sons and daughters will become as vile as the vile if they form companionships with them.

The impure can only be purified by the precious blood of Christ; and once cleansed can only retain that purity by forsaking the companionship of the unclean.

But no matter what you are, you are judged by the company you keep. This is not unjust nor unfair. The experience of the ages has taught us that a lover of good is not found in the companionship of the ungodly; that only those of mutual likes and dislikes gravitate into the same society. And if you are not as bad as your friend, and may never become as he is, yet it will not be long until you will no longer be what you are now; for, consciously or unconsciously, you absorb the atmosphere that surrounds you. That which you see, hear, and meet becomes a part of you and there is no escape. The dog that runs with wolves will soon howl as they do; the finest Collie that runs with a mongrel will become a sheep-killer with him; the canary that hears no music but the chirping of the sparrow will soon lose its beautiful song and chirp; and the saint who chooses friends that breathe unbelief can not retain his simple faith.

And beware of your companions in the world of books. I have met human wrecks who boasted that they have read many books that are generally disapproved without injury to themselves. If the books didn't injure them something did. And the books contributed their share.

Imitate not the ungodly in speech, in dress, or in manners. But follow the example of those saints whose lives are a constant rebuke to a pleasure-loving and sin-indulging age. He that followeth wise men shall be wise, but a companion of fools shall be destroyed.

Lancaster, Pa.

WHY THE CHURCH IS WEAK TODAY

To the economist the answer is very clear. The church today offers no motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without any other having been given in its place. It looks as though the hard-working preachers have temporarily forgotten their first lesson in economics and, as is shown by the growth statistics of all prominent denominations except two, are urging that man should do right "because it is right," a doctrine which never has secured and never will hold a following. Churches need neither buildings nor gifts in order to be powers in the community. They need a message, and this message will be based upon the old and ever powerful fundamental economic theory of reward and punishment.—Roger Babson.

CHRISTIAN MONITOR PULPIT

CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS

1 Timothy 1:15

By David H. Mosemann

We are grateful to the Lord and our Brother for the following sermon. We have always appreciated the ministry of Brother Mosemann, always feeling when we listened to his messages, that he sought to exalt Christ, and preach His GOSPEL. Editor.

A Christian visited a boy who was sick. Desiring to lead him to consider the most important matter in life, he lead the conversation to the question, "What did Jesus come into the world for?"

"To save people, sir."
"What kind of people?"
"Good people, sir."
"Well, are you good?"

No, he could not say he was good; something told him he was **not** good. Who that knows himself can say, "I am good." Not one, but rather, "I am all unrighteous, false and full of sin I am."

To the question then, "Are you good?" he could only answer tearfully and brokenly, "No, I am not good."

"Well, now take your Testament and turn to I Tim. 1:15." The place was soon found and he read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save SINNERS." To save sinners. That's just what he was—a sinner, but Jesus Christ came into the world to **save** sinners. He was not glad he was a sinner, but it was a precious word that Christ came into the world to save sinners. He accepted Him by faith and found Him a precious and all sufficient Savior.

A lost world needed a Savior. There was none righteous, all were guilty and lost. None could cleanse himself from one sin. "No," says the prophet, "though thou wash thee with nitre and take much soap, yet thine iniquity is marked." Even God looked and found none to help among men. There are many very great, very mighty, and very wise angels, but none of them could be employed as Redeemer and Savior of the world. But that which is impossible with men and angels is possible with God. It was all arranged before the foundation of the world, and His coming, and the manner of His coming was foretold hundreds of years before the appointed time. He presents

Himself and a voice is heard, "Lo, I come to do thy will, O God." So here He comes out of the ivory palaces, and God sends forth His own Son.

In the sixth chapter of John Jesus says, "I came down from heaven." He did not come down as Elijah went up, in a whirlwind accompanied by chariots and horses of fire. Nor as He came to Joshua as a conquering warrior with drawn sword, nor as to Jacob, a mighty wrestler. How mysterious and marvelous was His coming. A virgin shall bring forth a son and He is **God with us**. The glorious Son of God by whom the worlds were made and by whom all things were created that are in heaven and in earth, and who is declared in Scripture to be the mighty God, and the true God, and God over all, took not on Him the nature of angels but condescended to take upon Himself the seed of Abraham, because it behoved Him in all things to be made like unto His brethren.

Oh Thou who art the fairest among ten thousand and altogether lovely, of whom we sing,

"No mortal can with Thee compare
Among the sons of men
Fairer art Thou than all the fair
That fill the heavenly train."

Shall not the great men of the earth vie with each other to do Thee honor when thou comest into the world? Shall not the most costly palace swing its doors wide open and bid thee welcome to its best comforts, its choicest gifts and most devoted and unwearied service? Will not kings fall down and worship Thee, for Thou art Lord of all? **Alas No!** It is written that the **world** knew Him not. None of the princes of this world knew, Him and His own received Him not. Pious men, divinely taught, came from a far country to worship Him and bring Him gifts. And their faith and devotion is no less when they find Him not in a palace, but in a manger. Their physical eye saw before them a helpless Babe on its mother's breast, but with the eye of faith they saw Him the Anointed One of God.

There were some who according to prophecy were looking for Him and who rejoiced at His coming. The angel of the Lord descending from heaven with a multitude of the heavenly hosts made known the birth of Him whom they called Savior, and Christ the Lord. They rejoiced and praised God with a loud voice. But when the tidings were brought to Herod the king, of the One born king of the Jews, he was **troubled** and all Jerusalem was troubled with him.

The angel called the announcement good tidings of great joy offered to **all people**, but it was trouble to many. Even so now when the claims of Christ are presented and His saving grace proclaimed, some are not willing to let go of the world, and give up the pleasures of sin. And they are **troubled**.

He came into the world to save sinners. Remaining in obscurity for thirty years, He moved among men, known only as a man, yet absolutely perfect in His every act, word and thought. What mingled emotions of love, pity, and sorrow moved in His bosom as He looked upon the sinfulness and misery caused by

A SUNDAY MORNING PRAYER FOR THE NEW YEAR

Father, we are here that we may see Thee as the pure in heart see Thee, that we may hear Thee as Thine own children hear Thee, that we may live in the abundant life of infinite eternal beings. And we ask it for all whom we love,—how widely they are scattered! They are tossed on the sea in ships; they pray to Thee on the distant prairies, or in the valleys of the southern lands; they are far from us in the cathedrals of the Old World. But we come together now, on this Sunday morning. We seek Thee and we find Thee, and we are all together in our Father's arms.

O Father, bind us together by this infinite touch of love which brings comfort and gives mutual strength; yes, and in Thine own good time restore us face to face and hand to hand, that we may greet each other and by each other be greeted, and may tell each other how kind the Lord has been to us.

Father, we pray to Thee for those who think they are alone; for strangers in this city, for those who have come here for a Sunday home. Show them how we are all bound together in the unity of Thy holy spirit, which is the bond of peace.

Bind together all nations of the world, that the sword may everywhere be sheathed and men need study war no more. Teach all Thy children what Thy rule and empire is,—the present empire of a present God,—justice, truth, honor, and love, everywhere and always; that all men may live together as brethren indeed, and this world become a part of the kingdom of Thy heaven. So we pray for our country, so we ask Thee to be with her when she thanks Thee for this matchless prosperity, food for the hungry, water for the thirsty, life for the dead, and freedom for all.

O God, make this that happy nation whose God is the Lord.

—Edward Everett Hale.

the fall. But He only entered upon His ministry at the priest age of thirty years. Satan came to tempt Him. But Jesus met Him and defeated Him with the weapons, "It is written," Anointed with the power of the Spirit He heals the sick, makes whole the infirm, cleanses the leper, and casts out devils. Never man spake like He; the wind and the sea obey Him, and at His word the storm was calmed. How wondrous His life, how mighty in word and deed.

Still there remains one thing for Him to do to be an effectual Savior—the sin question must be settled. But blessed be

His name! He came for this very purpose. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "The Son of man is come to give his life a ransom for many." "For the joy that was set before him he endured the cross, despising the shame." "The redeemed of the Lord shall say: Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation."

"Now to the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen."

Lancaster, Penna.

period of communistic living covering a little over one hundred years.

Attracted by the improved homes left by the Rappites, more Mennonite families came and settled in Harmony and the surrounding territory. They became organized into what was then considered, in the frontier sections, a fairly strong church, and in 1825 they erected a stone building on the edge of the town for a place to worship. The pulpit which was in the center of the room, was nearly surrounded by rising tiers of seats without backs. Apparently very few of the young folks attended services.

Some of the family names of the former worshipers which we are able to give are Zeigler, Stauffer, Moyer, Boyer, Wise, Rice, Kulp and Tinsman. John Boyer who came from Bucks county, Pennsylvania, was their first minister. Our incomplete ministerial list contains the additional names of Abraham Tinsman, Jacob Kulp, Joseph Zeigler and Henry B. Moyer. The last one named, although a minister for more than forty years, never undertook to conduct church services, but was always willing to give a few words of admonition whenever the occasion demanded it.

Preacher Zeigler's death therefore ended all public services in which the Mennonite doctrine was proclaimed. About the year 1920, when preacher Moyer, the surviving member who was then past 90, passed away also, the last leaf dropped, the church was then bereft of its entire membership; and, in all probability there isn't at present any Mennonite living in Butler county.

The Harmony church did not have an aggressive evangelistic spirit and gained very few converts. But by their integrity the members had merited the respect of the people of the community, which the present generation manifested by meeting at the old church one day in 1925 to celebrate its centennial and eulogize the departed members who had formerly gone in and out of its doors.

The old stone centenarian is now silent. But, having our imagination tuned to the emotions that should stir us when we look at it, we felt that we could almost hear it ask the haunting question, "Why hast thou forsaken me!"

Elkhart, Indiana.

ASHAMED TO DIE!

Dr. Stuart Holden, of London, tells a striking story of a young man who was dying, and whom he had the joy of leading to the Savior. He had lived, not viciously, not riotously, but just carelessly, for the things of the world. Knowing that he had but a day or two to live, Dr. Holden said to him, "My friend, you are quite certain that Christ has saved you?" He never forgot the answer the dying young man gave him: "Oh, yes," he said, "my soul is saved, but my life is lost. I am not afraid to die, but I confess I am ashamed to die!"

THE STORY OF A LOST PULPIT

By J. B. Moyer

In another State we saw just such a "Lost Pulpit." Our heart broke at the sight; tumbledown benches, pulpit dust covered, cob webs and the plaster mostly broken down, a sorry sight indeed. Then in the adjoining cemetery we noticed the names. Nearly all such names as are among our number to-day. Some names ended, as far as the Mennonite Church is concerned. We took a photo, but could not print the same. Looked too sorry. Mayhap some reader is connected with a Church, that through lack of consecration, through lukewarmness, through lack of evangelism, through church quarrels is fast going the same route. Trust these articles may help. Editor.

INTRODUCTORY

The historical committee of the Mennonite church, finding it hard to get the history of a certain extinct church in the western part of Pennsylvania, appealed to the writer of this story, because this church happened to be the one into which he had been carried on different occasions when he was an infant in his mother's arms.

When I was about two years old my parents moved from this place to Medina County, Ohio, and, some years later, to Indiana; after which, while visiting relatives at the place, I had one more opportunity to attend services at the sacred shrine, before its doors were closed. On that occasion I took notice of a few factors, more of a negative than a positive nature, that, no doubt, helped to bring about the final extinction.

In preparing this article for the Christian Monitor I aimed to amplify somewhat the epitomized account given to the committee. I feel that the facts embodied in the story contain a lesson whose value is proportional to the amount of reaction that might follow our thinking them over. I feel, too, that they give a warning to every church that hasn't enough evangelistic spirit in it to keep it glowing and growing.

THE HARMONY CHURCH

In 1815 a company of Mennonites that had come from the eastern part of Pennsylvania and settled in Butler county in the western part of the state, about thirty miles northwest from Pittsburgh, bought a large tract of land from a communistic colony called the Rappites.

These communists, with George Rapp as their leader, came from Germany in 1803 and settled on an estate of five thousand acres of unimproved land, built mills and factories and odd-looking red brick buildings for residences, and started a town to which they gave the significant name,

"Harmonie." They had everything in common and all worked under the direction of George Rapp who was their monitor.

Lacking transportation facilities at this place, the Rappites, after a period of about twelve years, sold all their possessions at a great sacrifice to Abraham Zeig-

ANOTHER YEAR

Often those who cannot write poetry find in the language of the poet the words that express their own sentiments. Standing at the open door of a new year, the words of Frances Ridley Havergal express sentiments that we trust represent the feelings of many of our readers.

*"Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of Thy face,
Another year of progress, another year of praise,
Another year of proving Thy presence 'all the days,'
Another year of service, of witness for Thy love,
Another year of training for holier work above.
Another year is dawning; dear Master, let it be
On earth, or else in heaven, another year for Thee!"*

ler who acted as the financial agent of the Mennonites of Butler county. Then they moved to the southwestern part of Indiana, secured nearly thirty thousand acres of land, and on the banks of the navigable Wabash river, near its mouth, they started another town which they called "New Harmony." Afterwards they moved back to the western part of Pennsylvania and built another town, which they called "Economy." Here these "social architects" finally disbanded, after a



EDITORIALS



A NEW YEAR RESOLUTION

1929 may be the last year for many of us. Some of us may never have the opportunity to write thus. Many New Year resolutions are hardly worth the making, for they do not touch the core of a man's being.

We take it for granted that you are a Christian. We take it for granted that you are daily longing, "more and more into His likeness to grow."

We want to urge you to lose something. The most important thing that you have in your possession. We want you to lose your life, for the sake of Christ and the Gospel. Then according to His sovereign Word, you will keep it. We want to take another thing for granted, that is, that you have handed your life to the Lord. It would pay you to know, when you made this decision, and where. However, if you know it happened, let this suffice. Now for the resolution.

Regardless of the fact that your life may end before 1929, we want you to make this resolution, **that you are going to prepare, and get your life ready for service, expecting that God will use you, in His own great way.** Let that be in any obscure corner or task. We do not want you to be a job-hunter. We do not want you to want to climb to the top rung of the ladder. Let smaller men do that thankless job.

The Apostle Paul was not used in his greatest tasks at once. Fourteen years elapsed before he was greatly used at Antioch, and still later in his three missionary tours. Moses did not at once lead Israel into Canaan. There was a period of preparation. Even the disciples had three years of the best tutorage in the world, under the best Teacher.

One of the most tragic conditions in the world are the millions who never get ready to render any service for God. God does not expect to use every man upon the Mission Field, or in the Ministry. But knowledge, wisdom, truth, and spiritual instruction is needed by all regardless of the place they shall fill later.

Abraham Lincoln once said, what has become a classic utterance, "I will get ready now, my chance will come." Opportunities hourly come to millions, but many are not ready.

One of the most successful men in the world once said, "Men give me credit for genius: all the genius I have lies in just this: When I have a subject at hand I study it profoundly. Day and night it is before me. I explore it in all its bearings, my mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought." This same young man studied from sundown till midnight, while other boys fished, played and waited for "something to turn up."

Youth is your Golden Age for Preparation. Spare time is too valuable a commodity to kill. Life comes to us in seconds, so that we may know its value. Life is fleeting. Every sunset should hasten us on to the task. Our Lord tells a story of rebuke to idlers in life, "why stand ye here idle all the day." "There is no work, wisdom or device in the grave."

The Lord will never require from us the use of talents, that He does not give. But He does require from our hands the development of the talents that He entrusts. May God help us to save the napkins, and the hunting of a place in the ground to hide them. May He give us the power to develop what He gave, and according to His Son, He will add to the sum, as we prove faithful in our task. **MAKE THE NEW YEAR RESOLUTION UPON YOUR KNEES, TO GET READY FOR SERVICE. AND TO GIVE GOD ALL THERE IS TO YOUR UNPROFITABLE LIFE. LOSE IT TO KEEP IT.**

"MEN WHO ARRIVE—"

The expression of "men who arrive—" is constantly upon the tongue of somebody, but just as to what they mean is not possible to put into clear language, thus the shorter way of saying much.

By speaking of some one as a "man who has arrived—" they usually mean by this a useful and otherwise capable man. A successful man. This according to the standards of the Bible and the ideals of the world does not always mean the same thing. From the human standpoint, from the standpoint of time, some men have arrived, who from the standpoint of eternity, and the scales of the Eternal have missed the mark.

In this editorial we are concerned about only one principle that must be observed before a man can "arrive." It is the condition of being able to hold on, plunge forward, have a broad back, while many are doing their level best to hinder in the path of progress. Often the world heaps contempt upon its best apostles of progress. Often it heaps its contempt upon its best friends. The world has been deceived so often by self-seekers that it puts them all into a heated furnace. Sometimes the world has not shown its appreciation till the dust of its victim has returned to mother earth, and then cold marble has been used to express its belated thanks and appreciation.

Our Lord received His cross. Jeremiah his stones. Paul his cold steel. Peter his cross. John his banishment. Polycarp his fagots. Thousands, other modes of torture. Others, a living death in a furnace heated seven fold by the tongue of thoughtless gossipers. All must pay, the fares are collected hourly.

Men who arrive must prove their purpose, their sin-

cerity, their worth to others, their unselfishness, their devotion to the cause by accepting all that comes in patience, following this advice literally. "In your patience possess ye your souls." Time is a wonderful rectifier, and eternity will not fail to reward any worth while soul, "that arrived."

OPPOSITION OFTEN THE BEST ADVERTISEMENT

When the Apostle Paul was thrust into jail by those opposed to Christ and the Gospel, he gave us an insight into a principle that seems quite modern, and yet is as old as man. He said, "just so Christ is preached." By this statement he referred to those who opposed him, but in their opposition kept alive the Gospel, and kept men thinking and talking about Christ.

The Christian Church, ministers and faithful Christians should not court opposition, but they should not cowardly flee from the same. Often the Holy Spirit uses such opposition to the furtherance of the cause. When tongues are wagging, there is usually somebody listening.

In my task as an Evangelist I believe that in the places where we encountered the worst opposition, and heard the most tongues wagging, there were some of the most signal successes. Where everybody passively listened to what was said, kept going in their old round of sin and former ruts, often the least was accomplished.

But a decade ago, a poet, some of whose writings were shady, provoked some opposition. At this time he could barely keep the wolf from the door. He found out that the stiffer the opposition became, the more his writings were in demand, so he began anonymously to assail his own writings, attacking them with great vigor. This boosted his sales to the extent that his writings became popular, and the man became widely known, his faults were overlooked, and the man died a comparative wealthy man. This man would have gone into oblivion had his enemies kept quiet.

Just now the Four A. Society of New York is bidding for opposition, that is the American Association for the Advancement of Atheism. Lately, their President was arrested. He at once announced a hunger strike in jail, refused to pay his fine, expecting that this would start tongues wagging. Wisely the Newspapers of America said very little, and he was fooled at his own game.

The same principle holds true in our preaching as ministers of the Gospel. We ought to warn men, but we need to take care lest men understand heresy better than they do the truth. It may be possible that unwise opposition will bring to the fore-front, and into the limelight, what otherwise would die itself.

It may be noted that in the days of our Lord there were untold false philosophies, many false cults of religion, and many giant evils, but our Lord faithfully taught His doctrines to those Galilean fishermen, and their associates. In this way He gave these false philosophies, false systems of religion, and giant evils a fatal blow. A blow from which, had His people faithfully adhered to His method, they would never have recovered. But when His own followers began to speculate, philoso-

phize, etc., instead of preaching the Gospel they sapped themselves and the Christian Church of the Gospel's intrinsic power.

The Apostle Paul learned this lesson with a great deal of bitterness. He went to Athens, talked with the philosophers about some of their own writers, quoted some of them, but accomplished very little, and never firmly established a church there. When he went to Corinth, he said, and that emphatically, "I determined to know nothing among you, save Jesus Christ and him crucified." There he established a church.

The faithful and complete preaching of the Gospel is the fulcrum that can move the world. Nothing else will, and when men start to oppose this Gospel, wag their tongues, they inevitably start something that lights the fire. Passive hearing of the Gospel is the deadliest force that Satan can muster against the Church. Let us not court opposition, but let us never fear the same. May the courage that God only can give, sustain us, till our workday comes to its close.

RASH ACTS THAT SHOOT THE FUTURE FULL OF HOLES

Many an individual has shot his future full of holes, tossed a glorious to-morrow to the winds, sunk into the dust of time an otherwise noble career. This often in a moment of time.

When Aaron Burr shot Alexander Hamilton in the early morning of July 11th, 1804, in a duel of his own challenging, he remained alive after the first shot rang out, but as far as his countrymen were concerned, he was more than dead. The man who died may not have been a better man, but his death awakened to public consciousness all the good which he had accomplished for his country. While the pitiless shot into the heart of Alexander Hamilton made men forget the good in Burr, and thoughtful of all the ill. At this time Burr was but a step from the White House.

Many a man on the threshold of success, by one rash act, by a lack of control of the passion of his heart, makes his name a stigma for all time to come.

Judas in the sale of his Lord, for the paltry sum of thirty pieces of silver. Haman in his envy and pride, erecting a gallows for Mordecai, upon which he and his sons ultimately died. Napoleon through his biting thirst for conquest, when he defied both God and man in his foolhardy military campaign into Russia. Turkey through her age long hatred of the Armenian nation. These instances might be multiplied by the hundreds, verily by the thousands. They are writ thickly upon the pages of history. However these rash acts are usually but the climax of a course that sooner or later will unleash the lion, which tears them to shreds.

Not only youth, but men in the prime of their life, betimes in old age have marred an otherwise noble career in a fit of passion. Mayhap a thoughtless blunder that sent their lives into oblivion and shame. Some have escaped this shame, but the Word of God emphatically states, that many such "shall rise to shame and everlasting contempt."

CHRISTIAN LIFE

NEW YEAR MEDITATIONS UPON IMPROVEMENTS POSSIBLE IN THE CHURCH DURING 1929

By One Bishop in Each Conference

Undoubtedly there will be some articles which were requested that will not reach us in time before we go to press. Mayhap several will feel their inability to write. However, we are thankful for the response of the writers. If your Conference is not represented in this list the fault does not lie with the Editors.—Editor.

SOME IMPROVEMENTS THE CHURCH SHOULD MAKE IN YEAR 1929

A. O. Hiestand

First, Stronger Faith. We shall then realize more keenly the great love of God to a lost world, and the power of salvation through Jesus, His dear Son, our Lord. Then we will talk more about it to one another, and to those outside. We shall know, that we are saved, by His Spirit; and a stronger faith will bring out of us more true expressions of it in our conversation. Stronger faith will also produce in our life more fruit of the Spirit and real works that show forth that we enjoy salvation which speaks louder than words.

Second, Better Loyalty. We should know that the church is the body of Christ. That is, men and women who are called out of the world to serve Jesus Christ, and will gladly do all in their power to be real lights in the world. Not only a lamp post. Also recognize the ministry of the Church as the servants of Christ, and to remember, obey and salute them. Heb. 13.

Third, More Praying. We shall know that prayer is talking with God in Jesus' name. Prayer is the avenue by which we are in touch with God. It puts us in the light to see ourselves as God sees, and knows us. Let us pray more earnestly, without doubt, that God will lead and guide the church into more and better service to Him, which is His will.

Fourth, More Giving. We should know that giving is a command. We shall give according to what we have, and as God has prospered us. God loves a cheerful giver. Great blessings are promised for giving, in this life and in the life to come. May the needs of the Church be better met in the next year than ever before in the work at home and abroad. Let us not rob God. It will never pay. Giving to the Lord is never lost. It is a good investment with good interest.

Fifth, More Humility. We know Jesus was very humble; He made Himself of no reputation, and took upon Him the

form of a servant. Humility esteems others better than themselves. More humility makes less strife, less fault-finding, less criticizing, and condemning; and in the same place produces, more real joy, love for God and man, the consecrated life, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Doylestown, Pa.

SEVEN STEPS LEADING TO AN IDEAL CHRISTIAN LIFE

By J. S. Shoemaker

Every true Christian is desirous to take only such steps as will lead onward and upward toward the goal of perfection in their Christian life and experience. This ideal life may certainly be realized by those who through faith look to the Lord for grace and power to complete the sum total of 2 Pet. 1:5-7. May it be our chief aim, during the year upon the threshold of which we have entered, to add to our:

1. **"Faith, Virtue."** Moral purity and goodness, treasured in the mind and heart, and manifested in manly strength and courage in performing from day to day our Christian duties.

2. **"To Virtue, Knowledge."** Of God's Word and will. Knowledge of His love, mercy, and saving grace. Of His precious promises and abiding presence. Knowledge as to what, how, and when to say and do things in order to be helpful in building up and extending His cause and kingdom.

3. **"To Knowledge, Temperance."** Manifesting moderation in all things useful and helpful to the physical man, and practicing total abstinence in all things hurtful and sinful. Thus exercising perfect control over the fleshly appetites.

4. **"To Temperance, Patience."** Curb-ing the temper. Being patient in the home, and with all we come in contact, regardless as to how harshly we may be treated by others. Enduring all things patiently for Christ's sake.

5. **"To Patience, Godliness."** God-like-ness. Being ever merciful, kind, loving, humble, long-suffering and true, towards others with whom we come in touch from

day to day, thus manifesting true godliness.

6. **"To Godliness, Brotherly Kindness."** Ever manifesting the spirit of sympathy, helpfulness and tender affection to those who are in need, and toward all with whom we come in touch from time to time.

7. **"To Brotherly Kindness, Charity."** Love unfeigned, expressed in both kind words and deeds, not only toward our brethren in the faith, but toward all men, even toward our enemies if we have any.

If we look to the Lord for His guidance and sustaining grace, we shall, during the year, be enabled to add to our faith the seven divinely ordered steps, and shall indeed become fruit-bearing Christians, and have the assurance of being divinely kept from falling. Thus our lives will indeed be ideal.

Dakota, Ill.

MAKING 1929 BRIGHTER AND BETTER

D. J. Johns

As the end of the year is approaching and we stop to take a little review of its history we find that there were things done that were well done, and others that were about half done, and some that should have been done but were not done at all. Then we wonder, is it possible for us to make the history of 1929 brighter and more complete according to the direction of God's Word than that which lies before us of 1928. Where and how shall we improve? With our limited experience and short sighted visions we look about us into the homes, especially at this time, the homes of our beloved Mennonite church. Would it not make a better record in God's book if there were 100 homes where the family would daily gather together and read a portion of God's life-giving Word and bow before Him in humble and submissive prayer and thanksgiving? Where there are at present only 50 such homes: (Would not this aid in bringing about a condition that the place of worship, and God himself would be more revered and His Word held more dear. Looking into the church we wonder if we could not make a more pleasing record if all the ministry would give heed to the instruction given through Paul (I Cor. 1:10); teaching the same thing, no divisions among us but being perfectly joined together in the same mind and in the same judgment. May we strive for a closer walk with God.

Goshen, Ind.

IMPROVEMENTS FOR THE MENNONITE CHURCH IN THE YEAR 1929

By L. J. Heatwole

1st. Let us have a wave of vocal singing sweep everywhere through the land where Mennonite congregations are located that has in it the bird-like blend of the voices of our children. Luke 18:16-17.

2nd. We would like to see the cultivation of vocal singing that condemns the tendency of our people to imitate the unholy and unheavenly practices in personal attire that so unfits them for the companionship of angels on earth or in heaven. Psal. 34:7.

3rd. The Mennonite Church needs so much to improve its song worship that its assemblies be more like "The ransomed of the Lord coming to Zion with songs of everlasting joy." Isa. 35:10.

4th. Since sacred singing and the making of melody in the heart to the Lord, is the gift we take with us from earth to heaven, may our attire on earth correspond more with that of saints on earth—for to become a saint in heaven, implies that we first be saints on earth. Acts 10:30.

5th. Every hymn we select and sing in our holy convocations of public worship, should carry the sanctifying power to awaken saint and sinner to a full knowledge of truth and righteousness, and saving power of the Lord Jesus Christ. Luke 9:29.

(Spirit in which we sing redemption's story to the world invariably indicates the height of the column in our spiritual thermometer).

Dale Enterprise, Va.

SOME IMPROVEMENTS THAT WE WOULD APPRECIATE SEEING IN THE CHURCH IN 1929

Daniel Kauffman

In Devotional Life.—We may make improvement along two lines: (1) a larger percentage of members completely upon the altar; (2) consecrated members putting forth greater effort along the line of daily devotions, Bible study, personal work, holy meditation, and more fervent devotion to truth and righteousness.

In Social Life.—In standards of purity, freedom from "ungodliness and worldly lusts," and devotion to that which is noble and good, some of us can (and ought to) make decided improvement.

In Church Loyalty.—This includes loyalty to Christ the Head, loyalty to the Gospel of Christ as our rule in life, loyalty to those who have the rule over us, loyalty to the expressed will of the Church whether this will is spoken by Conference or Congregation.

In "Evergreen Evangelism."—We would like to see more people busy, more congregations fully occupied, in improving each opportunity to lead unsaved souls to Christ and encouraging members to keep rising higher in spiritual life and service.

In Church Attendance.—When we say "Church attendance" we mean the preaching service, Sunday school, the young people's meeting, the mid-week devotional meeting, and every other religious gathering. Most of our people have done real well along these lines. But we can (and ought to) do better.

MEDITATIONS FOR THE NEW YEAR

By Simon Gingerich

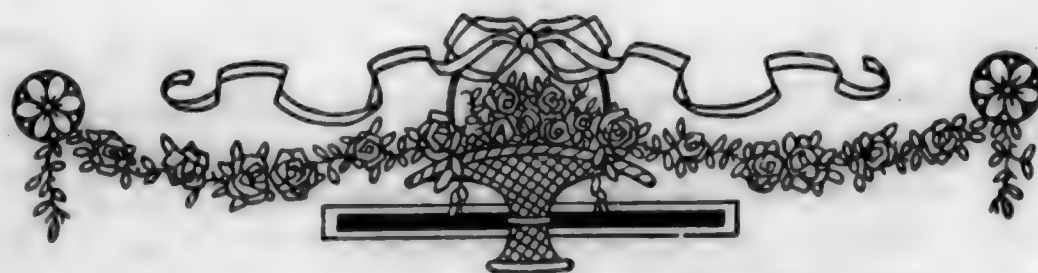
Again we are approaching the holiday season. Most folks like to see it come. In some climates nature seems to welcome it by putting on a change of color and a mingling of hues, which add beauty and which seems to invite us to a more buoyant and happy life. This year has grown old and we look forward, expectantly, to the new one.

These birth-days of Time come and go. To childhood it means rollicking and fun. To the light-minded and gay it means an opportunity for more indulgence according to their particular fancy. To those who would reform self New Year's Day is the day for resolutions. To the hopeful, faithful, loyal, cheerful, sober-minded Christian it means that time is rolling on.

In reflecting upon the year just passing out we are made to rejoice for the blessings we have enjoyed. Some things could have been improved, no doubt. In some things, it seems, we have failed; but perhaps we are not able to properly analyze the situation as it really exists in God's great plan. Much has been done. Much remains undone. The following are suggestions.

Seeking Definite Divine Guidance

Many rely entirely upon their ability to plan and direct the work of the Lord. Divine wisdom should be sought in all the undertaking of the church. This is also



THRESHOLD OF THE NEW YEAR

We are standing on the threshold, we are in the opened door,
We are treading on a border land we have never trod before;
Another year is opening, and another year is gone,
We have passed the darkness of the night, we are in the early morn;

We have left the fields behind us o'er which we scattered seed;
We pass into the future which some of us can read.
The corn among the weeds, the stones, the surface mold,
May yield a partial harvest; we hope for sixty-fold.
Then hasten to fresh labor, to thresh, and reap, and sow,
Then bid the New Year welcome, and let the old year go;
Then gather all your vigor, press forward in the fight,
And let this be your motto, "For God and for the Right."

—Selected.

true in the life of the individual. Many plans have failed and many lives have been disappointed because the Lord was not consulted nor given His proper place as the work was planned. Jno. 14:26; 16:13; Jas. 1:5.

Consecration as an element of power in the life of the growing Christian should not be overlooked. Many, by studiously looking over the past, may be able to see where their usefulness has been marred by not "letting" themselves into the work as they should. I Chron. 29:5-7; Rom. 12:1.

More Complete Separation From the World

The past may teach us, (if we let it) that our life would count for more if each one would make a closer distinction between the world and the church. World standards, world methods, world movements, worldly organizations, worldly amusements, etc., have had much to do with nullifying the effect of the work of the church. Every Christian can add to the power of the church by letting loose of the world and yielding to a closer affiliation with the church and her work. Rom. 12:2. II Cor. 6:14-18.

Loyal Support of the Church

Taking only a passive interest in the work of the church has a very burdensome effect. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). A closer study of the work the church is trying to do will result in a keener interest and a more loyal support.

United effort is the power that makes things move on. Two elements enter here. First, a carefully planned program to correspond with God's great plan as taught and revealed by His Word. Second, an individual responsibility in working that plan. Separately our efforts are feeble and often fail. Working together, inspires and centralizes, which in turn economizes and strengthens. The ideal should be "Worker's together with Him." II Cor. 6:1.

Wayland, Iowa.

IMPROVEMENTS IN THE CHURCH IN 1929

S. F. Coffman

During the last few decades there has been a gradual reorganization of the Church and her working forces. Much more has been done in the way of cooperation and extension of the Church's work than in previous years. While this is to be desired, there should be also, an improved spirit of cooperation that may be obtained by an improved confidence in those who are made responsible for the important work in these various organizations, and a greater confidence in all of those who are endeavoring, to the best of their ability and under varying conditions, to solve the problems that they are obliged to face in their work for the Church.

There needs to be an improvement in the degree of appreciation of the doctrines and principles of the Church and the faith which she holds on the part of the brotherhood in general. Many fail to appreciate the fact that principles need to be understood before they can be intelligently and wholeheartedly followed and expressed in their lives with confidence. In these days of mental culture there should be an improvement as well, in spiritual growth through an increased knowledge of the Word of God.

Our young people, who are so apt to be swayed by the spirit of the age, need to be cared for with more zealous nurture in the Word and Spirit of Christ whose truth is applicable to every age and unchanging through all ages. For them to know that it is reasonable and practicable and to bring to them this appeal through the Holy Spirit is one of the improvements to be aimed at in the years to come.

Vineland, Ont.

THE NEW GATE Jer. 36:10

By R. C. Stauffer

We are standing today at the entrance of the new gate of the new year. It is another milestone on the highway to eternity.

The old year is past and gone and for many the year 1928 saw the closing of their life record.

Many who welcomed last year are not here to welcome this new year and we who are spared to enter the new gate should do so with gladness. There are new possibilities, new duties, new trials, new conflicts, new joys, and new opportunities awaiting us. Let us pass through the new gate with Jesus Christ, serve Him more faithfully, and be more devoted to Him. This last year has closed upon many failures and short-comings. Let us seek to know His will and do it.

The New Gate Is A Gate Of Blessing

God said to Abraham, "I will bless you," God has untold blessings for us as has been said, "God has more blessings for us than we reach up to receive." The gate of blessing into which we are entering will be as Solomon said, "The blessing of the Lord maketh rich and He addeth no sorrow therewith."

We need not cry out as Esau did to Isaac, "Hast thou not a blessing for me also?" He has blessings untold for us and He will gladly give all that we can receive.

The Gate of Golden Opportunity

Thou shalt be a blessing. Many opportunities are lying before us. "Whatsoever thy hand findeth to do do it with thy might." God requires faithful and loving service. We can not prove to the world that we are Christians by having our names on the church-book. It is only when our life overflows with a love and passion to help souls and to win

others to Jesus Christ that the world will be convinced and testify that we have been with Jesus. Deeds of love and sacrifice will spell success for us.

The world is waiting for such kindness to be extended to them. Christ is waiting for us to exercise the gifts He bestows on us. In the past year we too often have left undone the things we ought to have done and have missed many opportunities to help and be a blessing to others. If we do not use we lose. The present opportunity will never come again.

The Gate Of Promise

God has promised to keep this gate open. It shall not be closed until our task is completed. We forget too often that we are welcome to enter this gate of promise. "I will never leave thee nor forsake thee" Heb. 13:5; Isa. 43:2. Again the promise is that our labor shall not be in vain in the Lord. Let us claim the promise.

The Gate of Vision

The Holy Spirit will unfold new truths to us out of His Word, show us plain paths, and open new avenues of service. If we follow the Lord faithfully we will have a vision of the lost world as Jesus had.

The gate of Blessing will not close to us but become a larger gate of blessing. The second gate "Thou shalt be a blessing," will know no boundary. The door of opportunity will swing open on every side. We are free moral agents. We need not enter these four gates in 1929 but there is another gate that every man and woman must enter sooner or later. Some of us will enter this gate this year.

In Jer. 28:16 we read "This year thou shalt die." When death comes he takes no refusal, admits no delay. Those, who are out of Christ dread this gate, Death, which takes them away violently. In Job 18:18 we read "He shall be driven from light into darkness and chased out of the world." Fain would he stay if he could. Death drags him like a malefactor to execution. It takes him unprepared like a creditor his debtors. The old house fails and no other is provided in the eternal world. But to the child of God it is just the opening of a gate to a fairer world, to a royal city, and to royal treasures. The saints shall enjoy God and Christ by experimental knowledge.

From this glorious presence and enjoyment shall arise an unspeakable joy, Psa. 16:11. They shall behold the mediator's glory and be satisfied with His goodness. O, the joy when the glorified saints are advanced to the heavenly home.

Reader if it is your lot to pass through this gate this coming year may it be with joy and may it be said of you as was said of David, "He served His own generation after the will of God" (Acts 13:36).

"Another year is dawning
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee."
Marshallville, Ohio.

HELPFUL IMPROVEMENTS for 1929

By D. H. Bender

A fuller trust in the promises of God.

A lack of complete trust in His promises is a fruitful source of discontent, discouragement, and unfruitfulness the Christian life and service. A full reliance on His Word gives joy, strength, peace, and keeps from falling. Let the absolute certainty of God's faithfulness be more strongly emphasized.

More definite Scriptural teachings

on the peculiar doctrines of the Church. We have the Word. Men are ready to accept upon convincing teaching. Our young people need this teaching. Let every congregation see that the teaching is given.

A richer devotional life.

A definite period of time alone with God, once or oftener each day for Bible study, meditation and prayer will enrich Christian experience. A joyously serious devotional attitude in all religious meetings will bring heaven nearer and fit the follower of Christ for more effective service.

More attention to the rural field.

It is astonishing how great a dearth of the knowledge of God and His Word prevails in many rural districts, as revealed by a careful survey. The Mennonites are largely a rural people with a distinctive rural ancestry. They are especially fitted for rural evangelism. Let us do our duty.

Definite, systematic Bible study

in each Mennonite community. This work is growing. Let more classes be formed and the study of God's Word receive a practical impetus in 1929.

Hesston Kansas.

FILLED WITH THE SPIRIT

By C. D. Esch

Before the birth of the Christian Church, as Jesus was with His disciples on the Mount of Olives for the last time in visible form, He told them about the promise of the Father which He said they should receive at Jerusalem. When this promise was fulfilled, the Holy Spirit came upon them and took full possession of them. The Church was born on that day by the fulfillment of the promise given through John the Baptist, "He shall baptize you with the Holy Ghost and with fire."

The greatest need of the Church to-day is to have this same baptism of the Holy Spirit. This can be obtained the same way and only on the same condition as it was experienced in Jerusalem. By getting to the end of self. Having self crucified and all confidence in self completely gone. This happened to the disciples when Jesus was crucified and they were utterly defeated. They had no confidence then in the flesh, whatever.

Jesus found them in that condition, and instilled new hope into their lives by His presence. Then He gave them the assurance that they would receive the promise of the Father. They knew they were not able to do anything until they had received this promise, and they dropped everything else and waited only for the fulfillment of this Promise.

On the Day of Pentecost it came and you know the result. The only way the Church can attain to the fullness of stature in Christ is by being "filled with all the fullness of God." Having that "abundant life" which Jesus came to give. Nothing can grow to perfection without "abundant life." This life is received only when Jesus comes to dwell in His own temple. He will dwell there when each individual wants Him to clean house and make the place fit for His abode.

Jesus said, "If any man love me he will keep my words." Again "Ye are my friends if ye do what I command you." His commands are not grievous. When we are dead to the world and alive to God there is no difficulty in being obedient to Him and His Word. A dead corpse cannot be obedient to commands because it is dead. Neither is the carnal mind subject to the Laws of God. It cannot be. Many of us fail because we are trying to make the old man, the carnal mind, obey the laws of God, which is utterly impossible. So let us get rid of the old man with his deeds. Get the new life in Christ Jesus. Keep our selfish desires nailed to the cross. And for 1929, by God's grace allow Him to fulfill in us that promise. Let Him work out that new covenant. His laws are in our hearts and minds. In other words may we be so filled with the Holy Spirit which is His abundant life so that we will find it the most natural thing in all our lives to just do what He says. Obedience to God is the natural thing for a child of God, and can only be accomplished by a true child of God. If obedience is a burden, get more life.

Dhamtari, India.

BEAUTY THAT BLIGHTS

Selected by J. Kore Zook

A young lady from the City was visiting us. She was delighted with the country. She admired especially the moths and butterflies. They were so graceful in their movements and so richly colored. She called them "little Angels." I did not wish to dampen her enthusiasm, but I thought it might be well to give her some illustrations of the sad fact that the most beautiful things in the world are not always the most useful, or even the safest; so I said to her: "The prettiest bush in our woods is the poison oak. But if you touch it you will suffer, your face and hands will be covered with red blotches that will keep you moaning by day and sleepless by night."

"Many of the most brilliant flowers are poisonous and it is not safe to inhale their perfume. And it is so also in Animal life.

The most troublesome foes of the Gardener and the orchardist are those winged beauties that you call 'little Angels'. Let me tell you about some of them.

"See that spotted Goat Moth, hovering around that stately elm? 'Surely she cannot do any harm,' you say; 'why not let her sport in its shade and light on its trunk?' What a pretty picture she makes, moving so gracefully over the green bark. But if she is not destroyed or disturbed, she punctures the bark and deposits a tiny egg. She searches all around and up and down, and wherever she finds a crevice she pushes in an egg. These eggs, smaller than pin heads, surely they cannot injure the tree! But if you waited and watched long enough, this is what you would see: From each egg comes a caterpillar; and, though they are soft looking worms, they can bore like gimlets. Each begins to bore in toward the heart of the tree. They push on steadily month after month. Some day there is a high wind, and that elm tree falls. The pretty moth has destroyed it. When hovering so gracefully around its trunk, she inserted the living augers, that cut through and through, until there was not strength enough to resist the wind.

"Now, look at this splendid little creature whose wings seem to be made of the richest satin, banded and tipped with gold. It is the apple moth, it flutters so gracefully from branch to branch in the orchard. It alights on the crown of the young apple, and there lays its egg. From that egg soon comes a grub, which eats its way into the fruit. After awhile the apples begin to fall—to fall long before they are ripe. They are worm eaten and fit only for the swine. It was the pretty moth that spoiled the crop.

"Let us go into the garden. How thrifty those cabbage plants are! They are just beginning to form heads, and see that butterfly with its mottled wings. It is snowy white with black dots here and there. It, too, seems to admire the young plants. How gracefully it glides from one to another! But wherever it alights it leaves an egg. From that egg in two weeks will come a worm. It will work its way into the heart of the plant, and there feed until the cabbage is blighted and ruined. What mischief for a pretty, graceful butterfly to do!

"We will return to the orchard. How beautiful is that little fly, fluttering from tree to tree. It is of a deep red color. Its wings are white, and ornamented on the outside by a rich carmine band. It is only under the microscope that the gorgeous tinting of this fly can be appreciated. What harm can there be in the joyous flight of such a pretty insect? Let me tell you: Wherever it alights it vivifies two hundred eggs of the scalebug. Every time it touches the branch of a tree it calls into life two hundred voracious creatures to prey upon and destroy it. All the fruit growers are discussing this new pest that has appeared among us. In other places it has been fearfully des-

tructive; and it will be here; unless we can exterminate it.

"Look at these apple trees again, two hundred of them! Newtown pippins everyone. Last year they were full of fruit. We expected from them at least five hundred bushels that would have been worth five hundred dollars. But the Coddlin Moths come—graceful, beautiful creatures. They flew from apple to apple as soon as the fruit was formed. They alighted on the crown of each as if kissing it. But wherever they alighted they deposited eggs, and the eggs became worms, and the worms ate into the heart of the fruit. It rotted and fell. Our ground was covered with worthless and decaying apples which we had to cast away and destroy, for they were filled with moth eggs.

"These moths are only specimens of many things around us that look pretty, and seem harmless, yet are destructive. There are beautiful pests in society, as well as in our orchards and gardens. There are people who appear well—who are polished, graceful, and polite. If not useful they are ornamental. We rather like to see them flitting about, so gay and full of life. But, alas! in how many cases is their influence insidious and destructive! That man of the world, whom all the boys admire, whose acquaintance the young men seek! He has traveled. He can tell interesting stories of men and places. But his heart is corrupt and his conversation demoralizing. I remember the visit of an army officer on furlough, to my native town, when I was a boy. How fine he looked in his uniform! How fond the ladies were of him! How the boys admired and envied him! But he was a sceptic and a debauchee. He sowed broadcast the seeds of infidelity and vice in town. The blight of his visit was seen and mourned over in many homes. Bright and pure-minded young men, who sought his society fill drunkards graves. Sweet, innocent, confiding girls who received his attentions, died of broken hearts.

"One of the most dangerous butterflies, is the heartless woman of fashion. She lives for display. She flits and flits with a beauty and grace that charm the gazer. But either consciously or unconsciously she is blighting many human hearts. The girls are tempted to envy and imitate her. She is the teacher of vanity and frivolity in every circle in which she moves. She sows the seeds of discontent. She leads the dance of thoughtless gayety, which is the dance of death. Unhappy herself, because she will not drink of the true fountain of blessedness, she poisons all whom she fascinates. Beware of her I pray you, whether in the city or in the country, try to live a true life. Ask not, what will the world say about or think of me? but how do I appear in the sight of God? The fashion of this world passes away, but in passing away, like the brilliant and short lived moth, it leaves behind it the germs from which worms will grow to gnaw, not into living trees, but into human hearts."

• MISSIONS •

QUESTIONS AND ANSWERS ON INDIA

By Geo. J. Lapp

Brother Lapp continues his Course on India, in question and answer form, really informational and interesting. Brother Lapp answers some questions this month that every man in responsible position should want to know, so as to give an intelligent answer to questions our people ask, and rightly so. Editor.

Q 51. Does not the evangelizing of India rest very largely with the Indian Christian Church and should not the missionaries withdraw as soon as possible?

A. They should withdraw as soon as possible but the time is not yet. The general consensus of opinion among both Indian and foreign Christian leaders is that the Church in India has about all she can do to maintain herself as a Christian community. The poverty of the masses of Christians is so great that they cannot give largely of their means to extend the borders of the Kingdom. They can and do enter into such evangelistic activities as can be carried on from their homes. They pray for the conversion of the unsaved. They also give for Home Mission interests but until they can build their own churches, establish and maintain their own schools, and industries, it cannot be expected that they will be able to do much by way of large gifts for evangelism. Until they can stand on their own feet financially it cannot be expected that they will feel the responsibility of evangelizing as they should. It is true that their having accepted Christ and found Him precious to their souls does give them a keen interest in bringing the Gospel to the heathen people but while they must have financial help from the outside they also stand in need of help and inspiration from sources outside the community as such. In this, missionaries have a large place to fill and if they fill it worthily they can gradually help to bring about independent effort on the part of responsible Indian leaders by working shoulder to shoulder with them, sharing experiences with them and also sharing responsibility. Wherever possible missionaries should by all means decrease that Indian leadership may increase, in administrative and executive ability, in the powers of leadership as consecrated workers for Christ. The same is true regarding finance. The Church in India should increase in supporting aggressive evangelism both by means and volunteers for the service but there are such large areas which are yet to be evangelized that the Home Base cannot expect to decrease in her interest but should keep on increasing in order that still more laborers may be sent into the harvest field. We thank

God for what our Church in India is doing but she would with one voice say, "No, the time has not come for the missionaries to withdraw and let us to ourselves in carrying on and supporting the great work which has been established through God's leading and the interest of the Church in the Homeland."

Q. 52. What are the means used for evangelizing the people?

A. Evangelistic campaigns are carried on each year by the several congregations for a period of a week or two in which every member is enlisted for some special activity such as singing, teaching, preaching, visiting homes, etc. Evening meetings are held and interested people are visited for the purpose of bringing them to Christ. Village Sunday-schools are held by the members of each congregation organized into groups by the Sunday school authorities. They are really Religious Education schools held on some week day according to the convenience of the members of the various groups. Hymns are sung and taught to the village people and children. Scripture verses are taught, and the Bible message is given. These groups of workers are made up of all members who are willing to join in the good work. Very effective evangelism is carried on in this way. One congregation of less than sixty members has an organization of twelve such groups of from three to five members of all classes, who go to villages each week and hold meetings. The groups hand their reports to the Secretary of the station Sunday school who reads them with the regular Sunday school report. The groups are often able to sell portions of Scripture and Christian literature to the people. Some of the work may not be done so efficiently but it is seed sowing and in God's time will bring forth fruit.

The Home Mission interests of the Indian Church is a means of centralizing her evangelistic interest and enabling her to put forth united organized effort in behalf of the lost. Two Home Mission evangelistic stations are maintained through Thanksgiving donations and collections held for that purpose. The missionaries also add their mites to the Home Mission fund.

The Mission as an organization carries

on its work independent of the Church organization. Several Indian Christian leaders are members of the Evangelistic, Educational and Medical Standing Committees of the Mission with full powers of discussing and voting on all questions under consideration. The live interest which they manifest in the work of the Committees enables them to gain in experience and become able to help direct the efforts of the Church in her interests. In this way missionaries, as members of the Church, help, and Indian brethren and sisters who are qualified to do so can also be a help to the Mission.

The Mission workers, both India and foreign engage in village evangelistic work, evangelistic touring, and seek to bring the lost to Christ under all circumstances. They preach and teach the Word in season and out of season, in hamlet and home, bazaars and on heathen festival occasions wherever people are gathered together. The evangelizing agencies of the Mission which have determined the Christian community most largely are the charitable institutions such as the girls' and boys' orphan homes, the widows' home, the leper home, etc. Intensive Christian teaching in those Homes has brought the inmates into the Church. The orphans who have grown up and married have established their homes in the Christian community. In some cases they have been means of bringing their relatives into the fold. We cannot overestimate the value of such institutions and the money spent on salvaging them from starvation and lives of sin and shame has been highly worth while. Then the schools held in villages are evangelistic agencies. The children who attend these schools come from rank heathen homes and the Bible and Christian hymns they learn is very valuable in helping them to a knowledge of the saving truth. The daily Bible classes in the Middle and High Schools of the Mission are all held for the purpose of strengthening the children of Christians in their belief and of evangelizing the non-Christian students such as Mohammedans, Hindus, and other classes of students. The attempt has been made, and successfully too, to create and maintain an atmosphere of evangelism and soul saving, such as will not only permeate every missionary activity and organization but will also ramify through every activity and interest of the Christian Church in India. We thank God that rich fruitage is realized in the live interest manifest by our Indian brethren and sisters in soul saving.

Q. 53. What are you doing to train Indian Christian workers to evangelize their own people?

A. The active interest in soul-saving as described above is a splendid training in itself. Sermons on evangelism are preached. Subjects related to evangelism are discussed in Bible and Young People's Meetings. Subjects for special prayer are presented in the weekly prayer-meetings and very often the burden for certain individuals are expressed and the members unite their prayers in their behalf. The missionaries have their Monday evening prayer-meetings in which they ever remember the evangelistic interests of the work. As to direct training of workers the Bible School has served for nearly twenty years as a training institution where the Bible is taught and methods of evangelism are carefully studied, courses in Church administration and activity are given, courses in simple medical aid, especially first aid to the sick and suffering, and assignments are made for active service. From two to four years of such training is a great help to the students in enabling them to intelligently apply the Bible principles of soul saving. Of course we do not lose sight of the need of possessing the heaven born burden for the lost. The workers who are already located in main or out stations are given reading courses. Some are books of the Bible, others are books related to evangelistic work or Christian doctrine and these courses are reviewed with them every year and they are examined on them. This is done with the purpose of stimulating reading. But here again, they are not able to purchase many books on account of their small income and Hindi literature is not as plentiful as it should be. The training and organizing of Christian workers can be done if only we had more laborers to send out into the harvest field.

Q. 54. How do the non-Christian people respond to Gospel preaching and teaching? Give concrete incidents.

A. You will notice that I have used the word "Non-Christian" when you perhaps think the word heathen should be used. All out of Christ cannot be classed as heathen. Mohammedans worship one God but refuse to accept Christ as the Savior. There are even those classed as Hindus who are not idol worshippers. The word Non-Christian is a very appropriate one to use when referring to the unsaved in India. Intense evangelism has brought on reactions on the part of both Mohammedans and Hindus who have organized for the purpose of propagating their beliefs and gaining in numbers. They have incorporated Christian methods in their organization, in order to strengthen them against Christianity. But while such organized propaganda is going on and must be reckoned with, there are many who are tired of sin, superstition, idolatry, and the lack of teaching on character and integrity by their own, too often immoral, religious leaders and are

earnestly seeking the Light of Life. To such the Gospel has a strong appeal. One of our Indian workers was preaching in a certain village and during the service was bitterly opposed by an active Hindu propagandist. A village farmer listened for a while and then said, "I know the Christians and their teaching, and that they live up to what they profess, which our Hindu teachers do not, therefore it is futile for you as a Hindu teacher to withstand the Truth as we have heard it today."

Several years ago after the strong opposition to some of our Mission schools had died down the writer asked a nearby village owner who was a leader in the opposition what his attitude is to our teaching the Bible and Christian hymns in the school. He at once said, "Oh, we want religion taught and there should be no objection to your teaching." While this no doubt has stimulated more propaganda on the part of Hindus and Mohammedans it has also set people to thinking and the labor in the Lord will not be in vain.

Ghatula, India.

SOME FACTS GATHERED FROM THE SURVEY OF AN INDIAN VILLAGE

By M. C. Lehman

1. Farm labor is paid for at the rate of six cents per day.
2. The village blacksmith receives six pounds of unhulled rice per acre from each farmer for doing his work.
3. The village barber receives forty-eight pounds of unhulled rice for each man in the village.
4. Out of thirty-three families, eight have small savings and twenty-five are deeply in debt.
5. The average rate of interest is 24% and nearly all loans are settled in foreclosing mortgages.
6. No debtors have liquidated for five years.
7. A village idol is kept near the village pond sheltered by a rough hut with a priest in charge. The village land-lord gives this priest the proceeds of one acre of rice each year and each farmer gives him forty pounds of unhulled rice for each thirteen acres of rice cultivation.
8. An average of two and one half children have died under five years of age in all families.
9. The average school life of a boy is $2\frac{1}{2}$ years and of a girl $1\frac{3}{4}$ years, but many children do not go to school at all.
10. In the population of 714; 46 adults can read and 38 can read and write.
11. There are two Christian families in the village who teach the Mission school and conduct Sunday school every Sunday.
12. A number of people of the village have inquired about what would be required if they become Christians, but when told that the Church could not tolerate

caste membership they have so far not been willing to pay the price of leaving father, mother, brothers and sisters and following Jesus.

Dhamtari, India.

SECOND CHANCE

(Continued from page 3)

prised when, on slipping into her place for the afternoon session, barely escaping tardiness, she saw Miss Avery look up from the petition which she had been examining. The room appeared to grow quiet with unusual promptness. There was tenseness in the hush that fell as the teacher regarded her pupils silently for a moment.

"I have here a communication—a protest, I think it is called—against some one who has just been employed to work in the building. I do not know how many are responsible for this paper, or who planned it, or"—

Margaret was on her feet.

"I did," she said, and then somewhat to her own surprise she found herself repeating her father's statement. "When a person isn't willing to stand behind his words it isn't right to utter them."

"She wrote only what the rest of us asked her to write," said Ralph Kessler from across the room. He, too, was standing, and with that the other pupils followed his example. Miss Avery regarded them for a moment, and a look of appreciation flashed into her eyes.

"I am glad that our room is so honorable and so willing to take the responsibility for its words," she said. "You may take your seats again." Then she continued quietly after the pupils had seated themselves:

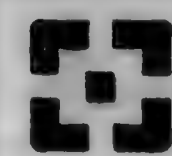
"I heard a little story at the last teachers' meeting. It was of an immigrant, a young woman who came to our country about three years ago. Like so many others, she came to escape poverty, hardship, and even oppression; America seemed to her to open the golden door of promise to the land of a new chance. But she found that it was slow climbing. Industrious as she was, she could find only humble employment which paid little, and her earnings did not go far. There was an old grandmother to be supported as well as a young brother who had met with an accident from which he did not readily recover, so that his crippled condition was a sad handicap to himself and a hardship for the little household. Ignorance was responsible for a great deal of their trouble. Had the young woman known where or how to secure the help that they might have had if the circumstances had been reported, the way would not have been so difficult for them.

"Then an acquaintance, another immigrant not much wiser than themselves, told them of some place where a new and wonderful treatment restored injured men. If only the boy could take that particular treatment he might soon recover,

(Continued on page 17)



BIBLE STUDY



BIBLE STUDY COURSE ISAIAH

The Prophecy of Isaiah is one of the most outstanding books of the Bible. It is one of the most important, on account of its remarkable nature and great interest it has become the object of the greatest criticism. It has been attacked by friends and enemies:—by friends on account of the effort of Christian teachers to explain fully the remarkable series of prophecies contained in the book and to harmonize them with the various views of the prophetic schools in christendom; by enemies of the Word, in order to overthrow the claim of Divine revelation. Among the latter critics are found, also, some who have claimed to be spiritual interpreters and Christian teachers, but who have failed to give full credence to the power and wisdom of God both in the method of His revelations and to the Divine nature of the truth revealed, which transcends all of the wisdom and understanding of men.

In this prophecy, as in all of the prophecies which we shall endeavor to look into in the coming series of studies, there is much that may be easily understood since they refer to incidents that were near at hand and which have been definitely fulfilled. Other prophecies have a more future significance and yet are so definite in their nature that the fulfillment can be readily appreciated. This is the case regarding those prophecies concerning the return of the nation of Israel and the restoration of their city, temple and government. It is also the case concerning the person and character of the coming Messiah and the offering of Himself for the redemption of His people. Isa:53. The hope of the Gentiles in the promised blessings of Israel are also understood, and the manner of their blessing through the grace of God revealed through the Messiah. Speculative Interpretation groups around those prophecies referring to the second return of the people Israel, and the restoration of their kingdom under the glorious reign of the King of Glory. Prophecies that have been fulfilled are quite readily understood, but with us it is as it was with the prophets who uttered the mysteries of God:—"Searching what, or what manner of times the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things, which are now reported by them

that have preached the Gospel unto you by the Holy Ghost sent down from heaven; which things the angels desire to look into" (I Pet. 1:10-12). As with them, so with us,—there are future prophecies which we may not fully understand and which even angels are still desiring to look into. These prophecies will be fulfilled, and literally, but how and when and in what manner the wisdom and power of God alone must determine. Our speculations may be interesting, but they may not be true as to principle.

The Prophet

Isaiah was a man of mystery as far as the history of his life is concerned. He seems not to have had a genealogical origin or descent. His father, he states, was Amos. He was no relative of the prophet Amos. His two sons, Shear-jashub and Maher-shalal-hash-baz, were prophetically named. The former, for the certainty of Israel's return from exile, the latter for the speedy coming of the judgment of God upon Israel. The mercy of God soothes His judgments for those who hope in Him.

Isaiah was not a priest. He had no access to the altar, nor to the Holy Place where dwelt the Glory of God. He was no prince who could sit in the councils of the kings. He was but a dweller "among a people of unclean lips." This was remarkable, and providential, for God took a man from among His people and purged him of his sin, as an example of what he could and would do with all of this people. Like Paul, Isaiah was an example of God's grace for the benefit of other transgressors.

One outstanding characteristic of Isaiah, before his call to be a prophet, was his devotion to God. He worshipped at the temple. The account of his call is given in Isa. 6.

What became of Isaiah is not known. Tradition often enters into some of the unfinished history of our Bible characters. It points to the death of Isaiah at the hands of King Manasseh, for his bold declarations concerning God in the presence of this idolatrous king.

Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. In the northern kingdom there reigned the group of kings following Jeroboam II—Zachariah, Shallum, Menahem, Pekahiah, Pehah and Hoshea whose king-

dom ended with the fall of Samaria into the hands of the Assyrians.

Isaiah lived during the frequent assaults against Jerusalem by the Assyrians, and was instrumental in urging Hezekiah to withstand the siege of Sennacherib's army which was miraculously destroyed. It is a matter of interest, here to see that the prophet's vision of events went beyond the dangers of a present invasion of his land by the Assyrians. He foresaw the rise of the great Babylonian kingdom and the sorrows of his people in the distant captivity. He saw the downfall of that great world empire and the rise of the kingdom of Israel under the providence and power of Jehovah. His prophecies are remarkable in this respect that the visions come from one of the common people, yet were so comprehensive in their appreciation of the spiritual and political problems of his people and so minute in detail concerning the political affairs of the nations of the world.

The Book

In its character, it is remarkable as being the finest piece of literature in the Bible. From its nature and content one would judge the author to have been one of the most learned men of the ages. This deduction might be true were we to make no allowance for the Spirit of God which was in him to signify what he recorded. "The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem,"—this must be taken into account. Let us rather adore the riches of God's revelation, rather than admire the education or accomplishments of men.

The message of the book is one directly for the benefit of the kingdom of Judah. So frequently the prophet speaks to and concerning the daughter of Zion. This is seen in the first chapter; and in the closing chapter Jerusalem is the scene of glory and praise among a restored Israel and for all the nations of the earth. Isa. 1:66.

A Brief Outline of the Book

- I. The nature of the sons of Judah—1-5.
- II. The call of the prophet, a witness against their sins—6.
- III. The imminence of the judgment of God upon the nations including the hope of their deliverance by the Messiah—7-12.
- IV. The judgments of God upon the nations which had been instrumental in the destruction of Israel and Judah—13-23.
- V. Historical events in Judah leading up to the invasion by Sennacherib, and his overthrow, and final overthrow of all enemies—24-35.

- VI. The history of Hezekiah and his sickness—36-39.
 VII. The future outlook of the kingdom and the coming king—40-66.

In a more general way the contents of the book may be divided into three divisions.

- A. The sins of Israel and the causes of those sins—Israel and the ungodly nations with which she consorted being responsible and alike suffer judgment. Chapter 1-23.
 B. The progress of the judgments as noted in the history of Israel and Judah in the days of the prophet. Chapters 24-39.
 C. The promise of deliverance and the means of it; first, in raising up of a king, 40-48; second, in a coming Messiah, 49-57; third, in a glorious kingdom,—58-66.

Regarding the Messianic prophecies contained in the writings of Isaiah, they are scattered throughout these visions. The spirit of Christ was in him as the visions were given. It is His promise that must be fulfilled in them. He is the Savior who redeems His people from all of their troubles whether they suffer from sin, from the intrigues of nations, from siege or captivity—it is the Messiah who comes to their aid. It is in this Spirit that the prophecies are uttered throughout the book, and are not found alone in one group. However, in the last prophetic section, 40-46, there is a group of chapters, (not a group of prophecies) 49-57. In the very heart of this group, as well as in the heart of the prophetic section is **chapter 53**. In this chapter the Savior is **lifted up** to draw His people unto Himself, to become their Savior and redeem them from their sins.

The Jew is ever inclined to look upon this chapter as a revelation of the sufferings of the prophet, as did the Eunuch, (Acts 8:32) or as the sufferings of their nation. There can be but one definite solution of the prophecy, and that solution was found on the cross of Calvary.

OUTLINE OF CHAPTER 53.

The suffering Savior of Israel

- I. The person of the Redeemer—1-3.
 1. One needing the power of God—v 1.
 2. One humble in nature and character—v 2.
 3. One enduring suffering—v 3.
- II. A sin bearer, suffering for the sins of others—4-6.
 1. Suffering for sins of others—v 4.
 2. Atoning for others sins—vv 5, 6.
- III. The nature of the atonement, by death—7-9.
- IV. The power atonement—10, 11.
 1. His death an offering for sin—vv 10, 11.
 - a. Soul made an offering for sin.
 - b. The travail of His soul.
 2. The power of resurrection life—10, 11.
 - a. His seed is seen after the offering is made for sin, Resurrection—v 10.
 - b. The travail of the soul—through death souls are born anew to the Saviour—v 11.
- V. The blessings of Redemption—11, 12.
 1. The eternal being of the Savior—v 10.
 2. The will of God to be accomplished—v 10.
 3. The begetting of sons unto God—v 11.
 4. Justification unto righteousness—v 11.
 5. The gathering of a great people unto the Redeemer—Jews and Gentiles—v 12.

6. The exaltation of the Redeemer—v 12.
7. The intercession with God for His people, "Saved to the uttermost"—v 12.

Space forbids an extended outline of this interesting prophecy. Any Bible dictionary or subject index will give the reader a list of the Messianic prophecies in Isaiah. It is an interesting study. There are also numerous prophecies concerning the nature of the future kingdom of Christ which are of interest, especially when we look for the blessed conditions of that day. Our chief interest lies in the acceptance of the Savior who is now ours,—He who died on the cross, arose from the dead, intercedes for us in heaven, and when He comes again will receive us into glory. The riches of our present possession is, "all spiritual blessings in heavenly places in Christ," (Eph. 1:3), our Gentile graces. There are some prophecies made to Israel in which Gentiles cannot share. There are blessings for all which can only be shared when the fulness of time comes for all, Heb. 11:39-40.

SECOND CHANCE

(Continued from page 15)

but it required money which they did not have.

"The gathering of that fund became the sole aim of that family. They denied themselves even the bare necessities of life to obtain it and had almost succeeded when one day the girl found a small sum of money lying on the floor of a closet in a public building where she worked. She did not know to whom it belonged, and it occurred to her that if she could keep it for a little while, it would make up the longed-for amount, and the disabled brother could be well sooner. She had no idea of keeping it permanently, and was returning the amount on the very day that the story of the loss of money came out and she was accused of dishonesty. The trouble was due to a mixture of ignorance and wrong reasoning. Her purpose was good, and to her it seemed that the end justified the means. You and I know that no end, however good, can justify wrong means." Miss Avery paused a minute. "That was the story that I heard at the teachers' meeting," she concluded.

There was a moment of silence. Miss Avery had not mentioned a single name, but it was evident of whom she had been speaking in the story.

"I move that we recall our—our protest," said Margaret eagerly, and a score of heads nodded assent.

The teacher regarded her class again before she spoke.

"Is it a vote?" she asked. "How many are in favor of putting this document out of existence?"

Every hand in the room was raised, and Miss Avery's face brightened. She lifted the paper from her desk, slowly tore it into

bits, and dropped them into the waste-basket at the front of the room.

"Ralph Kessler, will you take the basket to the basement and empty it in the furnace? It will be just as well not to preserve even a scrap of the paper."

When Ralph returned from his errand he gave the basket a little wave to show every body in the room that it was empty before he deposited it in its place at the front of the room.

"Thank you," said Miss Avery. "I think we have learned a very worthwhile lesson this afternoon—perhaps the very best of the whole term. Now we shall proceed to our history."

Down in the long hall, to and fro, went Hilda, the new janitress, with brush and duster. Her hands were strong and busy, but her face was clouded. Would she be allowed to stay here now that they had given her the place, she wondered. The looks and the questions had made it impossible for her to remain in the other place. Then she had been removed to this position, and although it was farther from home, she had been glad to get it. However, she had seen the group at the upper window looking down at her, and she was vaguely troubled and afraid. If only she could make them know how careful she would be and how hard she would try! But she could not; and so the hours dragged on—busy, lonely, anxious hours.

Just then the closing bell rang, and eager figures rushed out into the hall. There were hurried steps and merry voices, and, as the older pupils came toward her, Hilda became aware of pleasant glances from bright faces. Some of the girls nodded to her, others smiled, and a group of boys even shouted gay greetings as they passed.

"Hello, Hilda! Nice day, isn't it?" called one boy.

"You've come to take care of us, haven't you Hilda?" added another.

"Good for you! Edgemont's the place!" said Margaret as she passed.

The words mattered very little; it was the note of welcome, the tone of good fellowship that counted. A great weight rolled from Hilda's heart, her somber eyes lighted, and her face became wreathed in smiles that left it no longer dull. She watched the gay throng as it melted into the outdoor world, and when the great halls grew still she put away her dusters and sat down for a minute on the stairs, herself. Her brother was doing well in the hospital. She had a place to work again; the dark days were past; and these young people were kind. "It is a very good land," she repeated with emphasis.

That evening Margaret Dorham on her way to her room paused to lay a caressing hand on her father's shoulder as he read by the fire in the living room.

"Daddy, what was that expression of yours this noon? Something about the law of a second chance. I just thought that it might make a good topic for my next essay."—Queens' Gardens.

EDUCATIONAL

IS CHRISTIANITY SCIENTIFIC?

By S. C. Yoder

There is being carried on in the world to-day, what seems to me, a needless controversy between what is called science and religion. Men who are recognized in their fields, who have made valuable contributions to their respective sciences, who through their research, investigation, and study have added greatly to the physical comfort and convenience of man, reduced his suffering and increased his happiness, steadfastly refuse to recognize or accept the supernatural and spiritual.

Then too, in many instances the Christian professor in championing his cause has assumed a premise that is no more tenable or reasonable than that of his scholarly antagonist, but has substituted tradition and dogma for doctrine to which he clings with a tenacity that is not easily moved. We do not want the scientist to cease in his quest for truth. It is well that he continue to explore the unfathomed reaches of the deep, and search the uncharted fields of air. We want him to continue his investigations through research, experimentation and study until the very outer borders of human possibility have been reached and all his findings laid at the feet of humanity in the name of Him who created it all. I am sure none of us would want to disassemble the present stock of accumulated knowledge and retire to medieval ways of living. No one would want to throw overboard the discoveries of medicine, chemistry, physics, mathematics or the findings in any legitimate field of knowledge and live as people lived before those discoveries were made and adapted to the use of man. It is not that, that causes the difficulty, but the inconsiderate position assumed by many materialists and rationalists who base their whole system of reasoning upon hypothetical assumptions and defend their ideas with a cock-sureness and dogmatism that is no more tenable than the position of the most dogmatic and intolerant religionist. This has given rise to the controversy which has become intensified until it is separating brethren, dividing families, overturning institutions, setting up false gods, substituting false hopes and is causing a feeling among many people that can certainly not be called Christian.

Long ago in the distant past men settled their questions by argument and abstract reasoning in which art they far excelled man of the present day. The philosophers of Greece have not yet been sur-

passed in this field. Yet in spite of their proficiency, their conclusions were often wrong and their argumentation and reasoning resulted in very little that was of real help to humanity. It was not until near the close of the sixteenth century that the policy of settling disputes by this method received its first distinct jolt. Up to that time it had been argued that a two-pound ball dropped from a height would travel to the ground twice as fast as would a ball weighing one pound, but when Galileo dropped two balls of different weights from the top of the Leaning Tower of Pisa, he proved to the world that barring atmospheric resistance the two bodies traveled to the ground at the same rate. This may be said to have been the beginning of the Age of Modern Science. He also awakened the world to the fact that what seems reasonable in theory may be altogether wrong in actuality. The thinking men of his day and for all time since learned, that in order to be reliable, all theory must be tested with the actual facts, which resulted in an age of research and experimentation. This has been driven to a point now where everything that can not be taken into the laboratory and tested and tried is by many cast aside as being unreal and not worth while.

The difference between the modern and pre-modern world is not only that the former has a larger body of accumulated knowledge but this knowledge has been tested by application to the affairs of men and is being used to improve the condition of the human race. It can not be said that all of it has been a blessing but much of it has. All along the way those branches of science that contribute to man's happiness and welfare are being emphasized. New departments of instruction, unknown one hundred years ago or even less, are being added to schools and colleges among which are the departments of Commerce, Sociology, Home Economics and a long list of others, which are considered as agencies contributing to man's well-being.

The result of all this has been to produce a certain attitude of mind which has become known as the "scientific attitude." It confines man largely to the material realm where he has tangible things to work with. Prof. Duncan, former fellow in Political Science at Yale says: "In this field he steps cautiously. He takes one step at a time and will not advance until

he knows where he is going. He has little confidence in the trustworthiness of his natural faculties or in the reliability of abstract thinking. He puts everything to the test and by doing this has built up a body of tested knowledge that serves as a basis of his thinking in the material realm. He is building up a body of knowledge outside of himself and is having less and less confidence in that which comes from within. He has no faith in his unaided faculties to arrive at safe conclusions except as he can test his knowledge by actual experiment. His attitude is one of doubt and refusal to accept the products of men's minds until they have been tried. He brings every institution to the laboratory of practical experience and keeps only that which can stand the laboratory test. He judges institutions by their consequences on human life and by such standards accepts the good and rejects the bad."

Everywhere people are thinking after this manner. Their business demands it. They are taught in school to do so. This manner of thinking is carried over into the field of religion by thinking people. To this attitude there can be no serious objection.

If the attitude of the modern scientist in the material realm is a wholesome one, then where lies the difficulty and what gives rise to the controversy between science and religion? Is not the realm of the spiritual a realm of reality even though it may not be comprehended with the natural faculties? Is not the field of religion open to investigation on a scientific basis? May not the reasonings of the religionist be carried into the laboratory and subjected to tests that will separate the true from the false? Is not conversion and the new birth, each, an experience—a definite experience—which though they may not be fully rationalized are productive of certain outstanding phenomena that are just as clear and definite as those produced in the fields of Chemistry or Physics? If there is any doubt, listen to the testimonies of Trotter, McCauley, Taylor, Judson, Carey and a score of others who have witnessed transformations of character as striking as any transformation of materials in the laboratory of the chemist. Are there not certain laws in the fields of the Christian religion which if conscientiously followed and applied are as definite in their results as the law of falling bodies or other laws in physics, chemistry, and what-not. It seems to me that the cause for the present controversy is at least in part due to the fact that the scientist too often refuses to

recognize any thing that lacks tangibility. In the material realm he follows the methods of Galileo and Newton while in the spiritual he places ideas and untested thought above that which has been tested in the laboratory of human experience for ages. Or he casts aside all thought on the subject because it does not agree with some hypothesis upon which he has built his whole system of thinking.

Is The Christian Attitude Scientific

The first question that confronts us, then, is whether the Christian attitude is scientific? Does the Christian have any foundation for his faith except abstract theories? Has he formulae which he may apply in finding solutions for his problems? Does the application of his formula produce results? May the claims he makes be subjected to the searching scrutiny of the laboratory and may the results be comprehended by the interested or disinterested observer? If the above are true then there is no reason why Christianity should be discredited and held as a left-over of a Pagan age or why its adherents should be classified as pathological subjects and their experiences as hallucinations.

In checking up on the foregoing propositions we find that the Christian has a basis for all his hopes and a reason for all his claims. The scientifically inclined mind will find in this field a fruitful study promising great rewards which may be specifically and definitely determined.

The Christian need have no fear of having his religion put to the test. He rather urges that it should be tested. Let men try the Word of God by actual experimentation and research and they will in all probability get the same results as did a noted writer who in his early years had little faith in Christianity and was practically an agnostic. Upon being asked to write a Life of Christ for a friend, he approached his task with the same attitude he took toward all his work. He went to Palestine to study the Scripture in its native environment. He walked over the sacred hills where Jesus had walked, sat on the shores of the sea where the Lord sat, saw the life with which He had mingled, and from which He had drawn His parables and symbolisms. He tested the Gospel narratives by what he saw and heard, and in conclusion adoringly accepted the Lord as his own Savior. No, we Christians do not object to having our faith, our Bible, or our religion put to the test but we do insist that its claims, its laws and its rules be given the same consideration accorded the sciences in other fields of learning.

Does The Christian Have Any Foundation For His Faith?

The second question raised is: "Does the Christian have any foundation for his faith?" The paleontologist builds up a series of arguments through the study of fossils, stratification of the earth, and rocks, etc. He insists that his faith in the evolutionary hypothesis is substantiated by

evidence gathered through experimentation and research. The Christian has an equally, if not more, sure foundation for his faith. He will freely admit that no one now living was present when the earth was created. He agrees, that his ideas are largely a matter of faith in Biblical statements regarding this fact. He insists also that there are a thousand and one evidences in the world around him which substantiate the Scriptural theory. The Apostle Paul emphasizes the same thought in Hebrew 11:1-2. "Now faith is a well grounded assurance of the things for which we hope, and a conviction of the reality of the things we do not see. Through faith we understand that the world came into being and still exists at the command of God so that what is seen does not owe its existence to that which is visible." (Weymouth Translation). The agnostic will object, however, that the introduction of faith is the introduction of an element which science can not recognize. If so then where does the evolutionist get his start if faith cannot be accepted in science. Upon what then does he base his belief in the Planetsimal or Nebular hypothesis of the earth's origin? Was he present when the chemical combination was made which he holds resulted in the production of the first life form? Did he see the earth when it first took shape? Can he tell upon what "Its foundation is laid?" Where was he when the bounds of the sea were decreed and the dry earth appeared? If he was not present how does he know except by faith? Perhaps he could profit by the experience of Job, "Who darkened counsel by words without knowledge." If the scholar can not answer the questions raised then why should the Christian be declared a fool for basing his suppositions as well as his faith, on evidences and assurances that have been tried again and again?

In law it is allowable to introduce a fiction if known facts cannot be established in any other way. Every one who has studied mathematics knows that solids have three dimensions and by the use of these three, certain definite results may be obtained. But students in this field also know that the sphere of possibility is greatly enlarged by the introduction of what may be termed a fourth dimension, and that with the introduction of this dimension a much larger field opens in which specific and definite results can be obtained.

In the material universe we are able to comprehend a small part of what exists with our natural senses, hearing, seeing, taste, touch and smell. Within a certain range our senses will receive, transmit, and record certain impressions. Our hearing apparatus records wave lengths varying from 16-40,000 per second but on both margins there are an infinite number of wave lengths that do not register. The same is true of all our senses which means that there is much in the material universe with which we can never come in contact. Besides this there is the spiritual realm with which we can not come into

contact at all through our natural senses because these things are to be spiritually discerned. Here we assert the same right to raise an added dimension, a sort of a sixth sense which we call faith which places us in touch with a new realm, and infinitely expands our horizon. Through this added sense we are able to receive and record results no less definite than those we come in contact with in the natural realm.

Does The Christian Have Formulas He Can Apply In The Solution Of His Problems?

To this we reply in the affirmative. Christianity has its laws, rules, and formulas, but like all other sciences they must be applied in good faith with accuracy and in detail to secure results. Let me illustrate. One algebraic formula states that the product of the sum of two numbers equals the square of the first, plus twice the product of the first multiplied by the second, plus the square of the second. But some one who has bungled his figures and arrived at a different conclusion declares that this formula is incorrect and substitutes one of his own. He then proceeds to solve all the problems with his self-made rule and finds that he and his algebra do not agree in results, whereupon he declares forthwith that algebraic science is a fake, the one who invented it a fool, those who believe in it are psychopathic subjects, and all their conclusions hallucinations.

Some time ago it was my privilege to sit at the feet of one of the great teachers of this country. He held that all mystic and psychic phenomena can be rationalized and explained on the basis of Psychology thereby denying everything supernatural in the world. He asserted that as far as religions are concerned they are all on the same basis and all accomplish the same results, that none of them have to do with salvation or man's relation to God, in fact God, he held, is nothing more than the sum total of all life in the world. Yet this same man seemed to have a high regard for Jesus. When asked what Jesus meant by the saying "I am the way, the truth, and the life and no man cometh unto the father but by me," he admitted that it was quite difficult to know just what Jesus had in mind by this and kindred statements but denied that He had any reference to salvation or spiritual things. Assuming the attitude this man assumed we can no more hope to secure results in the spiritual than can the man who set his own rules for the solution of algebraic equations.

What then are some of the formulas prescribed by the Scriptures? Probably the first one that should be quoted is found in the Gospel of John. "He that willeth to do His will shall know of the doctrine whether it be of God." In other words he who wishes to know whether a doctrine be of God will be able to ascertain it, if he does His will. Again "If they will confess with thy mouth the

Lord Jesus Christ and believe in thine heart that God raised him from the dead thou shalt be saved." And again to the believing he says "And beside this, giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity for if these things be in you and abound they make you that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Do These Formulas Produce Results?

No one can study the life of Saul of Tarsus but will acknowledge that somehow through some agency a radical change was wrought in this man's life. All the other apostles experienced the same thing and declare to their dying day that it was their contact with God through faith that brought this change about. The thousands on Pentecost tried the same formula with the same result. When the mathematician adds two and two he expects to get some definite result. Likewise when the man of God adds to faith virtue and to virtue knowledge and to knowledge temperance, then patience, then godliness, then brotherly kindness then charity, he receives as the sum total a man who is neither unfruitful nor barren in the knowledge of God. The scientist knows that in working mathematical problems the rules and laws pertaining to the field must be applied if results are desired. Neither can results in the spiritual realm be expected unless laws pertaining to that field are applied.

Then too, some complain that the Scripture is too mystical and can not be understood. I recall in my early high school days I found it to be less work to commit rules to memory than to reason them out—some students are that way yet—but I soon learned that whether or not I understood the rule if I applied it faithfully I received the correct result just the same. The same is true in the spiritual. Many a man has an experience he can not rationalize or explain, but which he acquired by a faithful application of the commandments of Christian instruction and doctrine.

Can The Claims That Are Being Made Be Subjected To The Searching Scrutiny Of The Laboratory And May The Results Be Comprehended By The Interested Or Disinterested Observer?

Perhaps the most impartial, scholarly, and convincing testimony is that of Harold Begbie, whose interest was Psychology. He was a student of William James, a man far famed in his field. In the course of his study Mr. Begbie made a strict laboratory test of the phenomenon known as conversion. In his book *Twice Born Men* he relates without comment the facts as he found them. No one who is honest and open minded can study these cases without being impressed with the fact that a definite experience was brought

about in the life of each subject. We will let Mr. Begbie tell the story as it is found in the introduction to his book.

"Whatever we may think of the phenomenon itself the fact stands clearly unsailable that by this thing called conversion, men consciously wrong, inferior, and unhappy became consciously right, superior and happy. It produced not a change but a revolution in character. It does not alter but it creates a new personality. This phrase the 'New Birth' is not a rhetorical hyperbole but a fact of the physical kingdom. Men who have been irretrievably bad and under conversion have become ardent savers of the lost, tell us with all the pathetic emphasis of their inexpressible and impenetrable discovery that in the change which overcame them they were conscious of being born again. To them—and we can go to no other authorities—this tremendous revolution in personality signifies a new birth.

"There is no medicine, no moral treatise, no Act of Parliament, no invention of philanthropy which can transform a man radically bad into a man radically good. If the state burdened and shackled by its horde of outcasts and sinners would march freely and effectively to its goal, it must be at the hand of religion that relief is sought. Only religion can perform the miracle which will transform the burden into an assistance—there is nothing else, there can be nothing else. Science despairs of these people and pronounces them hope-

less and incurables. Politicians find themselves at the end of their resources. Philanthropy begins to wonder whether its charity could not be turned into a more fertile field. The law speaks of the criminal classes. It is only religion that is not in despair about this mass of profitless evil dragging at the heels of progress—religion which still believes in the miracle."

I feel that it is needless to offer testimony other than that of this young psychologist and student, who subjected with the exactness of the scientist his subjects to the tests of the laboratory and faithfully reported his findings. No, there is no quarrel between Christianity and science. Christianity has ever been the mother of wisdom and learning. She founded schools when as yet the state had none. Her sons have ever given lavish sums to foster education. In ages past when the world was in bondage to ten thousand fears the great Master Teacher, the Father of our Hope, said, "Ye shall know the truth and the truth shall make you free," and laying hold on this hope men have risen out of slavery and sin into the pure right of Christian freedom. The Bible is not opposed to science. We find here and there on the pages of Holy Writ traces of every truth that science has ever discovered. It opens everywhere men's minds to the highest truth and drives away the darkness. Yea, it ushers in the light of Him who shineth as the morning.

Goshen, Ind.

THE REFORMATION

III

By John Horsch

(Continued)

Earnest Demands For Practical Reformation

Now, since the population of Wittenberg accepted Luther's views on the nature of the mass and on other points in which he differed from Romanism, they felt the continued observance of the mass to be an offence. On December 10, 1521 they presented to the Council of the town an urgent petition to take steps in the way of a reformation of worship and practical moral life. They demanded that henceforth no priest should be compelled to say mass and that in the observance of the Lord's supper the cup as well as the bread should be given to the laity. They furthermore asked that all houses of ill fame and such drinking houses as offered the opportunity for intoxication should be closed. This petition of the people of Wittenberg also contained the significant statement that, if such practical reformation as they desired would result in persecution (by the state authorities) they were willing to bear it and "to give their goods and possessions, yea their life for it." In other words, this petition was not made from the viewpoint of a union of church and state. However, the Elector gave strict orders; on Decem-

ber 17, 1521, that no change in worship and practice should be made. The Council of the town favored practical reformation but feared to take action contrary to the will of the Elector.

A Reformation of Worship and Practice

Andreas Carlstadt finally decided to take the matter of actual reformation in his own hand and to discard the mass. True, the Elector had forbidden all changes but it was generally known that he had scruples against using force in religious matters. It was hoped that the Elector would not insist on the restoration of the mass and other unscriptural practices after they had once been abolished. Since 1504 Carlstadt was professor in the university of Wittenberg. In 1511 he had been elected rector, or dean, of the university, the degree of doctor of divinity having been previously conferred upon him. He was a friend of and co-worker with Luther.

Carlstadt also held the office of archdeacon, or head priest, in the castle church (cathedral). The officials of this church insisted that he take his turn in saying mass. Now, in place of the customary mass service he, with the knowledge of the town Council, held a communion service in the castle church, on Christmas day of 1521, giving the cup as well as the

bread to the laity and dispensing—with all unscriptural ceremonies as well as with the priestly vestments. There was in Wittenberg, beside the castle church, another large church: the town or parish church.

The extent to which the people of Wittenberg at this time accepted Lutheran teaching may be judged from their participation in this service. It was estimated that two thousand persons of the town and vicinity partook of communion on that day. (The population of the town was about three thousand). A week later, on New Year's day, and again on the day of Epiphany, the service was repeated with large numbers of communicants. Carlstadt also held a similar service in the town church, and the mass was soon abandoned by all the priests of this church. Auricular confession and absolution, or the forgiveness of sins by the priests, were also abolished, as well as sacerdotal vestments, or priestly robes. Moreover, Carlstadt entered the state of matrimony.

Further Progress Along Scriptural Lines

The Council of the town was in sympathy with these departures from Romanism and called upon the university for advice as to further practical reformation. Complying with this request the university named a special commission consisting of the dean of the university and the four leading co-workers of Luther: Philip Melancthon, Andreas Carlstadt, Justus Jonas, and Nicolaus Amsdorf, to take up the matter and report to the Council. Acting on their advice the Council, on January 24, 1522, in a publication called *Ordnung (Regulations) of the Town of Wittenberg*, approved of the innovations made and recommended various other changes including the removal of the statues and pictures (of Christ and the saints) from the town church. These pictures had been idolatrously adored.

However, the efforts of the leaders of the people of Wittenberg at this time were not confined to matters of worship and cultus. They aimed at nothing less than a reformation of life, similarly as did some of the Anabaptist sects which arose somewhat later. In the above mentioned "Regulations" provision was made and steps taken for the suppression of open immorality and the punishment of those who permitted immorality in their houses. There were also well-appointed provisions made for the care of the worthy poor, while begging was forbidden. Beggars who were unable to work were to be systematically provided for, while those who were unwilling to work were not to be permitted to remain in the town.

Opposition From the Imperial Government and the Elector

The Elector was displeased when he heard of the reforms undertaken in Wittenberg but did not immediately object. Soon however matters were complicated by political developments. Before the end of January, or within a week after the Council had acted upon the recommendations of the above named commis-

sion, the Elector received word that the imperial government (*Reichsregiment*) had published a mandate demanding that the changes from Roman Catholic worship and practice which had been enacted in Wittenberg and a few other places in Saxony, must be abandoned and the old forms restored. Three Roman Catholic bishops were commissioned to make themselves responsible for the abolishment of these innovations. This was disquieting news for the Elector. He had to choose between obeying this mandate or taking the consequences which would in any case be undesirable and might be of serious nature. On February 17, 1522, he gave orders that the innovations made in Wittenberg must be discarded.

The magistrates of Wittenberg were thrown into consternation by this command. The population of the town on the whole had from sincere conviction demanded the abolishment of Roman Catholic worship and practice. They had declared, as we have seen, that they were willing to endure persecution rather than to continue in the old forms and practices. In the face of these facts the magistrates lacked the courage to undertake the restoration of Romanism. Naturally they turned their eyes toward the man who, they believed, could get the people's consent to the changes ordered now by the Elector. In all haste the magistrates dispatched a mounted courier to Wartburg castle urgently asking Luther to return immediately to Wittenberg.

Scriptural Worship and Practice Again Abolished

On the sixth day of March, 1522, Luther arrived in Wittenberg. He publicly disapproved the abolishment of the mass and the other innovations introduced in the church. He demanded that the Roman Catholic forms of worship must be restored and observed for some time longer. The people of Wittenberg acquiesced in these demands after Luther had preached eight sermons on eight successive days, defending these views. Of these sermons more will be said later.

In consequence, the scriptural forms of worship and practice which had been established in the parish church were again abolished. Mass was held in Latin with the observance of all the former ceremonies. The host, or consecrated bread was again elevated by the priest to be adored (worshiped), the congregation kneeling before it. Those who desired a communion service without the Romish forms and ceremonies were to be granted this privilege on the condition that such a service should not be held in the church and not at the time when mass was said in the churches. However, the words in the mass ritual referring to the sacrifice could be omitted. And yet, as stated above, the sacrifice is considered the most essential part of the mass. The words referring to the sacrifice were always spoken by the priests in a low, inaudible voice; therefore, as Luther himself says, the peo-

ple would not notice the omission but would be under the impression that the mass was still observed. In this way, he says, offence on the part of the Romanists is avoided.

Did the Introduction of Reforms Involve a Sin Against Christian Love?

The reasons which Luther gave for re-establishing the Roman Catholic forms of worship were set forth in the eight sermons already mentioned which soon appeared in print, and a few weeks later he published a booklet on the same subject. These publications show strikingly the weakness and compromising character of the position taken by the leading reformer at this critical time.

In these sermons Luther censured the people of Wittenberg severely and repeatedly for having undertaken these innovations without his advice and consent. For two reasons, he said, they had erred by introducing the practical reforms. First, these innovations had not been duly authorized, and second, they were untimely because there were yet those who, while favorably disposed toward a reformation of the church, had not fully discarded the Roman Catholic views on the points in question. To these he referred as "weak brethren." He said emphatically and repeatedly that, by introducing the reforms, the people of Wittenberg had offended the weak brethren as well as those "who are now our enemies" and who were yet to be won for evangelical views. And yet, not many months before, when Luther had received the news that the mass had been abolished in the private chapel of the Augustinian cloister in Wittenberg, he had written a booklet on the Mass in which he expressed the hope that the offence for the Roman Catholic "Pharisees" would increase more and more and that everywhere the mass would be abolished. And in the same year (1521) he had advised the Elector that the mass should be forbidden by the civil authorities.

Now he asserted that the people of Wittenberg, by introducing such innovations, had sinned against Christian love. They had taken a correct attitude, he said, in faith and doctrine, but had failed in love. He ignored the above mentioned fact that he himself had shortly before expressed contrary views on the point in question. Neither had any one of his co-workers believed these reforms to be inconsistent with the requirements of Christian love. On the contrary, Luther's principal co-workers: Melancthon, Carlstadt, Amsdorf, and Jonas, had on October 20, 1521, advised the Elector that the mass should be abolished "even if the whole world were offended."

Luther's protest against these reforms was coming after a long time of waiting, though he had been kept informed of developments in Wittenberg. Had he forgotten that the population of the town had urgently demanded the abolition of Romish worship? Only reluctantly had the magistrates yielded to their entreaties.

As far as the records show, the only persons who had protested against the innovations were the priests of the castle church. Not satisfied with their freedom to observe the Romish forms in their own church, these priests demanded that mass should be said in the parish church as

well. They were the beneficiaries of the income of large endowment funds for saying mass. A few years later Luther himself said that their persistence in the old practices must be ascribed to "their abominable avarice."

(To be continued)

WORLD-WIDE REVOLT

By J. L. Stauffer

Without the shadow of a doubt the shadow of the coming Anti-Christ is being thrown across the canvas of our day. In him will world-wide revolt against God be headed up. No use for man to say "Peace, peace" because it sounds well, when ahead of us lies the very opposite. We wish the article Brother Stauffer wrote were not true, we wish he just thought so, but facts and conditions all about us, voice the truth of his message. Editor.

The title of my address today has been suggested largely by reading a review of a recent book by T. E. Lawrence entitled "Revolt in the Desert." Immediately the thought came to me that revolt is not found alone in the desert, but in a larger sense it is world-wide. There is a revolt in the political, social, religious, educational and domestic spheres of life.

A Political Revolt

is seen on every hand. Established political customs, practices, and traditions are being challenged, questioned, and overthrown. There appears to be a death grapple between democracy and autocracy. Kings are generally unpopular among the nations of the world. Nations universally distrust each other. There is a world-wide cry of nationalism among the various tribes, peoples, and nations of the earth, accompanied with national treachery and assassination. Nearly every nation is on the verge of breaking down under the enormous loans and indebtedness. The statesmen of the world stand amazed in the face of the tremendous national and international problems. Anarchy and bolshevism like hydra-headed monsters lift their ugly heads in every nation. Perhaps few people are conscious of even a fraction of their influence, diabolical schemes, and objectives. There is a universal race for commercial supremacy, which in turn demands universal preparedness, larger navies, and armies to maintain their conquered territory, and sustain their trade throughout the globe. With all the evidences of militarism and preparedness, there still remains the constant talk of peace and universal disarmament.

The Social Revolt

is equally apparent with the political. There is an abundance of idleness, much at the present time that is unavoidable, but always a lot that is desired. There is luxurious living beyond the means. Pleasure-loving and pleasure-seeking masses throng the national highways, occupy the railroad trains and ocean liners, and tax the pleasure resorts, movies, theatres and dance floors to their utmost capacity. A continuous crime-wave is observed over our entire country, while divorce and free-love are popularized and idealized. Religious and irreligious devotees of the goddess of fashion can be observed on the

streets and boulevards of every city. There is a tendency toward the obliteration of sex distinctions, both in the nature of occupations and the kind of attire. It is no longer esteemed an insult in the world at large to offer a lady a cigarette; neither is it an unusual sight to see her smoking cigarettes in public. Doubtless it is no less moral for a woman to smoke than for a man, but decidedly less common. Marriage is made a mock of, and women are less respected than they were a generation ago. Capital and labor conflict and selfishness continues, while big business combines and labor unions increase and intensify the differences that already exist. The business and social world abounds with dishonest dealing, "confidence men" and rascality of every sort.

The Religious Revolt

is seen in the repeated attacks upon the traditional faith by the professed friends and exponents of the truth. Arrogant infidels no longer attack the Bible, but subtle, sneaking religionists, under the guise of superior learning and reverence for truth are busy in seeking to overthrow the foundations of the Faith. The deity and Lordship of Christ are disputed and questioned. Heresies arise on every hand and clever proponents of error lure disciples from the truth. Two great movements are seen within the church in general. One tends to ritualize the church and move Protestantism toward Rome; the other movement rationalizes and tends to infidelity, atheism, and religion. A social Gospel is proposed for the masses, while the old-fashioned Gospel is sneered at, and the necessity of the atonement denied. The Scriptures are figuratively penknifed as in the days of Jehoiakim. Evil is tolerated within the church and frequent compromises are made with error without. There is a constant leaning upon the arm of flesh, while church dignities seem to be more interested in political campaigns and a world clean-up program than in spreading the Gospel of Christ. There is a revolt against wholesome discipline, creed and customs. Many who profess the name of the Lord could truthfully say that they "have not so much as heard whether there be any Holy Ghost," and "Ichabod" (1 Sam 4:21) could be written across the entrances of many church-houses and even over the pulpits.

The Educational Revolt

cannot help but be recognized by anyone who will give thought to the present situation. Not only is religion not taught in many secular schools, but irreligion has been emphasized. The Bible is exploded in the minds of the students by professors who have never had an acquaintance with its Author, and consequently are not competent to speak. The courses of study are worked out on the presumption that mankind has an animal ancestry. Evidences of depravity are explained as the relics of animalism. Culture is held out as the panacea for the world's ills. Much dishonest work is done and conscience is ignored or trampled upon. Socialistic and Bolshevistic tendencies receive encouragement through evolutionary teachings. A general revolt against law, order and authority, is encouraged and condoned under the guise of "self-expression" and the "assertion of the individual." Many useless studies occupy a place in the average curriculum, athletics grips the minds of the students, and real, worth-while things take a rear seat.

The Domestic Revolt

is perhaps the saddest and most alarming. American home life is waning. There is a distinct loss of home piety. The quiet rural life is disappearing. An unspanked generation is being reared. Children are allowed to grow up untrained and unrestrained. There is an evident absence of natural affection in many homes. Marriage is scoffed at and made light of. The rising generation is short on parental respect. Old age is a calamity and no longer honored. The light and frivolous are too much in vogue. Home in many instances is little better than a boarding house. The old-fashioned home of a generation ago was a place where children were taught and where love reigned; a place where the family altar was reared and from which men and women went forth to live a life of victory. Misconduct and indiscretions of youth are condoned instead of condemned. The "young people must sow their wild oats" is sadly prevalent in the minds of over-indulgent parents and guardians. Individuality is lost in the grind of the factory or some great business corporation. Individual selfishness constantly increases, while the moral standards held by even non-Christian people of a generation ago, wane and decay.

Present Conditions Foreseen By the Book of God

Our Lord when present on the earth gave utterance to several prophecies that give us a clue to present-day conditions. He told us that as it was in the days of Noe and the days of Lot, so should it be in the days immediately preceding the coming of the Son of Man. The following references describe the days of Noah and Lot. (Gen. 6:1-13; Jude 14, 15; Gen. 19:1-15; Lu. 17:26-32). The great conflict between autocracy and democracy is doubtless typified by the iron and clay of Ne-

buchadnezzar's image in Daniel 2. Riches and oppressions are pictured in James 5. A great running to and fro and the increase of knowledge is found in Daniel 12. Boastful defiance of the Almighty; lawlessness, atheism, bolshevism, and kindred movements and evils are referred to in a number of places (2 Pet. 2:9-14; Daniel 7:8, 19-25; Rev. 13:6-9; Jude 8). The distress of nations is referred to in Matthew 24 and Luke 21:25-28. The pleasure-loving age that we behold now was not unforeseen by the Lord (2 Tim. 3:1-5), while the rise of false teachers and false teachings is referred to in a number of places. (Jude 17-20; 1 John 4:1-3; 2 Pet. 2:1-3; 3:1-4; 2 Tim. 3:13; 1 Tim. 4:1-4; 2 Thess. 2).

The Christian's Present Duty

What shall we as Christians do in the face of these solemn facts? Shall we sit down and fold our hands and say that since the world has gone in this way, further effort is useless. Let us rather follow the injunction of Jude and try to "save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." vs. 23. We need a greater

devotion to enduring principles; a greater consecration to the Christian faith, the faith of our fathers; devout Christian living, minute honesty in every undertaking in life; closer obedience to the injunction of our Lord to be witnesses for Him, everywhere. By the grace of God we can resolve not to drift with the tide, remembering that "it must needs be that offenses will come" but that they need not come by us. We need to heed the apostolic admonition to "abstain from all appearance of evil." We dare not be moral weaklings; we must stand for something. May that something be eternal verities. We need to be boosters for law, order, and discipline, for God and the church. We dare not be lovers of worldly pleasure, because we represent another country. Be "strangers and pilgrims" here, but "fellowcitizens with the saints and of the household of God;" **be true to your country** which is now yours by adoption into the family of God. Remember that straws tell which way the wind is blowing. **Have more backbone than wishbone.** "Quit you like men, be strong."

Harrisonburg, Va.

A UNIVERSITY ON ITS KNEES

In the midst of the present day Apostasy, especially evident in our Universities, many founded by Orthodox men, when it comes to the Evangelical Gospel, it is indeed refreshing to read the following article, of a University upon its knees. This has been called, "Kneeland." Some of the great revivals began with some one on their knees. May such a revival keep on spreading till we find other Modernistic Universities upon their knees. The Modernists wrecked this University, as they do everyone they get control of, and unless some Balaak comes to their rescue with his gold they go to the wall, as did this one. They installed their new President during a Four day Bible Conference. They took over the \$300,000.00 indebtedness. In one year they paid the running expense, and reduced the debt to \$225,000.00. This with the invested endowment of \$175,000.00 leaves them but \$50,000.00 in debt. We do not endorse this Institution as meeting our standard of discipline, but we rejoice in their success in ousting Modernism. Editor.

Can a university become a centre of spiritual life and power? Can college halls be an authority for the "still small voice?" Can an institution of higher learning be more completely subject to the Word of God than to the blatant, raucous, denials of unbelieving "scholarship?" Can a university faculty be found whose every member delights to acknowledge that they recognize no higher authority on any subject than the word of Him in Whom are hid all the treasures of wisdom and knowledge?

Why not? Was not the Bible written by "holy men of old who spake as they were moved by the Holy Ghost?" Does not the Bible, from Genesis to Revelation, constitute the record which God has given to us of His Son? And is it not a fact that "all things were made by him, and without him was not anything made that was made?" It is impossible that God should ever contradict Himself, and therefore, that anything in the Bible should be out of harmony with that which is really true in the realm of nature. But we greatly fear that there are few universities in our day in which the authority of Jesus Christ is unquestioned. On the contrary, in most universities the devil himself seems to have much to do with

appointing professors; for many such institutions seem chiefly to be engaged in discrediting the Bible, and in pouring contempt upon its teachings. This fact is so self-evident that argument in support of it would be superfluous.

It is our great delight in this article to report some recent occurrences in a certain university which prove that simple evangelical faith and devotion to higher learning are by no means incompatible. From November 13th to 17th services were held in Des Moines University in connection with the installation of Dr. H. C. Wayman as President of Des Moines University. We shall write our report backwards, beginning with an account of the final meeting of the series.

The service was held in the university chapel; President Wayman was in the Chair; and Dr. W. B. Riley, of Minneapolis, was the speaker. The subject was, "Genesis and Geology." The three words in which the subject was expressed were significant of the whole controversy now shaking the religious world. Dr. Riley took the position that the early chapters of Genesis contain a divinely inspired, and therefore absolutely accurate, record of creation; and that therefore any dictum of science out of harmony with Genesis could

not possibly be true. He showed, moreover, that just in so far as science dealt with indisputable fact, the demonstrated facts of science would always be found in perfect agreement with the principles of divine revelation.

It was an address which magnified the Word of the Lord. Consistent with his invariable habit, in dealing with the record of the Deluge in its relation to the facts of geology, with consummate skill, Dr. Riley expounded the great principles of the gospel, and drove home to heart and conscience the truth that man fulfils at once his noblest duty and his highest privilege by perfect submission of heart and intellect, as well as of body, to the sovereign authority of the great God and our Saviour Jesus Christ. Did we say that Dr. Riley drove home the truth? We must amend the saying: it was manifestly driven home by the mighty power of the Holy Ghost. While listening to a message of earth, and reading the testimony of the rocks, it was an hour spent in the heavenly places in which, as on Tabor's mount, not only Moses and the prophets, but science and philosophy and all true learning were manifestly subject to "Jesus only;" and the inner man heard a voice out of heaven saying: "This is my beloved Son; hear ye him."

If President Wayman had not been chosen as an educator, he might easily have become known as a great evangelist. At the conclusion of Dr. Riley's address Dr. Wayman went down from the platform to the floor of the chapel, inviting Dr. Riley and others with him on the platform, to accompany him, and with great tenderness, and with the authority of a profound conviction of the wisdom of such a course, appealed to all present, particularly the students, openly and once for all, to dedicate their lives wholly to the service of Jesus Christ. He appealed to those who had never been converted, to yield to Christ, and to confess Him; and to those who were avowed Christians, openly to declare their complete submission to Jesus Christ as Lord. An entire hymn was sung without any visible response on the part of the audience; but a second hymn was announced, and then a young lady stepped from her seat and walked down the aisle and took the President's hand. After a little further waiting, another came; and then another; then they came by twos and threes, until presently the students streamed down all the aisles to the front.

Dr. Riley, with deep emotion, then appealed to the students in the gallery. Oh, why will architects build galleries without any connection with the platform, as though it were desired that the people who sit in the gallery should consider themselves an entirely separate congregation who must not mix on any account with the people on the floor? What advantage the devil has often taken of that physical difficulty of getting from the gallery down to the floor of the church! But in this instance the physical difficulty was over-

come, and though they had to go outside the auditorium to get down from the gallery, they came in again, until at last more than one hundred students (someone roughly counted them) had come forward declaring that to them there was no higher authority on any subject in the universe than Jesus Christ the Lord.

Students and Faculty on Their Knees.

Then President Wayman invited the Faculty also to come, and so far as we could see, every member of the Faculty present responded to the invitation. And what do you suppose the President proposed next—a university president in a university chapel? He actually asked everybody to kneel on the bare floor, and this they did. Then one after another they prayed, students and Faculty and others. It was a time of real heart-searching, of real consecration of everything to God.

A Covenant of Prayer

When all had risen from their knees after an extended time of prayer, the Editor of this paper reminded the students and Faculty of the financial needs of Des Moines University, and of the great principle for which the Institution stood, the supernaturalism of the Christian religion, and hence for the divine control of material things. We told them of the campaign to raise \$300,000 (particulars of which we give elsewhere) about to be launched, and we asked students and Faculty to join in a solemn covenant to pray daily for the success of that campaign, for the blessing of God upon the churches who were to be asked to release their pastors for a month to press the claims of Des Moines University; upon the pastors themselves, and upon all who should have any part in the campaign, that we might all be divinely directed to God's stewards who had ability to give, and that the Lord would go before us and prepare the hearts of His people to respond. This great company of students and Faculty solemnly entered into that covenant.

Then we asked Dr. Riley if he would relate how, when his school was in urgent need of funds, and he went out to solicit help, the students had gathered daily for prayer, and his visit was made abundantly successful. Thus students and Faculty of Des Moines University will daily pray for blessing upon the material side of Des Moines University's life, and we are confident God will give the victory.

Students Promise to Write Home.

We asked the students also to write home to father and mother, and to tell them of the step they had taken, and to ask father and mother also to pray. We did not think of this particular aspect at the time—we requested them to do so in order that they might enlist others in the ministry of prayer—but since, we have thought of what gladness such letters would bring to the hearts of godly parents. How many Christian fathers and mothers have been bowed with grief when, after great sacrifice on their part to give

their sons and daughters an education, the children have come back to them with trained minds but hardened hearts, and with faith in the Bible and the Christ of the Bible, partially, at least, and in some cases utterly, destroyed. Surely it is something to the Christian homes of the United States and Canada that God has raised up a place to which their sons and daughters may be sent for educational discipline, while parents rest assured that the entire Faculty, from President to the last professor, will seek not only their educational advancement, but will endeavor to lead them to Christ if they are not Christians, or, being Christians, to build them up in their most holy faith.

God is Our Helper.

The writer of this article (as we expect his fellow-Trustees would also confess), confesses that the burdens Des Moines University has placed upon him as a Trustee have sometimes been felt to be very heavy—indeed, some who began with us have even suggested that the task might prove to be beyond our united strength. To all of which we have agreed. Before the Baptist Bible Union had assumed responsibility for the University, on the very day on the evening of which we were to leave for Des Moines to attend the meeting where the transfer of the University was to be effected, we received a letter from a brother for whose judgment we have the profoundest respect. He is one who has had much to do with educational affairs, and knows something of what

it means to finance a university; and in the third letter received in two days he said something to this effect: "I am sending you this last word of advice before you leave for Des Moines"—and then across the page he had written with increased emphasis—"don't—don't—don't—DON'T." To this, through an intermediary, we sent a message: "Tell him we agree with every word that he has said. Tell him that every man involved in this assumption of responsibility, judged by merely natural standards, ought immediately to be sent to a lunatic asylum! Tell him, however, that the only consideration that redeems the course we propose to take from such utter folly is this—GOD."

We Believe God.

We still believe in God. Thus far He has led us and supplied the University's immediate requirements; and we believe that He will help us still. Kneeling there with this great company of students and Faculty in that closing hour, this writer at least, resolved before God that if Des Moines University should go into bankruptcy, it must go over our dead body. Such an enterprise cannot be surrendered. A work so manifestly enjoying the favor of God cannot possibly fail. Friday evening, November 17th, was Heaven's further certification that the approval to make Des Moines University a university in which Jesus Christ should ever be recognized as Lord, had received Heaven's high approval—and now we must go on to victory.—Gospel Witness.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VIII

The Philosophy of Evolution

By Chester K. Lehman

Having found that the theory of evolution lacks scientific foundation, I now come to inquire as to its standing in the domain of philosophy. In science the test has been, "Is it in accord with observed facts?" But philosophy inquires, "Does it satisfy the heart?" This difference of method calls for explanation.

What is meant by this expression, "the heart?" Answered briefly, it is one's general world viewpoint. It constitutes the result attained of one's entire thinking. The human mind naturally craves to unify reality in all of its diverse forms, and that which harmonizes with this unity satisfies the heart. Some reasoners after scrutinizing all things, come to the conclusion that the universe is God and God is the universe, and this conclusion is reflected in all their thinking. Others come to the generalization that everything can be reduced to terms of matter and force, and all their thinking is colored by this viewpoint. Another group distinguish a dualism of God and His Creation. Other general world viewpoints may be distin-

guished, but these serve to illustrate my point.

The method of reasoning in philosophy differs from that in science. In the mathematical statement, $2 \times 2 = 4$, no one can gainsay the result. It compels the assent of the mind. To a great extent the thinking done in biological science partakes of this form. Because observation shows that life comes from life and no exceptions appear, one can assert that all life comes from life with the same degree of certainty as one can that $2 \times 2 = 4$. On the other hand, I might urge a person to believe that there is a God because I see the operation of His laws in the world, but I cannot compel him to accept my conclusion. It satisfies my heart to believe in His existence on this and other grounds, but it may not satisfy another's heart. This being the case, can any certainty be attained in any philosophical reasoning. I am thoroughly convinced that certainty can be attained, because, as will be seen later, if one's heart is in tune with the universe, no other conclu-

sion will satisfy. In other words, if a person holds a wrong philosophical position, it can be shown that he has not unified the whole universe, he is shutting himself up against some great reality, or denying some vital relationship between realities.

Philosophic reasoning gains its weight through the cumulative force of the arguments presented. Taken singly the arguments may not satisfy one to establish a point, but united they form an impregnable bulwark against assault. I shall illustrate this method of reasoning in the presentation of the theistic proofs. I am now interested in the validity of this mode of argument, but presently I desire to use the conclusion attained.

I. PHILOSOPHIC REASONING ILLUSTRATED IN THE PROOFS OF THE DIVINE EXISTENCE.

1. **There is a universal belief in God,** and among all mankind there exists a universal religious instinct. How can this belief have originated without some foundation in fact? Is it not reasonable to believe that a God does exist because there is an universal belief in such existence. As Dr. L. S. Keyser puts it: "Could a God-idea evolve of its own accord out of a no-God ground or basis? Can water rise higher than its source? If there is nothing in existence but material substance, and if material substance has falsely led almost all people to believe in God, then material substance must be a universal falsifier, not to be trusted in any case."⁷

2. **The argument from the law of causality.** Every effect must have an adequate cause. The universe is here; it cannot be eternal or it would be absolute. Rather it shows the imprints of a First Cause; it is not a chaos, it is a cosmos. Is it not reasonable to believe that the universe had an adequate cause which brought it into existence? Does not this orderly universe lead one to believe that the first cause had intelligence?

3. **The world shows evidences of design, purpose, and adaptation.** The highly specialized organs of sight, hearing, smell, taste, touch, digestion, circulation, reproduction, etc., all show effects that could not have arisen fortuitously. Is it not reasonable to believe that there is a supreme Designer in the world? We have found that life as we know it furnishes neither mechanism nor intelligence capable of producing the innumerable examples of intricate adaptation as seen in specialized organs. Do not these facts lead us to believe that the Designer has intelligence? Let it be observed that intelligence is a predicate of personality, and that there is no known existence that has intelligence except personal existence.

4. **The moral argument.** There is in mankind a universal capacity for distinguishing between things right and things wrong. Fundamental to man's nature is this moral faculty, and further, man lives in a moral world. On every side he finds his moral nature articulating with a moral

order. How did this ethical intuition or moral sense and moral order originate? It certainly does not satisfy one to think that they arose out of a non-moral existence. Is it not reasonable to believe that the origin of these is to be found in a Moral First cause? Again, let us observe that morality can be predicated only of rational personalities.

Hence we conclude from this four-fold argument that the universe has had an adequate cause. Of this cause must be predicated rational intelligence and morality. The existence of a supreme personal being with rational intelligence and a moral nature alone satisfies these arguments.

Now let us examine this mode of reasoning. Its cumulative force is self evident. It constitutes a line of thinking that cannot be lightly cast aside. Indeed, it seems to the author that the belief in the existence of a personal God based upon these and other arguments is more certain than the mathematical reasoning that $2 \times 2 = 4$. It is to be observed, in the second place, that this mode of reasoning has in it certain intuitive elements. I believe that it is impossible to avoid the conclusion that the intuition is a real and valid source of knowledge. I am not giving room here to all sorts of mystical notions concerning intuitive knowledge, but this much I do hold to: those truths pertaining to the existence of God, my own moral nature, and my need of a Saviour are intuitive; however, not solely so.

The reader may wonder what this excursus has to do with the subject of evolution. Briefly it is this: I am seeking for a sure footing in the domain of philoso-

phy, one that satisfies the heart; for throughout my discussion of the scientific basis of evolution, I relegated to the field of philosophy certain vital problems that scientists were discussing as science. They must now be disposed of. I have tried to show that sound philosophic reasoning is valid, and I have illustrated the mode in the most crucial of problems of inquiry, namely, the problem of the existence of God. The mode of reasoning satisfies. Let me now use the content of this theistic argument. It leads us to a fundamental view of the universe. It is none other than the theistic and Christian view of God and the Universe. This world-viewpoint satisfies my heart.

II. THE THEISTIC AND CHRISTIAN VIEW OF GOD AND THE WORLD.

From that classic on the subject, Dr. James Orr's work, "The Christian view of God and the world," I gather nine points which define this viewpoint.² To each one of these there is one or more alternatives which are found to be unsatisfactory to the heart.

1. **"The Christian view affirms the existence of a Personal, Ethical, Self-Revealing God.** It is thus at the outset a system of Theism, and as such is opposed to all systems of Atheism, Agnosticism, Pantheism, or mere Deism.

2. **"The Christian view affirms the creation of the world by God, His immanent presence in it, His transcendence over it, and His holy and wise government of it for moral ends.**

3. **"The Christian view affirms the spiritual nature and dignity of man, his creation in the Divine image, and destination to**

(Continued on page 29)

BRIEFS FROM THE EDITORIAL LOOKOUT

The Italian Aviator Nobile—I am hoping for the day when life will be so sacred that nobody will go to war.

How To Handle The Life Insurance Man—One of the best ways to handle the Life Insurance Man is to follow the advice of a San Diego reader who says that he has noticed that every "insurance man, in dealing with a Christian, is sure to quote one verse of the Bible: "If any man provide not for his own he hath denied the faith and is worse than an infidel." It is suggested that one might come back at the agent with Jer. 49:11—"Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." It might not be necessary to explain to the agent that this verse occurs in a prophecy concerning the desperate condition in which Edom should be left, when the fatherless and widows would have to rest their hope in God, none of the males being left alive. —King's Business.

The Toledo Blade—"There is such a thing as futile speed. Never before in all history were people in such a hurry as now to get nowhere."

Robert E. Speer—"Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true he must give it up. If it is true, he must give it away."

Hard on the Evolutionist—"A college professor from dear Alabam

Won't eat with a negro, they say,

Yet believes evolution and says: "It is grand,"

And teaches it every day.

You may think I'm crazy or think me a fool

Or think as the prof. says: I'm mad.

I would rather eat with a negro that's neat

Than to call an old monkey grandad."

Mrs. Earl Salzman writes—"We have given ourselves over too much to pagan customs. In 1926 it was found that \$400,000,000 were accumulated in Christmas savings, but of this vast amount-of-wealth practically none of it was turned into strictly religious channels."

Jesus Christ says to the Latter Day Christian Church—"I know thy works, that thou art neither hot or cold; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth."

Falsehoods in Time of War—"A new book has just appeared from the pen of Arthur Ponsonby. It is entitled "Falsehood in War Time." It is published by Allen and Unwin, 40 Museum Street, London, W. C. 1, England. The price of the English edition in paper cover is 2s. 6d. The book is an exposure of the lying propaganda which governments carry on before and during a war for the purpose of deceiving their people and arousing their passions to make them willing to support the war."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We have come to the first month of the New Year. And we look for suggestions for the New Year. But why should we? The importance of any other time is as great as this. Every day whether the first or the last is an important day. However, there is something in the nature of man's mind which makes it responsive to certain occasions. So it is wise to use this characteristic to the very best advantage. In accord with this, let us use at least appropriate suggestions that will lead us to make the days that follow as useful to the Cause as possible.

In the month before us there has been a selection of topics much after the plan of other months. Juniors have been remembered by a study in Bible stories of Bible characters. The Christian Life study is on the question, "What Shall I Read." A doctrinal study on the "Power of Christian Unity" is before us. A lesson from the Sermon on the Mount has been chosen as a Scripture Portion study. With these topics before us we shall find abundant material from which we may obtain food for our spiritual life. May we not fail because of neglect in doing our part to receive it.

With a general survey of the work before us let us prayerfully consider what progress we are making in our meetings. Does the work we do in our weekly meetings contribute to the cause of Christ? Are we becoming indifferent to their importance? Is there a tendency to drift into a habit of going over the program without entering into the themes with life and vigor? Special prayer in behalf of the work is not only in order but is specially needed. The meetings before us are not only in order but are also very important to the welfare of our people. Let none of them drop into a routine grind by which we make machines out of ourselves. We ought to be live, active workers who see in every meeting an opportunity to do something good and different, if need be, that we might be awake to God and His Word. But don't do different for the sake of being different alone. May God lead us by the Spirit through the Word in every activity.

STORIES OF BIBLE CHARACTERS —NOAH (Jr.).—Gen. 6:7, 8, 9.

Topic for January 13

MOTTO

"Noah walked with God."

MEDITATIONS ON THE TOPIC

I. The Story of Noah.—It was a time of wickedness and disobedience to God in the earth. So great was the evil that God resolved to destroy man from off the face of the earth. Noah was one man who did not walk after the customs of other men in his time. He married a godly wife and raised his children to fear and worship God. He was obedient to the will of God and found favor in the sight of God when He planned to destroy man from the face of the earth. And God told Noah what He was about to do to the earth.

God gave Noah directions to build an ark of gopher wood three stories high. It was to be pitched within and without with pitch to make it water tight. For God was going to send a great flood of water upon the earth to destroy all flesh. But He was to save Noah alive and establish a covenant with him to repeople the earth. Noah was to have room for two of every kind of beast and bird and creeping thing. Also Noah's wife and his sons and their wives were to be with him. Noah obeyed God and built the ark as He said. And when all was complete, God commanded him to enter the ark with his family and with the animals before the flood of waters began to come. Then God sent the water from above and beneath for forty days and nights until all the high hills and mountains were covered. Everything that had life died ex-

cept Noah and those with him in the ark. The water covered the whole earth and did not begin to go down for 150 days. Then God caused the rain to cease and checked the fountains of the deep and the water began to go down until the face of the ground was dry. Noah then was directed to come out again and to bring out the animals with him. He offered sacrifice to God. God was pleased and made a covenant that He would not destroy the earth any more with a flood. He set the bow in the cloud as a sign of the covenant that He had made with man and the creatures of earth.

PERSONAL THOUGHT

It is better to walk with God though we be but a few than to walk with the many who are against God.

I. Noah found favor with God.

1. He lived upright in the sight of God.—Gen. 6:9.
2. He obeyed God by faith.—Heb. 11:7.
3. He was used of God in building an ark.—Gen. 6:14-22.

II. God Saved Noah from the Flood.

1. He invited him into the ark.—Gen. 7:1.
2. God shut him in.—Gen. 7:16.
3. God saved him and the creatures in the ark.—Gen. 7:23.

III. God Remembered Noah and the Creatures with Him.

1. He stopped the rain and the fountains of the deep.—Gen. 8:1-5.
2. He dried up the earth so that Noah could come out.—Gen. 8:6-14.
3. He directed Noah to bring out all the living creatures.—Gen. 8:15-19.
4. He made a covenant with Noah.—Gen. 8:20; 9:17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Flood."
2. Memorize a Choice Scripture about Noah.
3. Tell how Noah Found Favor with God.
4. How were Noah and His Family Saved?
5. What Destruction Did the Flood Work?
6. What Covenant Did God make after the Flood?

For Young People and Others.

1. The Ark as a Type of Salvation.

SEED THOUGHTS

"They dreamed not of danger, those sinners of old,

Whom Noah was chosen to warn;
By frequent transgressions their hearts had grown cold,

They laughed his entreaties to scorn:
Yet daily he called them, 'Oh come sinners, come,

Believe and prepare to embark!
Receive ye the message, and know there is room

For all who will come to the Ark.'"

"O sinners, the heralds of mercy implore,
They cry like the patriarch, 'Come,'
The Ark of salvation is moored to your shore,

Oh, enter while yet there is room!
The storm-cloud of Justice rolls dark overhead,

And when by its fury you're tossed,
Alas, of your perishing soul 'twill be said,
'They heard—they refused—and were lost!'"—Kate Harrington.

WHAT SHALL I READ?—Psa. 1; Phil. 4:8

Topic for January 20

MOTTO

"Keep sound wisdom and discretion."

MEDITATIONS ON THE TOPIC

I. How to Choose Our Reading Matter.—Our Motto suggests what we are to keep in our possession in order to make the highest success of life. "Sound wisdom and discretion" is a very valuable quality. Every life should seek to make these qualities its own. One of the most encouraging things in the youth is that quality that is eager and anxious to make the very best of life, having a heart set on taking counsel in which there is no mistake. Among the causes which lead us into error, we find friends who advise us foolishly and reading matter which teaches folly and to which we give our time and attention. A good question to ask then is, "What shall I read?" But be careful of what friends, so called, you ask the question.

Time and experience have proved that the Bible is the safest book that has ever been produced. Wisdom suggests that we should weigh all other reading in the light of this Book of Books. We may read many other books and some not strictly of a religious character provided

they do not unfit the mind and heart for a relish of the Bible. But in any choice of reading, we should think of the advantage of the knowledge, or the increased training of the mind, in its relation to our service and devotion to God and the glorifying of His name. Books that have a strong influence over our mind and yet which contain questionable material, in the light of Bible truth and the advice of tried and true spiritual advisers, should be scrupulously avoided.

II. The Text.—Psa. 1; Phil. 4:8.—The first Psalm speaks of the two ways in which men travel and of the counsellors which they follow. The man who is most blessed is the one who avoids the ungodly, the sinner, and the scorner as persons for counsel and imitation, and takes the law of the Lord for his reading and meditation.

The verse in Philippians suggests the principles by which our thought life should be governed. With these principles in mind we may quickly sift out the things not to read and recognize the kind of reading that is safe and sound.

PERSONAL THOUGHT

Reading is an excellent practice if we do it in a thoughtful manner and read wholesome books.

OUTLINE STUDY

I. Classes of Profitable Reading.

1. Sacred History.—I Cor. 10:1-11.
2. History weighed in the light of divine wisdom.—Psa. 78:1-8.
3. Biography truly weighed.—Heb. 11.
4. Poetry faithful to heavenly truth.—Psa. 119:89.
5. Sermons of sound preachers.—Acts 3:12-26.
6. Exposition by faithful writers.—Heb. 9.
7. Letters from worthy people.—Philemon.
8. Stories selected with a godly purpose.—II Sam. 12:1-10; Luke 10:30-37.

II. Reading to Avoid.

1. Books of superstitious folly.—Acts 19:19.
2. Deceptive writings.—II Tim. 2:15-18; II Cor. 11:13-15; Rom. 16:17, 18.
3. Writings for entertainment more than profit.—Prov. 10:14, 18, 19, 21.
 - a. Newspaper trash.
 - b. Funny books and papers.
 - c. Fiction.
 - d. Silly letters.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Written."
2. Good Things I Have Read.

For Young People.

1. How to Test a Book.
2. Reading that Builds up Mind and Soul.

For Older People.

1. The Bible as the Standard of all Literature.

SEED THOUGHTS

"Few are sufficiently sensible of the importance of that economy in reading which selects, almost exclusively, the very best order of books.—Why should a man, except for some reason, read an inferior book at the very time he might be reading one of the highest order?"

—John Foster.

"To read without reflecting is like eating without digesting."—Burke

We should accustom the mind to keep the best company by introducing it only to the best books.—Sidney Smith.

Turn from the oracles of men—still dim even in their clearest response to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering round you; bury them all, powerful though you may have deemed their spells to illuminate the unfathomable; open your Bible, and all the spiritual world will be bright as day."

—J. Wilson.

THE POWER OF CHRISTIAN UNITY.

—Eph. 4:1-16; Jno. 17:20-26

Topic for January 27

MOTTO

"Buiided together for a habitation of God."

MEDITATIONS ON THE TOPIC

I. Our Topic Defined.—Christian unity is that harmony of the followers of Christ, in which their life is blended in one. One Master is the master of all. One salvation is the salvation of all. One Spirit pervades the life. One great end is served by the work of all, though there may be a variety of gifts for service and a variety of work done by different individuals.

Christian unity leads to unity of organization wherever such organization forwards the work of Christ. But a union in organization may not always constitute Christian unity. An organization with the name of Christ which ignores the doctrine of Christ is a misnomer. A Christian in an organization which ignores Christ's teachings is out of place and is hindered from the highest service.

The only power worth considering is the power of God. Power resulting from unity in organization which is not a result of union with God is only a power for evil and will result in destruction of souls. But when souls are right with God and are knit together in the bonds of love and work together in fellowship they form a perfect instrument through which God's power may flow. God has a greater chance to carry out His purposes where Christian people are thus united, than where they are not.

Pure water may be safely poured into other pure water no matter how far apart the wells from which they are taken. But to pour impure water into pure water and call it pure is a lie. So to overlook the poison of false doctrine and call all professors of religion one is to contaminate the whole body, and destroy its power in relation to God.

II. The Text.—Eph. 4:1-16.—This passage presents a strong picture of Christian unity. Its power is in Christ the head from whom all the parts of the body receive their direction and support.

Jno. 17:20-26 is the prayer of Jesus for the unity of His disciples. The power of such a union will be to convince the world, and lead them to believe on Jesus Christ.

PERSONAL THOUGHT

Let us not be satisfied with any union or power that does not link us with the Father and His Son Jesus Christ.

OUTLINE STUDY

I. Christian Unity Joins Men with the Mighty God.

1. Possessing Him in the inner man.—Eph. 3:16-19.
2. Making them stronger than Satan.—I Jno. 4:4.
3. Giving power for great works.—Jno. 14:12.
4. Giving power in prayer.—Jno. 14:13, 14; 15:7.
5. Makes the life fruitful.—Jno. 15:4, 5.

II. United Saints form God's United Instrument.

1. To nourish the growing saint.—Eph. 4:11-16.
2. To manifest His glory.—Eph. 3:20, 21; I Pet. 2:9.
3. To receive answers to prayer.—Matt. 18:19, 20.
4. To handle the keys of the kingdom.—Matt. 16:18, 19.
5. Convincing the world of Christ's divine mission.—Jno. 17:21.

III. Christian Unity Connects all Lines With God.

1. Fellowship with God brings fellowship together.—I Jno. 1:3-7.
2. One Spirit works in diversity of gifts.—I Cor. 12:4-11.
3. One Spirit makes possible getting along together.—Phil. 2:1-5.
4. One Spirit recognizes each in his office.—I Cor. 12:20-31.
5. One Spirit gives understanding of the Word.—I Cor. 2:9-13.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Unity."
2. Memorize a Verse from the Outline Study.
3. The Blessing of Being God's Child.

For Young People.

1. What Christian Union Includes.
2. What True Christian Union Can Accomplish.

For Older People.

1. How to keep the Unity of the Spirit in the Bonds of Peace.

SEED THOUGHTS

"The union of Christians to Christ, their common head, and by means of the influence they derive from Him, one to another, may be illustrated by the load stone. It not only attracts the particles of iron to itself by the magnetic virtue, but by this virtue it unites them one to another."

—Cecil.

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued."
—Sam'l J. Stone.

SERMON ON THE MOUNT—CITIZENS OF THE KINGDOM.

—Matt. 5:1-16

Topic for February 3

MOTTO

"Blessed are the pure in heart."

MEDITATIONS ON THE TOPIC

I. Inner Blessedness in Outward Unpleasantness.—It is hard for the human heart to accept the teachings of Jesus because it is seemingly so contrary to the natural wishes of the ordinary man or woman. When He taught the lessons of this Sermon of the Mount, He was giving what one in the kingdom of heaven enjoys in his inner life, and how that inner blessedness meets the outward things of this life without losing its peace and satisfying condition.

Poverty, hunger, lowliness, persecution and that control that makes a man deal in mercy and keep himself pure are to the natural man undesirable. But to the citizen of the kingdom of heaven, these are things as a natural result of the kind of life he is living. The inner life of the citizen of the kingdom of Heaven is not only made to shine out by its difficulties

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THE SUNDAY SCHOOL

CONSCIOUS OF THE PRESENCE OF CHRIST

By Margery Chambers

In the days when Christ was here on earth His disciples were physically conscious of His presence. The many who came to be healed by Him were conscious of His presence by seeing and touching His holy person. The little children who were so lovingly blessed by Him were aware of His actual touch, and they saw Him with their natural eyes. Paul, on the road to Damascus was made wonderfully conscious of a divine presence by his miraculous vision. Like the believers of old and like Paul on the Damascus road, we too, may become conscious of the presence of Christ, and thus be blessed by Him.

We are told always to first consider ourselves. So turning our eyes inward, let us see how we ourselves may recognize the presence of Christ in our lives. We cannot in this earthly life of ours actually see the physical Christ. But Christ has given us assurance that we may in our spiritual life come very close to Him and have Him with us all the time. For He assured His disciples that when He was about to depart from them that He would send them a Comforter. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance." By the manifestation of this Comforter in the power of the Holy Ghost, we are enabled to feel the actual presence of Christ in our lives.

To be strikingly aware of His presence it is necessary sometimes to look back over the darkness of our lives before we opened the door of our hearts to let Christ in to stay. Then were the works of the flesh manifest in us—"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." When we lived after the flesh no Holy Spirit whispered to us to stop a hasty, thoughtless word; no Comforter came to help us over the thorny path; no sweet peace came over our spirit "like an infinite calm." Looking back, we can see how dark and hopeless life seemed to us. And suddenly came the great transformation—a light like that which shone round the Christ-child on the first Christmas; like that which startled Saul on his murderous journey,—shone around us; our eyes were opened: the clouds and doubts and fears were blown away and we became acutely conscious of the presence of Christ near us and within us. Not al-

ways suddenly and gloriously does the spirit come upon us; sometimes slowly, like the opening of a lovely flower or the upward stretching of a sturdy plant. But the fruit of the Spirit is the same and the Spirit is the same and the "manifestation of the spirit is given to every man to profit withal."

It is always easy to see faults and deficiencies of others. So it is easy to see the Spirit of Christ in others when we have let Christ into our own hearts. When we find ourselves prone to find fault with another, it is kind and wise to stop and remember that we are told to "love one another" and "bear one another's burdens." One of the first indications of the presence of Christ within us is the ability to do this very thing—to be forgiving and loving when our human, carnal self would prefer to find fault. "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." When an angry word comes to our lips and goes no further but is stopped by a something within us, we know that that is an evidence that Christ's presence is working a change within us and winning out over the carnal nature.

Usually, we do not feel so conscious in the everyday affairs of life that Christ is with us. But when a crisis comes to us—a great sorrow; a temptation or a battle with sinful pride; an extra heavy burden to bear; when these things come upon us and we are miraculously enabled to come through victoriously, then we are conscious as never before of the presence of some power within us that is decidedly not a power of the flesh, but of divine origin.

As mentioned above, it is easy to see Christ's presence in the life of others when we are enabled to see with eyes that have been opened by His presence in ourselves. The best of all places to look for evidence of Christ's presence in another's life is in the person of a brother or sister, grown old in the service of the Lord. Did you ever know an old saint whose every thought seemed calm and beautiful, whose character was gentle and good and in whose presence you felt a certain element of love and respect not present elsewhere? Be sure that man or woman's life has been blessed with the consciousness of Christ's presence. They are those people whom you cannot help but love and to whom you are drawn without consciously

knowing why. The fruit of the Spirit is strong in them and shines out in every experience of their lives. By their fruits we know them and the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Not only in the individual may Christ's presence be consciously felt, but in organizations and societies. The Church as the body of Christ is full of His holy presence. By reverence of attitude, devotion in prayer and singing, admonition through teaching and preaching we are made aware of Christ's presence in His house.

Next to the Church, Christ's presence in the home is a most beautiful and wonderful thing. Christ loved home life, I am sure, although He had no home on earth. The home of Lazarus was often blessed by His presence and just as that home was made holy by His presence the homes of Christians are blessed to-day. In homes where parents quarrel and disagree, and children are saucy and disobedient we may be sure that Christ is not there. But where father and mother show a bond of loving sympathy between them and children respect and honor their parents there is an atmosphere of love and peace that is unmistakably an evidence of Christ's presence.

Through the presence of Christ in us we are enabled to enjoy more fully and more truly all the blessings that God has prepared for us. While we walk in the flesh we see in a tree only a tree—something to give shade and make firewood. Given the presence of Christ we see a tree as a wonderful proof of the power of God—a finger pointing to heaven to show us the way of truth. And we are made to feel our own littleness and the omnipotence of our God so that we feel, like Joyce Kilmer that "poems are made by fools like me, but only God can make a tree." With Christ in our lives, He shows us the birds as a gift of God to man to give him the message of the old song, "God sees the little sparrow fall." And the flowers bring home to us the truth of Christ's words on the mountain when He admonished the people to have more faith in God's providence, and cited the lilies as an example of God's care.

When we have Christ in our lives we are conscious of His presence—and by the way, we cannot mistake the Holy Spirit. Paul recognized at once that it was the Lord speaking to him. We feel the change within us and we know that it is the work of the promised Comforter, sent to assure us that Christ is ever with His loved ones.

With Christ in our lives, we enjoy God's blessings more fully; our character is developed along Christ-like lines; we recognize Christ in the lives of others and thereby enjoy more deeply the fellowship of our brothers and sisters in Christ. We are able to bear burdens that formerly would have driven us to despair, and we find a calm content within our hearts that passeth all understanding. By the presence of Christ within us we are "able to run with patience the race that is set before us and at the end of the course we can sing with the Psalmist, "The Lord is my shepherd.....I will fear no evil for thou art with me. Thy rod and thy staff they comfort me....Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever." With this Spirit with us, our efforts as workers for Christ will be surely blessed.

LET THE DEAD PAST BURY ITS DEAD

The old year is gone; let it go! With all of its mistakes and all of its heartaches. Let it die! We stand to-day on the threshold of the new! It is man's "second chance." The past is gone—beyond redemption. We can not recall or amend all its blunders. However, we can profit by them, if we are wise. God grants to each of us another opportunity. Dismiss the haunting failures of the past. Forget the black memories of yesterday. Behold the whiteness of the to-day. The glory of life is not behind us, but before us. The past may be dark, but the future is aglow with light. Wring not your hands and weep over your failures. Use them as incentives to victorious achievements. Say not, there is no hope for you. The whole horizon is aflame with prophecy. Old voices speak to us out of the past—but new voices call to us out of the future. Let us treasure the ancient memories of virtue, but refuse to immortalize vice. What can be amended, hasten to repair—and leave the rest to God! Leave no stone unturned to right a wrong. Go forth to-day resolved to do the right. Spurn the allurements of evil. Choose the finer virtues. Work not, live not for self, but for the brotherhood. Learn to be patient, and be willing to trust God and be not afraid. Repent of your sins, make your peace with your Maker, and courageously "carry on." Think in the terms of the beautiful, and witness the miracle in your own soul. See the right and dare to be just with your fellows. Reward not evil for evil. Count life not loss, but gain. And may the New Year bring to you the pure desire of your heart. May it also discover in you one who desires to honor God, serve the Church, and be a blessing to your community, to your nation, and to the whole world. Only as you shall dedicate your life to these noble ends will you come to know the sheer joy of the Christian life.

—Lawrence Ludlow Cowan.

NEW YEAR'S REFLECTIONS

By An Aged Pilgrim

Joseph Metzler

Another year of our short life
Is gone, and numbered with the past,
One less of life to us remains,
The present year may be our last.
If God would call us hence this year,
Would glory be our happy lot,
Or should we hear that fearful doom,
"Depart from me, I know you not?"
While many souls were called away,
The Lord has kindly given us grace,
To turn and fit our souls for heaven,
Still working for the Savior's praise.
When o'er the faded year we look,
And trials sore, and blessings see
We find a joy for every fear,
And leave it all, O God, to Thee.
Another page in that great book—
The solemn book of life—is turned,
Wherein is written plain and clear,
What we have done, and thought and learned.
As back we o'er its pages trace,
We'd gladly wipe the stains away,
That mar the leaf, once clear as this
We turned unsoiled on New Year's day.
Oh, let us keep the page begun
More pure; for with God's help we may
Grow holier as the years advance,
And gain a deeper faith each day.
More zealous grow in God's pure cause
More active in benevolence,
More faith God's kingdom to extend,
Till He sees fit to take us hence.

North Lima, Ohio.

NEW YEAR "QUITS"

Gossiping.
Grumbling.
Hair-splitting.
Saying fate is against you.
Anticipating evils in the future.
Pretending,—be your real self.
Fault-finding, nagging and worrying.
Taking offense where none is intended.
Dwelling on fancied slights and wrongs.
Talking big things and doing small ones.
Scolding and flying into a passion over trifles.
Boasting of what you can do, instead of doing it.
Talking continually about yourself and your affairs.
Depreciating yourself and making light of your abilities.
Saying unkind things about acquaintances and friends.
Exaggerating, and making mountains out of molehills.
Lamenting the past, holding on to disagreeable experiences.
Comparing yourself with others to your own disadvantage.
Waiting round for chances to turn up.
Go and turn them up.
Writing letters when the blood is hot, which you may regret later.
Thinking of yourself to the exclusion of everything and every one else.
Carping and criticizing. See the best rather than the worst in others.
Dreaming that you would be happier in some other place or circumstances.
Belittling those whom you envy because you feel that they are superior to yourself.
Dilating on your pains, and aches and

misfortunes to everyone who will listen to you.

Speculating as to what you would do in some one else's place, and do your best in your own.

Gazing idly into the future and dreaming about it, instead of making the most of the present.

Longing for the good things that others have, instead of making the most of the present.

Looking for opportunities hundreds of thousands of miles away, instead of right where you are.—Selected.

RIGHT USE OF SUNDAY

An amusing story is told concerning Lord Kelvin, one of the most honored men of science of this day.

One Sunday morning his doorbell in Glasgow rang, and two friends, the German scientists Helmholtz and Hoffmann, asked if Sir William Thompson (as he then was known) were in?

The maid replied, "Sirs, he most certainly is not."

They then said, "Can you tell us where we may find him?"

She answered, "You will find him at church, where you ought to be."

The visitors, abashed by the resolute reply, declined further encounter, and went away with chastened minds.

Should anyone be inclined to think the Scotsman narrow in outlook, remember that this sort of thing could not be said of her employer. He was a man who would be satisfied with nothing less than the soundest reason for his practice, and, as his biography shows, he kept Sunday with reverent care, because he was aware that on that day a world of deep and genuine delight is open and calling. There is really an ought in this matter, and Lord Kelvin felt it—J. E. Williamson, Egremont, Cumberland, England.

THE INADEQUACY OF RELIGION

(Continued from page 25)

bear the likeness of God in a perfected relation of sonship.

4. "The Christian view affirms the fact of the sin and disorder of the world, not as something belonging to the Divine idea of it, and inhering in it by necessity, but as something which has entered it by the voluntary turning aside of man from his allegiance to his Creator, and from the path of his normal development.

5. "The Christian view affirms the historical Self-Revelation of God to the patriarchs and in the line of Israel, and, as brought to light by this, a gracious purpose of God for the salvation of the world, centering in Jesus Christ, His Son, and the new Head of humanity.

6. "The Christian view affirms that Jesus Christ was not mere man, but the eternal Son of God—a truly Divine Person—who in the fulness of time took upon Him our humanity, and who, on the ground that in Him as man there dwells the ful-

ness of the Godhead bodily, is to be honoured, worshipped, and trusted, even as God is.

7. "The Christian view affirms the Redemption of the world through a great act of atonement—this atonement to be appropriated by faith, and availing for all who do not wilfully withstand and reject its grace.

8. "The Christian view affirms that the historical aim of Christ's work was the founding of a Kingdom of God on earth, which includes not only the spiritual salvation of individuals, but a new order of society, the result of the action of the spiritual forces set in motion through Christ.

9. "Finally, the Christian view affirms that history has a goal, and that the present order of things will be terminated by the appearance of the Son of Man for judgment, the resurrection of the dead, and the final separation of righteous and wicked,—final, so far as the Scriptures afford any light, or entitle us to hold out any hope. Beyond this are the eternal ages."

It is at once seen that these nine points have their basis in the valid conclusions drawn from the theistic arguments presented before. If we grant the existence of a personal, ethical God who is the First Cause—the truth gained from natural theism—is it not reasonable to believe that He would be able to reveal Himself to His personal creation. Wouldn't we even expect that a revelation would be given? It is almost unthinkable that a personal God would remain eternally silent and have no communication with man.

Now there is in existence a Book which claims to be this revelation, and we have shown in an earlier chapter that this Book is not a human product. By innumerable evidences of miracle, prophecy, nature of teaching, power and influence in the world, etc., we are led to conclude that the Book must be what it claims to be. If this be granted, the other eight points quoted from Orr follow naturally because they are taught in this divine revelation.

I believe firmly that these nine points ground us upon an immovable philosophical foundation. Historically, it is the oldest, and has found the most general acceptance. Examined critically it satisfies the deepest longings of the heart. It answers all the profound questions that stir the soul. All other foundations seem to be sinking sand. I have found sweet rest, perfect composure and complete satisfaction in this position for many years.

Does the theory of evolution rest upon this foundation? I shall examine first its ontological basis.

1. "A System of Christian Evidence," page 186.
2. Pages 32, 33.
3. "Readings in Evolution, Genetics, and Eugenics," page 11.
4. Ibid., page 12.
5. Ibid., page 12.
6. "Evolution of Man," pp 451 ff.
7. Rom. 1:18-20.

Harrisonburg, Va.

(To be continued)

Y. P. M. TOPICS

(Continued from page 27)

and privations, but it is given an opportunity to more fully enjoy or be made more happy thereby. Under ordinary conditions one would not be made to be "exceeding glad" when walking in undisturbed loyalty to the Lord. But when persecution and reviling are heaped upon us for righteousness sake, it intensifies the feelings and produces, not the ordinary conditions of hatred and retaliation, but great gladness in the sweet assurance that all is well and that God knows and will reward in due time every privation suffered.

The effect of such a life upon the people with whom the heavenly citizen comes in contact, is uplifting and enlightening and makes the child of the Kingdom a blessing.

II. The Text.—Matt. 5:1-16.—Those words are fundamental describing the life of a true Christian. No word is spoken of the process of the plan of salvation in attaining to such a life. But the fact that the Master Teacher is giving would imply that it is through Him that we are to become what He recommends that we should be. In other places we learn more of the process by which this life is imparted to His followers.

PERSONAL THOUGHT

Jesus is our perfect teacher. Let us come to Him for the life and the blessedness that we need.

OUTLINE STUDY

- I. Conditions Bringing Blessing.
 1. The poor who inherit the kingdom.—Matt. 5:3; Matt. 11:5; Jas. 2:5; Jas. 4:6.
 2. The mourners who receive comfort.—Matt. 5:4; Psa. 34:18; 51:17; II Cor. 1:3-7.
 3. The meek who inherit the earth.—Matt. 5:5; Psa. 37:11; Rom. 4:12, 13.
 4. The thirst and hunger which receive satisfaction.—Matt. 5:6; Jno. 4:14; 6:35.
 5. The merciful spirit which receives mercy.—Matt. 5:7; Luke 6:36-38.

6. The purity of heart which sees God.—Matt. 5:8; Jno. 14:19; Heb. 11:27.
7. The peacemakers called God's children.—Matt. 5:9; Rom. 12:17-21.
 - a. Heirs suffering.—Rom. 8:17; Matt. 5:10.
 - b. Heirs rejoicing.—Matt. 5:11, 12.

II. How the World is Blessed in Citizens of the Kingdom.

1. They savour the earth as salt.—Matt. 5:13.
2. They lighten the world as a light.—Matt. 5:14-16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Blessed."
2. Commit the Beatitudes vs. 3-12.
3. Promises for God's Children.

For Young People.

1. Characteristics of God's Children.
2. The Happiness in Godliness.
3. The Service of Godlikeness.

For Older People.

1. How to Attain the Character of Heavenly Citizens.

SEED THOUGHTS

"Happiness can only be built on virtue, and must of necessity have truth for its foundation."—Coleridge.

"If happiness has not her seat and center in the breast, we may be wise or rich, or great, but never can be blest."—Burns.

"The holy, regular, and exemplary conversation of saints, may do much toward the conversion of sinners; those who are unacquainted with religion may hereby be brought to know what it is. Examples teach. And those who are prejudiced against it, may hereby be brought in love with it, and thus there is a winning virtue in a godly conversation."—Matthew Henry.

"As a man without reason, so is a Christian without grace. A wicked man is the worst of creatures; a wicked Christian the worst of men; and a wicked minister is the worst of Christians."—Matthew Henry.

"Purer in heart O God, Help me to be."—Mrs A. L. Davison.

THIS JAZZ AGE

By Richard W. Lewis

It is only natural that our pride should lead us to ingeniously defend our national life. Self-respect is essential to command the respect of others. Our nation has a name to maintain. We have a world-wide reputation to uphold. And no task suits an American better than that of praising self!

But we are going too far with our boosting of the nation. In looking at our good qualities we have come to overlook our weak ones. Our eyes for seeing evil have gone out from disuse, as the fish of the Mammoth Cave are sightless from not seeing. Thus it has come about that masses of our men and women are really blind to the dangers that actually threaten our civilization. They do not mean to minimize our sins, nor to magnify our virtues, yet they do both.

The writer recently visited "Coin Harvey," in his Arkansas home and talked with him. Mr. Harvey knows more than money. He is a student of men and measures. He is familiar with the history of

nations. He knows that other civilizations have thrived, waned, decayed and died; and he knows exactly why they died. As a traveler, student, author and keen observer he knows America. So, he drew his own conclusion that our civilization is doomed, hence he is now erecting a monument 40 feet square at the base, and over 100 feet high, of the best concrete; and into the base of this monument he is to place a full statement of the rise and fall of our civilization, hermetically sealed, so that some conqueror of America in the future may break into this store-house of history and ascertain the exact reasons for our civilization failing.

It was that distinguished Italian historian, Dr. G. Ferrero, of Rome, who visited South America, and wrote so wisely about it that President Roosevelt invited him to become his guest at the White House in order that this great historian might study our civilization and write about it. The outcome of this visit to America was a highly valuable book

entitled, "Ancient Rome and Modern America." To read this scholarly, sedate, sound statement of our case written by a conservative historian, is to see the dire danger America is in at the present time. One of the most recent books published on our civilization is entitled, "If America Fails!" and was written by Samuel Zane Battem. Here again our nation is warned. Our dangers are pointed out. Facts are placed before us. In addition to these warnings the literature of our times literally teems with suggestions and predictions of our national degeneracy, degradation and doom—at the rate we are now going!

But it is always hard to warn men. God told Adam and Eve "In the day that thou eatest thereof thou shalt surely die," yet they ate and died! Noah preached over 100 years in pleading with the men of his day to give up sin and get ready to meet God, but they heeded him not, and the awful death-dealing flood came, and their civilization went down. Lot, a preacher of righteousness, had his soul vexed with the vile conduct of his fellow townsmen, and he warned them for God, but they sat still supinely until death and destruction rained down from somewhere in the air. The old prophets called and cried in the name of the Lord, but Judaism went to pieces on the rocks of self-centeredism and idolatry. Jesus taught, performed miracles, cautioned, warned, and then outlined the horrors of inattention to warnings in His memorable lament, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

The Jews lost their superb opportunity, and their civilization went down! Instead of heeding the Christ, they crucified their own interests.

Will America forget God? Indeed, has she not already forgotten Him? Is there any power that can make America stop and think and act for her own preservation?

But why are we in this jazzy condition that portends our ruin? There are reasons. Of course the late war had its effects on our young men. Let a man face not only death, but an awful earthly hell of horrible warfare, and soon he fears nothing—there is nothing worse to dread!

Gradually the nation absorbed the spirit our boys imbibed in war. We became indifferent to old convictions and customs; we grew reckless and regardless of our higher interests, and those of others. So, we have reached our present deplorable state of affairs.

But there are other causes of this jazzy age. When prices went soaring sky-high, and the farmer got rich over night; when money flowed freely in the hands of those who had long been economizing, there was a distinct reaction in our national life. People considered godly, dressed up and went to dances! Those who were credit-

ed with gentleness generally let loose the worldly spirit long pent up within, and went wild! Great savers became big spenders! Silk shirts and stockings now cost as much as a dozen used to cost, and soon became the rage! But what use of silk stockings under cover? Somebody must see such finery, and soon everybody did see them—knee-high! Old Queen Fashion dictated dress abbreviation, and immediately woman's modesty which we thought was innate and inalienable went to the winds over night!

But, worst of all, men discovered that she whom they had adored for her retiring spirit and modest mien was ready for almost any display of her person, so long as Dame Style demanded it—as demonstrated in simply indecent and outrageous so-called "Bathing Reviews." Perhaps one other shock to men was even worse than this last, if possible, due to the fact that men now discovered how far mothers were willing to go in consenting to such conduct on the part of their daughters—yea, approving, yea, even defending their daughters in all this jazzy conduct! Indeed, many of the mothers are now actually participating with their daughters in the jazzy life of our times!

The undue familiarity of the sexes has



GOD BLESS YOU IN THE DAWNING OF THE YEAR!

God bless the work that lies before
your hand!

God's blessings be on all that you
have done;

For what is fame, or gift, or treas-
ure grand,

If His approving smile we have not
won!

God strengthens you when crosses
come to stay,

When shadows close around your
heart and home!

God guide your soul when light
seems far away,

When all the world's tossed waves
are white with foam!

God dower you with kind consoling
words

For wounded hearts with gloom
and anguish filled,

Soft, soothing words to sing like hap-
py birds

With voice prophetic, till the storm
is stilled!

In body and in soul, God keep you
strong

To toil for Him and never fail
through fear;

This is my wish, the burden of my
song—

God bless you in the dawning of
the year!

—Witness.

undoubtedly led to women taking up the crime against our civilization of cigarette smoking. Naturally enough this coarse habit has been accompanied by that vulgar practice of profane language. Even on the elevators today one will hear a girl say, "I'll swear," just as glibly as any man says it. You may hear it in the corridors, and on the streets.

Passing from the girls, let us look at the boys for a moment. Last September the press dispatches reported that a fifteen-year-old boy up in Wisconsin had beaten his own grandmother to death with a hammer! Two months later the daily papers told of a Michigan boy seven years old shooting his sister for calling him a monkey! About the same time, if we can believe the daily press, another boy under fifteen years of age, living in Pennsylvania, murdered his grandmother. A still more horrible crime is credited to a Florida boy who is said to have murdered his parents and two of his sisters. Somewhat similar juvenal crimes are reported from Missouri, Iowa and Kentucky.

Those of us who have read the daily papers for the last twenty-five years know that these crimes committed by small boys of young and tender years were not heard of a quarter of a century ago, or at least they were most rare then, while very common now. Undoubtedly crime in general is on the increase, and it looks very much as if the "perilous times" had arrived.

Besides the war's evil influence, some other causes must be charged with producing this jazzy age.

1. The home most certainly has ceased to train children by the Bible. When people get too good, too kind, too merciful to follow God's "cruel" (?) plan of applying the "rod," we need not be surprised that children beat the brains of their parents and grandparents out with hammers, and murder them otherwise. The home-life of America is far too loose. Children are no longer made to obey—the parents must do that! The boys and girls of this age are indulged too much. They have too much spare time and too much money to spend. Sacrifice, discipline and something to do—obedience, these are the essential elements that contribute to strong character.

2. The "movies" have thoroughly demoralized our boys and girls, and before we knew it! Much meanness goes on in them when the lights are turned low! Then they are suggestive. All sorts of vile, vulgar and sinful escapades are presented night after night with a vividness peculiar to the picture show. They thrill, and cultivate in the young a taste and a thirst for more thrills. The boys and girls of today have been so often thrilled that they count life tame and insipid without some kind of a "kick" in it! The "movies" are damning our daughters and sacrificing our sons. The climax of their crime is the open desecration of the Lord's day.

3. Our institutions that lend educational values to the lives of the young, such as the pulpit, the public school and the press,

have gone off at a tangent after "modernism," and daily they are instilling false and vitiating principles into the plastic hearts of the young.

4. The age has lost its conscience. We are no longer conscientious. We have grown slack in keeping our word; we are irreverent; we have little sense of the sacred; self is so assertive that delicate regard for others is now painfully lacking.

5. The masses are no longer serious—a condition that always goes before the fall of a civilization. A gay, giddy spirit abounds; levity leads in the average group; a speaker who cannot tickle an audience

is taboo; shallow thinking is general; so, our conditions are not taken at all seriously; hence, our dangers are unrealized, and the warnings of the wise are dismissed as pitiable pessimism!

If the remedy is sought, that is simple: Turn to God and acknowledge Him in all our ways. Back to the Bible as our guide. Return to home discipline and tighten the reins of parental authority. Reject "evolution" and "science falsely so-called," and declare the whole counsel of God under the leadings of the Holy Spirit—it is this, or it is death to our exalted civilization.—Selected.

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TOBACCO IN HIGH PLACES

When President Coolidge was spending his summer vacation in South Dakota he permitted newspaper men to meet him at stated times. One writer, Paul R. Mallon, United Press correspondent, in a signed and published article, on Aug. 5, 1927, made the statement that the President had manifested signs of "impatience": that he had "dismissed a secret service man without apparent cause"; that he "argued Mrs. Coolidge in the presence of newspaper men and photographers"; that he had "abruptly terminated conversations with newspapermen and others." Then Mr. Mallon added:

"He smoke ordinarily only a few cigars a day, although lately he has taken to smoking almost continuously.

Excessive smoking causes many users of tobacco to become nervous. The weed knows no favorites. Nicotine will weaken the nerves, injure the bodily organs and poison the system of the most exalted citizen, or the most humble; of the richest or the poorest.

Tobacco killed President Grant, Tobacco prevented the recovery of President McKinley from the assassin's wound, so one of his physicians stated, the president's smoking having weakened his heart. President Harding, a heavy user of tobacco, who was thought to be recovering from a sick spell, died so suddenly that not a physician was with him at the time, due to a weakened heart. Steinmetz, the electrical wizard, Caruso, the noted singer, and the other men of renown, slaves of tobacco, have passed away when they should have been at their best.—Will H. Brown in No-Tobacco Journal.

"Come and see," is a good way to impress the world of our blessings in Christ.—S. J. Hostetler.

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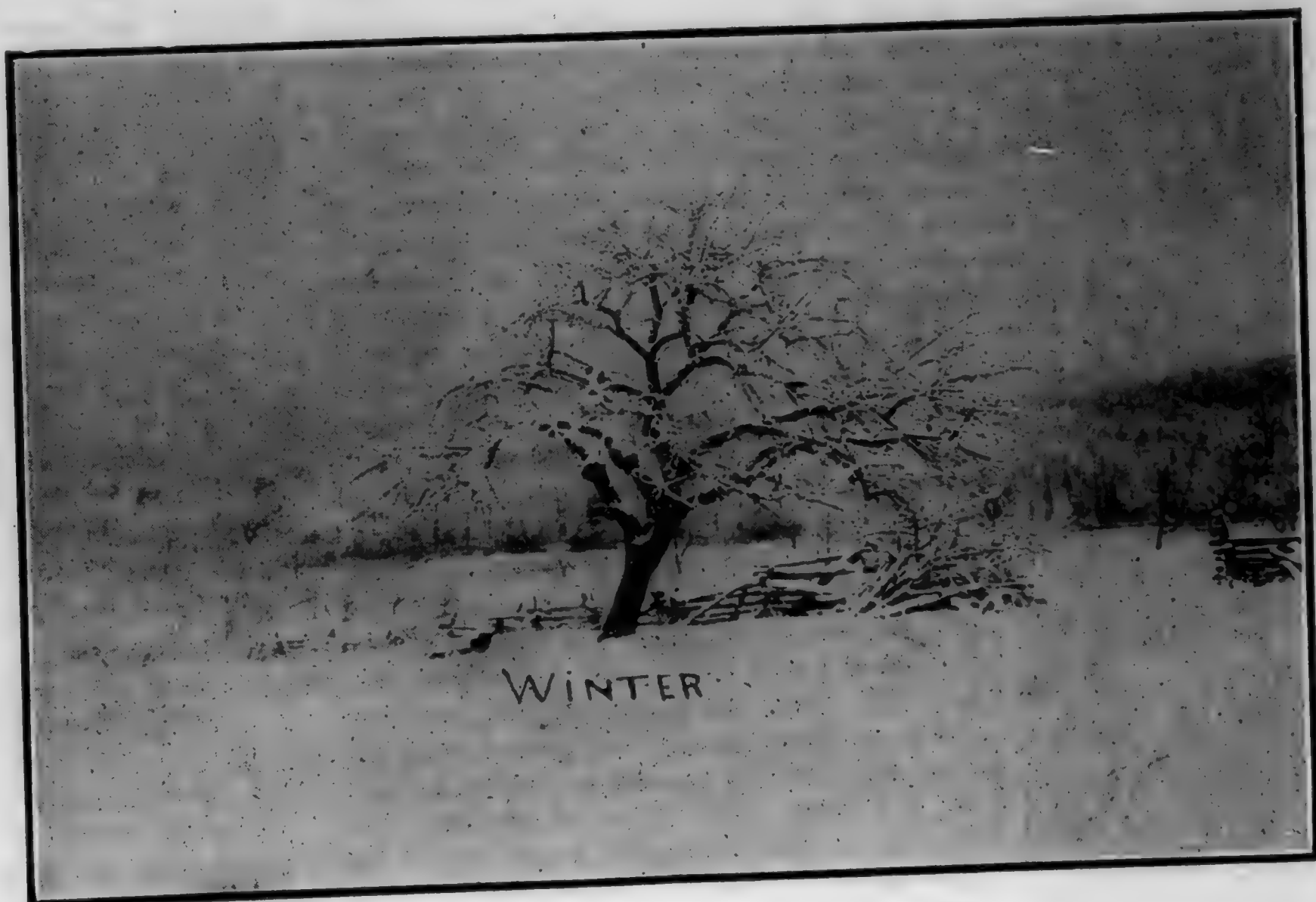
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CHRISTIAN MONITOR

FEBRUARY, 1929



WINTER

Winter has yet brighter scenes—he boasts
Splendors beyond what gorgeous Summer knows;
Or Autumn with his many fruits and woods
All flushed with many hues. Come when the rains
Have glazed the snow and clothed the trees with ice,
While the slant sun of February pours
Into the bowers a flood of light. Approach!
The incrustated surface shall upbear thy steps,
And the broad arching portals of the grove
Welcome thy entering. Look! the massy trunks
Are cased in the pure crystal; Each light spray,
Nodding and tinkling in the breath of heaven,
Is studded with an amethystine light.

—From "A Winter Piece," by William Cullen Bryant.

ORDER

By John F. Bressler

Order is heaven's first law.

Let everything be done decently, and in order.—Bible.

God is not the author of confusion.—Bible.

According to the scientists, energy is never wasted, and this is true because God, the Creator and Sustainer of all things never misuses His energies. And from Him is the source of all energy. "Power belongeth unto God." Could man have vision vast enough and keen enough to comprehend the works of creation from its dawn to the present time, and from the place where he lives to the uttermost limits of space, he would see perfect harmony and order in the plan and work of the Creator throughout all time and space. But with our limited vision it does not always appear so. True, we have learned that the clockwork of the heavens is accurate to a split second, and that the stars in their courses unerringly obey the laws that govern them. Yet sometimes we see things in the heavens that make us think that there may have been a collision that smashed planets, and then with our dwarfed minds we conclude that there has been an accident with resulting confusion in illimitable space. I suppose that a small ant, beholding the construction of some building, with its excavation, its piles of building material, and men hastening to and fro wonders why there is so much confusion. But to the master builder there is no confusion. Everything works like a clock. So the Father created and now models and constructs all according to His infinite plan.

In the second verse of Genesis it speaks of chaotic conditions in the created world of matter, but out of that apparent chaos, within a few days, God prepared the earth for the habitation of the final glory of creation, Man. The mineral fuels were placed in that part of the earth where they were most needed, in the temperate zones. The iron ores, the lime, and the coal are generally in close proximity to facilitate at little cost the manufacture of that most needed of metals, iron. Three-fourths of the earth's surface is covered with water, which is necessary to supply by evaporation moisture for the part of the earth inhabited by man. The perfections of God are revealed in Nature, so that we can say "How wonderful are thy works, in wisdom hast thou made them all."

Sin alone of all the things in the universe brings disorder,—chaos.

Sin is spiritual in its essence, so can only be found among beings who have spiritual essence, namely, angels and men. While we are not sure, many think that the chaos of Gen. 1:2 was caused by the fall of Satan and his host. One thing we know, and that is that sin brings disorder and confusion in the world of

men, and that most terrible of all sins, war, makes for confusion and the overthrow of decency and order to a greater degree than any other sin. "Every battle of the warrior is with confused noise and garments rolled in blood" and far back from the firing line of battle the disorganization and confusion spreads. So much so, that it takes years for a people to recover poise and order after the fury of man is spent. Wherever there is sin there is disorder, and the more sinful a community, the more disorder you will find there. The reverse is likewise true; the less sin and the more godliness, the less confusion will be in evidence.

Sin originated in heaven and heaven was thrown into disorder until Satan and his hosts were cast headlong therefrom. Sin is now in the world and disorder will be here as long as sin remains here. In hell there is not and never will be anything but sin and there disorder reaches its climax in absolute chaos—*pa demonium*.

Order is heaven's first law, and in heaven there is that perfect inter-relation and co-ordination of force and service that everything is done without duplication, confusion, or waste of energy. No guesswork or haphazard effort is ever made there. In the plan of redemption everything was planned from the beginning and without haste, without waste God's eternal purposes are being fulfilled to our eternal good and to His glory. At the exact moment the waters of the Red Sea were parted so that the children of Israel might pass over. At the exact moment heavy rains caused a flood in the Kishon to sweep away the hosts of Sisera; In the fullness of time the Savior came and in His quiet, orderly way went about doing good. Nothing could alarm nor affright Him. The sick pressed upon Him, but He calmly continued healing them. The mob in wild confusion beset Him, but He calmly passed through their midst and went His way.



He was never confused in His speech so that He had to recall a single word. He was the perfect example of righteous, orderly efficiency. And when the time came for His departure there was no hurried last minute preparation, but with the same calmness that had always marked His conduct He passed through the ordeal of trial and crucifixion, then the triumphant resurrection and ascension; and so we believe He will come again to finish His work.

But man is not so orderly. Sin has brought mental and physical disorders upon him. Physical disorders means sickness, and mental disorders mean confusion. Even where there is no desire for sinful indulgences which mean sinful disorders, yet the thinking of many people is so disorderly that their reasoning is illogical and their conclusions untenable. To their work they bring no system, and to their tools they give no care. Neither Mr. nor Mrs. Dis Order have a place for anything. When they use anything, they let it where last they used it, and when they need it again they hunt for it. Repairs are never made, tools are never replaced, conversation becomes a bedlam, and for clocks and calendars they have no need.

To him who will order his conversation aright will I show the salvation of God. Order your life according to God's Word, and in the home, in the school, in the church, in the community, and in the state, practice orderly self-control. Let every thing be done decently and in order.

Lancaster, Pa.

THE SLANDEROUS STORY

A farmer's wife had spread a slanderous story about her pastor through the village and soon the whole countryside heard it. After half a year the woman became sick and then confessed that the story was untrue and after her recovery came to the parsonage to ask for pardon. The old pastor said: "Of course, I will gladly pardon you, if you will comply with a wish of mine." "Go home, kill a coal black hen, pluck the feathers and put them into a basket and bring them here." In half an hour she was back. "Now," said the pastor "go

through the village and at each street corner scatter a few of these feathers, the remaining ones take to the top of the bell tower and scatter to the winds, then return." She did so. "Now go through the village and gather the feathers again, but so that not one is missing." The woman looked at the pastor with astonishment on her face and said, "Why, that is impossible! The wind has scattered them over the fields and everywhere!" "And so," said he, "while I forgive you gladly, do not forget that you can never undo the damage that your untrue words have done!"—From Five Thousand Modern Illustrations.

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No. 2

FOLLOWING THE SIDE PATH

By Mary Fretz Snyder

You will enjoy this story and as it unfolds its message, you will be helped. We wish you would call the attention of some even in the teen age to it, for it contains a message for them as well. "Enough said."—Editor.

All morning the gray clouds threatened to empty their vapory contents. Occasionally, the sun peeped out beneath a cloud, but refused to shine. A matted green covering spread over the entire park. Lassitude crept over the large grounds. People paused wearily to rest on the smooth benches. Either rain, clouds, or even sunshine would satisfy.

Ernst chose the bench nearest the deer run. Stuffing one finger into his vest pocket, he sat dangling the chain of his bright new watch. His eyes followed the crowd uneasily. Every whistle caused him to start.

"Why can't I decide?" thought Ernst. His thoughts were tangled. No one idea presented itself clearly. Suddenly a frown passed over his face. He clenched his fists and threw back a wealth of curly black hair which had drooped over his deep blue eyes.

"I was furious last night," muttered Ernst. "Dad always reads Psalms one or Colossians three."

The bond of endurance was broken. Nothing pleasant presented itself to the boy's mind when he thought of home. He simply couldn't endure to have his plans crossed by any questions of right and wrong. Religion? It was folly.

"Up north where Father mined, evenings weren't disturbed by reading and prayer. Meals began when we sat to the table, not after grace was said. Certainly Father's changed attitude is absurd," thought Ernst.

Ernst took out his watch. Just one hour yet. Why did he come so soon? Why was eighteen such a hard age? All his chums were free to do as they pleased at that age. Would he? Yes, for the very atmosphere at home disturbed his mind. Something must be done. And that soon. But then the fellows at the shop would wonder where he was. Likely Curby would inquire. He would likely say: "Suppose Ernst is at the Sugar Bowl again for the evening, instead of coming home for meals. If only he could be satisfied at home."

The thought antagonized him. Being a Christian! All that. He hated it. The idea was absurd. Where was Freedom? The liberty of those deer. Suddenly he caught the note. Browse where he would, that was happiness, liberty, and freedom to him. To remain longer would be sheer folly.

Just ten minutes more and he would be

headed for freedom, happiness, and liberty. Out of reach of the hand of bondage. Yet every waiting moment was a weary drag.

With one last long look cast over the park, he started up the path with a sudden jerk. Looking at his watch again, he realized that he must hurry. When he came to the fork in the path, his determination increased. The search became intense. Even yet it took a great deal of energy to follow the side path to the Junction.

The train was coming far away. The low moan caused Ernst to tremble. Somehow he couldn't interpret that tremble just then—he thought it was only haste. Making the necessary arrangements for passage very quickly, he stood with the crowd on the platform. The sky threatened. From the heavy black cloud overhead came a tumbling roar. The train puffed into the Junction as Ernst moved out hurriedly and was lost in the East bound crowd.

II

John Lewis went to work unusually rested having a carefree look on his face reminding one possibly of his expression in the early twenties. The dry crisp air rejuvenated his spirits. Just six days until Christmas! For the present he was making an attempt to adjust himself to the usual holiday functions with a vacant place in the home.

Volumes of steam rushed from the door as he entered the boiler room. As he piled huge chunks of coal upon the fire-bed, his mind searched for those who would possibly hear the factory whistle. Quantities of steam were needed to blow that whistle. He walked over to the window and watched the office door.

Men rushed into the front entrance as the call sounded steadily—one low husky groan—over the smoke-roofed homes of the workmen. A thought occurred to him. What an unnatural environment for life! Especially family life.

Brown, frozen grass, cramped door-yards, small houses against a dirty cracked brick street. He could never live in such environment. Yet just from such homes came the boys and girls who gathered with his own son at the Junction Sugar Bowl. The thought was harrowing. His very soul was pierced.

John Lewis was a highly respected citizen.

For several years he had officiated as deacon in the West End Church. His work was a sacred privilege. As such he accepted the many duties. The pastor was an earnest personal worker. He interested the young people of his church and stimulated them to activity. Responses were indeed gratifying.

Yet some boys were undecided. Downtown doings lured them away in spite of all his efforts. Sometimes he won. Sometimes his antagonist won. In the face of all, he had been hopeful—optimistic. Until—well until Ernst Lewis had suddenly managed to go. Even then he felt that above the cloud was a brighter day for all.

The day progressed after a usual fashion for John. Sparkling flakes of snow wandered dreamily over the park. As they lit on the roof of the Lewis home, a slight west breeze hurled them tumbling into the front yard. Some fell over the edge of the yard alighting on the street several feet below. Only a few remained on the flat stone steps, crunching beneath the heavy steps of John Lewis.

His mind was occupied with thoughts of "Home Sweet Home." When day was done, no voice was more restful than Laura's at the door or in the kitchen. Sometimes John Lewis went through the backyard, and stood in the grape arbor a few moments. His wife could then see his approach. This welcome lingered longest.

"Back so soon John? I am so glad. Dinner is ready for you. Of course you have time to wash and dress yet, until I take things up. He looked down at his wife. The voice seemed quieter—rather subdued and strangely strained. He paused a moment—but decided to wait. This foreign pathos would be revealed later. Since last summer, somehow the slightest change in his wife was immediately sensed. Not always questioned though. Trust and confidence kept any notes of fear from crossing their threshold.

"Boy, but I'm hungry now, Mother," Al bounced into the kitchen.

"Father's just ready, Al." Clarence wrenched himself from behind the evening paper and watched his Mother keenly while she took her usual place at the dinner table.

From household things to factory and school incidents the conversation proceeded pleasantly. Al and Clarence always shared school experiences.

"Before we have our evening worship, I want to read you a message, John"; Mrs. Lewis interrupted in the midst of her dessert.

"Couldn't it be brought immediately, my dear? I must know now." John laid down

his fork beside the unfinished piece of lemon pie.

"You kept it, until after I had eaten," queried John.

"Yes," his wife replied as she passed quickly to the desk. "I knew you could not eat with this on your mind. It's about Ernst, my dear."

Pushing back his chair, Mr. Lewis caught the meaningful glances of the boys. He was a father of few words, poise, and calmness. Yet his hunger always fled at the mention of Ernst. His wife's experience was sleeplessness.

John Lewis read the message. Then reread it. Somehow he was glued to the chair with eyes fastened on the paper. Slowly he read aloud to himself: "New York. Ernst cannot be found. Search has been made. Landlady of his boarding house orders his clothes removed. City Police are forwarding them. V. L. Hubbard, Chief of Police."

Dead! Anything would have been better than lost to the public. Mysterious. No one knew. Perhaps they never would—but yes, possibly the change would reverse.

Slowly Clarence opened the family Bible handed him by his father.

"Mother," he said. "I am glad you waited until now with the message."

Her reassuring smile glowed across the pallid features, while she moved her chair closer to father's until Clarence finished with evening devotions. Hope radiated in the message from God. As the light of comfort broke over the family circle, assurance and confidence were reclaimed.

"Mother, we will wash up things," volunteered Al, "While you and father start for prayer meeting. Belle said to stop there on the way, and all motor out to the church together."

"Thank you, boys. We will see you later." Mr. and Mrs. Lewis put on their wraps silently, opened the front door, and passed into the fading twilight dotted with glistening snowdrops. The street was bright with lights and the sky shone bluer as the moon cast its rays over the big city.....

III

A humming bird just escaped striking Ernst's face as he opened the orchard gate. He stopped short. His face was hot and dusty. The day was unsuccessful. Fortune brought walking. Only yesterday he was picked up by a gracious driver headed for his own destination. Today he walked.

Before entering the house Ernst washed his face at the pump. All his handkerchiefs were soiled. Would he get clean ones when he reached home? Perhaps. Four days more Then he would know.

The pump was overshadowed by a grape arbor. Somehow, he liked this. Yes—at home there was the same kind of trellis and all. Stepping forward on the board walk, he followed to the back kitchen door of the farm house. Milk pails stood about filled with foaming milk.

"Good day, sir," called the jolly farmer. "Just in time for supper."

"Thank you sir, the kindness is accepted." Somehow Ernst wished he could remove all

traces of dissipation just now, and present an open face to this honest friendly stranger. Could he ever be called honest again? In the world? Anywhere?

"Supper, Nicholas," called his wife from the kitchen stove. Noticing the questioning look she continued: "Yes I can put on an extra plate handily. Get water for his wash."

"Out of work, eh?" asked Nicholas after he served Ernst a good helping of cold boiled ham and fried potatoes.

"Yes, that's right. Work is slack everywhere. No money to buy with, I suppose. Expected this slump after the war." Ernst began to feel at home.

"I have planned to try a job nearer home. Some of the fellows will get me in." His hands moved nervously, eyes sank, and head dropped at the thought. Yet what more could he do? He would go home. He had decided to go home. Being broke was no fun. Not after a life of lavish spending.

"You can put up here for the night, if you care to," ventured the farmer after the meal was ended.

"Thank you sir. I shall move along. Your kindness is appreciated." Ernst passed along the path more rapidly, through the arbor, and out the lane to the highway. Some soft haystack would answer his needs that night. Heaven would smile on him with time for reflection. He needed it.

Four days passed rapidly with hope breaking into Ernst's soul. Evening twilight was replacing the last radiance of the glowing sunset over the velvet green carpeted park. What changes! Tennis here, baseball over in the corner. Pleasure and enjoyment sounded everywhere.

"Cheer on the side lines! you dull piece of gray matter," called out a voice. A sense of resentment grasped Ernst.

Would Al and Clarence feel like this about him? His face! It betrayed him. Mother at least would understand him and welcome him. What explanation could he give? For a whole year he had thought and thought. Visions of mother's face loomed before Ernst, when he recalled how often he had stolen in the door at night, only to feel his mother's care watching over him.

The steep ascent to the house was a laborious task for a tired hungry man. Perhaps this was the last difficulty. Climbing the smooth

stone steps, he faced a welcome sight. The whole family were seated on the porch. One small figure puzzled him.

"Why there's Ernst, John." Mrs. Lewis's voice rang out clearly as she burst forward to meet her son.

"How glad we are to see you," said Mrs. Lewis as soon as she gained control of her voice.

"Well, this makes me happy, my boy," broke in Mr. Lewis in the same quiet tones Ernst had heard years before.

"Sure great to see you all here again at the same place. I didn't know if I was right. Even the girls are home;" he stooped to touch the small flaxen head. The wistful face and large blue eyes sparkled while she shrank slowly backwards to her mother.

"That's our Iona," beamed Belle joyfully.

"You won't know Gerald now," complained Lucy. "He has grown so much." Just then a small black head opened the screen door calling, "Look at the bird"—turning his face the voice broke off.

"Oh, it's just uncle Ernst, Gerald. He came back to grandpa's. The little eyes wandered from Al to Ernst in search of something. Again Ernst became conscious of dissipated lines.

"I believe I'll clean up, before I am seated, Mother." Ernst moved through the house quickly. Glad! No one could say how much. The last and greatest barrier was his proud self. It could be changed. He would explain and make restitution.

Mother Lewis followed her son to the wash basin. Watching his movements eagerly, she said at length with a catch in her breath.

"Ernst, father and I expected you back. And we were not disappointed.

"Your faith is wonderful, Mother. Always was. Even though forced by bitter thoughts, I could not flee from that vision. The light of home was a path by day and a pillar of fire at night." Ernst's eyes dimmed often as he continued to wipe his face on the clean white towel.

Touching his mother's shoulder with his yellow stained nails, he lightly caressed the fading cheeks. As Mr. Lewis walked into the house, Ernst suggested that they walk out into the grape arbor before he continue talking to the group on the porch.

Argentina, So. America.

HER CRUCIAL TEST

The Girl Who Refused—Then Mused

By Albert M. Ferry

Edith was a jolly, good girl, enjoyed life, and was a favorite with her classmates. She glided along the pathway of life unmindful of her to-morrows, then reached the slippery place and stopped—If she refused, she lost Morse; if she yielded she lost—but read the story.

"No, Morse, I can't do it."

"I don't see why; all the girls do," Morse sparred.

"I can't do it, Morse, and that's final." Edith replied, "and besides I think I know of several

who can not be included in the "all" you mentioned."

"Well, if I must say it, I don't think you're quite fair. It isn't like you to be a prude. You're just too jolly a girl to make yourself unpopular," he asserted, still with pleading in his voice.

Well, I must go, so good-by.

"Good-by, Morse, and you must not feel hurt at me."

"I'll try not to, but it will be hard," he replied, as he strode dejectedly down the path to

the gate, then out into the quiet street.

"I can't think what's the matter with her," he said to himself as he walked hurriedly toward home. "She never has refused to be a good sport before; and here she wants to spoil all my fun. I don't think she's fair. I don't want her to do anything wrong; but she might loosen up a bit. Kate isn't so awful particular and she's respectable. I'm not going to hurt her. I don't think she's fair," was his final muttered comment.

Edith, with a troubled face, went to her room, closed herself in, walked to the window, and gazed out over the orchard.

It was springtime. Buds were bursting forth into full bloom everywhere. The full moon softly shed a mellow glow over the orchard, and the fragrant odors of blooming flowers were wafted through the open window to Edith as she seated herself.

Dejectedly she thought: "What is the use of me being so prudish, or whatever you call it, anyway; all the girls, that is most of them, are not so particular. I wonder if it's worth the effort?" She queried of herself.

Her thoughts ran on aimlessly for awhile, then coming back to the subject she said half aloud: "Well, I'm glad I didn't do it anyway."

After this declaration she felt relieved, and did not care so much if she did not please Morse by granting his request.

Edith's home was too far out in the country to permit her to live at home and attend the splendid high school of Edmonton, a thriving little town of about seven thousand inhabitants.

Her parents wanted her to be better prepared for life, and enjoy greater educational advantages than it had been their good fortune to receive; so they sent her to the Edmonton High School. She lived with a widowed aunt while at Edmonton. Edith's parents were not wealthy, but were able to allow her enough to dress neatly without extravagances.

Aunt Lola, with whom Edith resided while attending school, made her living dressmaking for her richer townswomen.

Being lively, jolly, and very good natured, as well as pretty, Edith was quite a favorite with her classmates.

Morse Dudley was, perhaps the most popular boy in her class; he was real good looking, besides being the son of one of the richest men in town; and he had taken a decided liking for Edith.

Most of the girls considered her extremely fortunate in gaining the attention of so popular a boy. She, also was quite pleased to receive his attentions.

The evening had brought the first unpleasantness when Edith refused to accompany Morse to a petting party given by one of the high-school students.

The refusal chagrined Morse, for he knew he would be teased because his little prude would not go with him. And Edith was sorry to refuse, but could not bring herself to consent to go with Morse to that kind of a party. She was thinking perhaps it would be better for her to consent to go with Morse to the party. She did not want to displease him. He had been good to her, and they had had many fine times together.

"Why not give over my prudish ways, and

have a good time?" ran through her mind.

"I think I'll sleep on that problem, then talk it over with Aunt Lola in the morning," she finally decided.

With that decision she was soon sleeping soundly.

Next morning, after she had finished her allotted tasks, Edith went to the sewing-room to talk over the matter with her aunt, who was cutting out a dress for one of the society ladies of the town.

Aunt Lola was a very wise, sweet, and approachable woman; not very large of stature, but of that turn of temperament that made her so congenial she was loved by all who knew her.

"What's bothering the girlie now?" asked Aunt Lola, as she noted Edith's slightly wrinkled forehead and puckered mouth.

"The eternal feminine," replied Edith seating herself on the corner of her aunt's cutting table.

"Aunt Lola, would you advise me, or any other girl, to attend petting parties? Morse has invited me to one and I refused. Did I do right? A lot of girls are going to them, and I don't want to be silly nor foolish. Where is the harm in petting?"

"Not so fast, not so fast! No more questions by twos and threes, but one at a time as many as you please," laughed Aunt Lola.

"I am so glad you came to me before you accepted the invitation, and I am also glad you refused. Of course you don't want to be foolish, and you do want to be sensible, so I'll give you my opinion then you can make your choice.

"Boys of high-school age and young men are queer creatures. You haven't told me, but I am sure Morse felt grieved, and thought you had no faith in his honesty because you refused."

"You have guessed correctly, Auntie," Edith said.

"I think you are old enough to reach some decisions of your own accord; but to help you I want to remind you of some recent occurrences, and give you a bit of information. You remember Bertha Hart who committed suicide about two months ago?"

"Yes, Auntie."

"A week or two after Bertha was buried," her aunt resumed, "I made a dress for Dr. Blair's wife. Dr. Blair did his best to save Bertha's life after she took the poison. Mrs. Blair told me it would, in all probability be a greater disgrace if she had lived. Bertha was a sweet, high-bred girl. Without doubt she thought death by her own hands was preferable to the misery she would be forced to endure had she lived. But do not think for a moment that death will end her trouble. She has merely transferred her misery, crime, and punishment from earthly to the spirit realm.

"You mentioned the 'eternal feminine.' Girls should be better instructed about their peculiar place in God's great scheme of keeping this world going and populating Heaven.

"I am of the opinion that parents, mothers especially, are not taking their daughters into their confidence as much as they should. Con-

sequently many of the girls are as lambs for the slaughter; they are ignorant of social sins and the horrible results. The boys are not informed nor taught the crime of breaking the seventh commandment, therefore they think every girl they can lead into sin is a fair proposition. They reason that if a girl is inherently evil she is not fit for a wife. To find out her fitness she must be tried, if she fails to stand the trial she has proved her unworthiness and is discarded. I do not say this is a correct or just method; but I am sorry to say it is a fact, nevertheless. He thinks the right of proof is his; but forgets that when he leads a girl astray he, also, has gone astray. Society has accorded him this privilege. When he goes wrong society allows him to mix and mingle again in society with no loss of standing; not so the girl, she has forfeited all right to decency and must lose all connection with polite society.

"Well, I have lectured quite long enough. Now your case. Morse feels hurt because you will not go with him. He thinks you question his gentlemanliness. He intends no wrong nor harm now. His sole idea is pleasure without any serious thought of where that pleasure may land both of you.

"Let me indulge my fancy, if you can call it that, and picture to you the outcome of the majority of petters. Take Bertha, for instance, she was a sweet, dear, good girl with no intention of doing wrong. Allen Proctor fell in love with her. He was one of Edmonton's high-fliers. Wealthy, handsome, educated, and very popular with the girls of his set. He thought there was no girl like Bertha, she thought there was no man like Allen. They both moved in the very best circles. When petting became the vogue Bertha demured. She did not think petting was wise or right. Allen could see no harm. He persisted, with no intentions at all of doing wrong; she finally yielded. Then came the first kiss, then the first embrace. No harm done yet—apparently. Then she permitted him to hold her on his lap. Her reserve began to weaken, his boldness began to increase. Little by little she allowed him more and more liberty. Perhaps there would be, on her part, a shudder as he would venture a little further with his fondling and caresses; she would reason: 'No harm so far, has been done; he is a gentleman; and, anyway, he loves me, and I love him; he is honorable and will not mistreat me in any particular.' Thus one familiarity followed another. She knew not the danger she was in, no one had told her. He, also, knew not the misery he would bring into her life.

"One reserve after another was gradually broken down between them until emotions with which nature had endowed them, and should be held in reserve until the proper time, then used for the advancement of civilization and the glory of God, were indulged, self-control was lost, and discretion was thrown to the winds. Disgrace followed.

"He did not feel he could afford to marry a girl who would disgrace him, so he refused; and she, to escape facing ruin alone, killed herself.

"Flora Kelly is another petter who has left

(Continued on page 63)

CHRISTIAN MONITOR PULPIT

CHRISTIAN DELIVERANCE

By Earl Miller

Fear not, stand still, and see the salvation of the Lord.—Exodus 14:13.

In this fast moving age in which we are living, it is good that we stop and consider well these words of Moses. There is a wealth of meaning in them for the Christian of today.

Israel was in strait circumstances. They were a redeemed people. They were redeemed by blood. They were the Lord's people for He redeemed them. Their experience of redemption had been wonderful, and, no doubt, their journey from Goshen to the Red Sea had been one of rejoicing and praise, but soon they came face to face with the Red Sea and when they turned around, behold, the Egyptian hosts were behind them with a formidable army to take them back into slavery. It sent a stab of fear to their hearts. How comforting to the Children of Israel must have been the words of Moses when he said, "Fear ye not, stand still, and see the salvation of the Lord."

A young Christian today comes face to face with similar experiences. He is redeemed by the precious blood of Jesus Christ. He goes forth with the "joy of salvation" in his heart. He is rejoicing in his freedom. But soon he comes face to face with a formidable foe. He finds himself powerless in the hands of the enemy. Fear begins to take hold of his heart. But from the depths of his soul comes this message from GOD,

"Fear Ye Not."

We might ask, "Is there any cause for fear?" In the sacred Record we find that whenever a sinner beheld some wonderful demonstration of God's power it brought fear into his heart. The righteous reign of Jehosaphat (II Chron. 17:10) was attended by such blessing from God that the Lord put fear upon all the kingdoms of the land so that they were afraid to make war with Judah. At some future day when the Lord shall be revealed in all His glory and majesty, those who have rejected Him will cry for the rocks and mountains to fall on them and hide them "from the face of Him that sitteth on the throne" (Isa. 2:10, 21; Rev. 6:16, 17). Indeed every sinner has reasons to fear and tremble at the thought of meeting a holy God.

But do the redeemed ones have reasons to fear? When Daniel, Moses, Job, Isaiah, Zechariah, Mary and others, who were veritable saints of God, came in contact with a theophany or even an angelic appearance, it brought fear to their hearts and the first words of the messages given to them were, "Fear not." Israel, a re-

deemed people, were in imminent danger. There was no earthly power that could save them out of the hands of the enemy, and they, a redeemed people, feared.

If we today could have the veil that separates the visible from the invisible taken away and behold the forces of evil that are surrounding us, it would cause many to fear who may never have experienced fear before. Satan, our arch-enemy, is such a powerful being, that even Michael, the archangel, when contending with him about the body of Moses, (Jude 9) did not dare to rebuke him. He is the "God of this age" (II Cor. 4:4 R. V.); "the prince of the power of the air," "the spirit that now worketh in the children of disobedience" (Eph. 2:2). He has his forces of evil all about us, "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the age-rulers of this darkness,

If the church preaches Christ, it will be full to the doors, for He declared: "And I, if I be lifted up, will draw all men unto Me." That is what the churches need to-day—to preach Christ and Him crucified. Christ, the Atoning Savior of Men! The straightforward Gospel sermon never fails. If the desired revival is to come—as we believe it will in response to the united prayers of Christian America—it will have as its dominant feature the uplifting of Jesus Christ as the world's Savior and Redeemer, and the preaching of the Gospel in all its power and purity.

—Selected.

against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12 R. V.).

A reading of the tenth chapter of Daniel will bring to our minds, more forcibly, the power, magnitude, and maliciousness of these "principalities," "powers," "age-rulers of this darkness," and "the spiritual hosts of wickedness." Daniel wanted to know more about the future of his people, so he began to pray with fasting for a further revelation of the future. After having spent three full weeks (21 days) in prayer and fasting an angel appeared unto him, assuring him that from the first day that he set his heart to understand, and to chasten himself by prayer and fasting, his words were heard, and he was sent to bring him the answer. But he was withstood for three weeks by the "prince of the kingdom of Persia" and when he could not prevail, Michael, "one of the chief

princes" came to help him. He told Daniel that when he returns he must "fight with the prince of the kingdom of Persia," and when he is gone forth, "lo! the prince of the kingdom of Grecia shall come." That these princes do not mean human princes or monarchs is evident. No prince of the earthly kingdom of Persia would be able to withstand a heavenly messenger. It has reference to the "powers," "principalities," "age-rulers of darkness," and "spiritual hosts of wickedness in heavenly places."

Though we are surrounded by hosts of wickedness yet the message comes from the Lord, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." (Isa. 43:1.) It means much to us to know that, in the midst of evil surroundings, we belong to the Lord. We can rest assured that we will not be left alone for again the Lord says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). Notice the "I wills" of this precious promise. Again He says, "For I, the Lord thy God will hold thy right hand, saying unto thee, fear not; I will help thee" (Isa. 43:13). Surely, if we are His by redemption, we need not fear the powers of wickedness for He will be with us and help us. If we put our trust in Him we are then able to

Stand Still

in the midst of our evil surroundings and let the Lord fight for us. The Children of Israel might have hurried about and got together all the weapons they had with them and made others as best they could. They might have prepared to meet the enemy in battle, but it would have been in vain. They had no trained army, no weapons of warfare like the Egyptians had. They could not flee for the Egyptians were right on their heels. About the only thing they could do was to "stand still."

What a blessing it would be if every Christian would learn how to "stand still" a little while. Usually, when he is redeemed by the blood of Christ, and his heart is filled with the "joy of salvation," he has a vision of what the Christian life should be and he goes about to conform his life to that vision. Here is something that he is going to "put off" for it belongs to "the old man," here is another thing, a lovely virtue, that he is going to "put on." He is not going to go here or there any more for he does not think a Christian should go there. He has all kinds of plans, in his enthusiasm of what he is going to do for the Lord. He is just as active as

he can be in going about to establish his righteousness. But behold! before long he finds himself helplessly in the grip of the evil one. The very things that he was not going to do any more, he finds himself doing, and the things that he wanted to do, he doesn't do (See Rom. 7:15). He finds himself a defeated wretch and cries out with Paul, "For I know that in me (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:18, 24).

In his defeat he learns the secret of "standing still." In his quiet moments, in sober meditation, the Lord whispers to him in words sublime, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not faint" (Isa. 40:31). And again, "In quietness and confidence shall be thy strength" (Isa. 30:15). He has learned the secret of victory. He has learned to "stand still." He has learned to wait upon the Lord, and now he can

See the Salvation of the Lord

Israel saw the salvation of the Lord. God performed the impossible. The sea was divided and Israel passed through on dry ground. The enemy was drowned in the depths of the sea. But Israel "stood still" and allowed God to act. So the Christian who has learned to "stand still" and to "wait upon the Lord," has learned to allow God to act in his behalf. He has found out that the "age-rulers of darkness" and the "spiritual hosts of wickedness in heavenly places" are too powerful for him. But in quietness and confidence he has learned that the "law of the Spirit

of life in Christ" Jesus has made him free from the "law of sin and death" (Rom. 8:2).

The "ego," I, of the seventh chapter of Romans, was defeated, and is no longer found in the eighth chapter. The Spirit, so active in the eighth chapter bringing about victory for the believer, was not mentioned in the seventh chapter. This is the secret that the "waiting" Christian learns. Through his disastrous conflict with the "powers of darkness" he has learned to surrender the government of his life to One who is mightier than the "powers of darkness." This One is the Holy Spirit.

Through the Spirit the deeds of the body are mortified. By walking in the Spirit he does not fulfill the lusts of the flesh. The Spirit is our victory, "because greater is He that is in you than he that is in the world" (I Jno. 4:4). The Spirit does the impossible. How many saints today can testify to the instantaneous deliverance from an evil habit from which they have tried in vain in their own strength to break away from. But when they have "waited upon the Lord" and allowed the Holy Spirit to undertake for them the impossible was removed.

May we in these days let the message of these words of Moses sink down deep into our hearts and souls. We are living in this "present evil world." The forces of darkness are much greater and more powerful than we are. It makes our hearts almost quake with fear when we get a glimpse of the greatness and power of the hosts of wickedness which Satan has arrayed against us. But to the innermost depths of the soul comes the message from high heaven, "Fear ye not, stand still, and see the salvation of the Lord."

Peoria, Ill.

TIMELY DONT'S FOR PREACHERS

Don't neglect the place of secret prayer. All other prayer will not take the place of secret prayer.

Don't be untidy in your person. Keep your face shaved and your clothes brushed. Get a shoe shine, press your trousers.

Don't close your sentences with an "Ah." After you have said it about forty times it becomes monotonous. Not a few preachers are unfortunately forming the habit.

Don't neglect the children and young people. Put your hand on the heads of the children; mingle with the young people, go out of your way to commend them.

Don't get so loud that no one can tell what you are saying. Perspiration is not inspiration. Cultivate the habit of fervor without froth. Avoid a high key continuously; similarity of tone makes it difficult for your hearers to enjoy your discourse.

Don't let yourself drift into the habit of scolding. Those you scold are usually absent and will not hear you; and those who are present do not need it. Rebuke with all long suffering and doctrine, but don't scold. Commend often.

Don't start your services any old time. Be an example of promptness yourself. Start your services on time and close on time. If you start late your people will come late.

Don't neglect the Sunday school. Your presence will greatly cheer the superintendent and teachers. If at all able, you ought to teach a class. The preparation of the lesson will be a blessing to you.

Don't loaf at the corner store or anywhere else. A lazy, story-telling preacher is an abomination. People generally care but little for a loafing preacher.

Don't be soft with the opposite sex. Tremendous danger here. The holding of the hand, rubbing up too close, a wink of the eye, a patronizing glance, visiting too long when your wife is not with you, calling too often on the same woman, will sooner or later reflect upon you as a preacher. Maintain your dignity as a preacher; your calling is high and holy. How awful the fall when a preacher goes down.

Don't run into debt; live within your income. If you must go into debt, have scruples about paying, try to pay, pay something;

show an honest purpose. Always patronize the man who accommodates you; spend your money with him. He will respect you if you do. Too many preachers are careless here. "Owe no man anything but to love one another."

Don't try to do all the work of the church. In many sections and many churches, leadership is scarce. But if possible use members of the church. Responsibility sometimes brings out talent! something to do very often develops a spiritual muscle. You will make a good general if you can use those under you.

Don't neglect to call upon your people. But don't be a gadabout. The preacher who wears out his shoe leather to the neglect of his reading, study and prayer will come into the pulpit empty. An empty preacher is like anything else that is empty, there is a strange empty sound. Try for a symmetrically developed life. Do the proper amount of calling and take time for study and prayer. Don't be lopsided.

Don't neglect the ministry of letter writing. Write to the shut-ins, the sick, those in trouble, the unsaved and unsanctified. Answer all your correspondents; don't throw letters in the waste basket unanswered. Write to absent church members; keep in touch with members who have gone away for a time. A cheerful, hearty, brotherly letter will do good like a medicine. Not many preachers carry out this plan. The ministry of letter writing is of untold value. Practice it.

Don't say, "Just a few words in closing." Then take a long breath and proceed to preach another full half hour or until everyone is tired and restless and some leaving. Always try to string the fish if there are any in the stream. If you are not after fish what are you after?

Don't preach too long. Only a few preachers can preach an hour without seriously repeating themselves. Forty minutes is better than sixty in the majority of cases. I've known a long-winded preacher to spoil his perfect love sermon by a show of impatience because people were leaving before he had finished his long-winded discourse. Results were sacrificed that the preacher might say "a few more words."

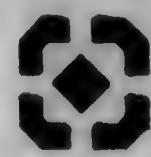
Don't neglect to load your Gospel gun to bring down the game. Prepare your sermon with the thought and prayer that someone will be moved toward God. Pray for the salvation of souls, plan for the salvation of souls, preach for the salvation of souls. Ask God to send in someone that your prayerfully prepared sermon will strike. You at work on one end, and God at work on the other end. God and man can have results. Your sermon ought to be helpful and edifying, but it ought to be more, it ought to move men to seek the Lord.—Selected.

You may worry when you're weary
You may worry when you're well;
You may worry when life's dreary
Or when buds begin to swell;
You may worry in December
And keep worrying in May,
But in any case remember
That you cannot make it pay.

—Selected.



EDITORIALS



THE "FALSE SECURITY" ERROR

There are thousands of professed Christians who are believers in what may be called a "false security." They say "just so you believe in Christ, you are saved, and never can be lost." Recently, one such man in our city, who seldom attends Church, and gets drunk occasionally, said to one of our brethren. "I'm a saved man, I was once born again; I'm a son of God, and once that, you are always that, and even though I sin constantly, it's all under the blood."

We want to speak a word of warning about this pernicious error. We do believe that at the Cross all sin was atoned for, and that provisions have been made for the forgiveness of sin, through Jesus Christ, the advocate of believers. By this we cannot feel that a believer is privileged to sin, and live as he please. The Atonement of Christ does not make provisions to live after the flesh. The Bible emphatically states, "if ye live after the flesh ye shall die." Merely to state, "I believe in Christ, consequently I am saved," without a life that proves that our faith is living, is a false security. Again, the Bible clearly teaches, "that he became the author of eternal salvation unto all them that obey Him."

The believer's security lies, in the Atonement of Christ, in an experience in the soul which obeys God, and turns away from the flesh and sin.

BROWSING AMONG LEATHER BACKS IN THE MENNONITE HISTORICAL LIBRARY

During a recent visit to the State of Indiana we spent some time at Goshen College. We are glad to say that under the present officials, and faculty we feel at home. With the student body we felt at home, for we love to be around young people, especially when they are getting ready for a life of service.

We are glad that there are no secret rooms, closets, and book shelves not open to the supporters of the School. We are glad that some books have left their former place on the shelves of the library. Brother Harold S. Bender, in charge of the Historical Library, with his associates is certainly engaged in a noble task for the Church, and we are glad that he is receiving the support he is getting in many ways. He told us to make ourselves at home. This we did, and looked at a fraction of the books, papers, etc. that have been gathered. We hope some day to be able to spend more time in that room. While there we took time to gather material for this one editorial. We want to tell the present generation about the first Mennonite "Young People's Paper."

This paper was published on January 6, 1894, at Elk-

hart, Ind. The Editor was M. S. Steiner. The Contributing Editors were J. S. Hartzler, Haw Patch, Ind., Abraham Ebersole, Madison, Wis., D. H. Bender, Tub, Pa., Chas. McClintic and S. F. Coffman, both of Elkhart, Ind.

An interesting item was the introductory statement, "Although the world has done 6000 years without us, that does not mean that this paper has no mission."

The main sections of the paper were the following, and they looked good! Editorial Notes, Articles and Essays, Hours at Home, Points from Speaker and Press, Our Lecture, New Life, News Review, Our Sermon, Short and to the Point, Book Shelf.

Some of the articles in the first two editions were the following:

How we got our Bible, The Gospel of Work, Lessons from a Six Year Old, Social Prestige of the Church, An African Mother, Simplicity in Singing, Pickled Pepper Saying, Early Consecration, The Nobility of Commonplace Life, Our Purpose and Platform, How to Look Pretty, Wars to be No More, Longfellow's Motto.

The earliest Mennonite writers in the paper were the following: A. Ebersole, C. K. Hosteter, S. F. Coffman, A. B. Kolb, S. D. Ebersole, Daniel A. Lehman, L. J. Heatwole, Chas. McClintic, D. H. Bender, J. S. Hartzler, A. R. Zook.

We are grateful to the Lord that after about thirty-five years, some of these names are still seen in our Young People's Papers.

One of the first editions tells about the opening of the first Mennonite Mission, the Mennonite Home Mission at Chicago. The object was given in the following words, "a Home to Show the Way of Life, Sunday School, Free Dispensary, and a Reading Room." It tells of the hard times in the city, of buildings opened, where men slept on their own shoes, so that they still might have them in the morning.

HEARING FROM THE LAND, "OUT WHERE THE WEST" IS

Brother N. A. Lind of Albany, Oregon, has consented to give us a series of articles of not "Where the west begins," but **where it is**. The west is wonderful, and few are acquainted with its wonders. By this we do not mean to minimize other sections of the country, for all have their own attractions.

We never shall forget an experience with a brother, who had moved considerably from State to State. While talking with him he was living adjacent to one of the most beautiful sights in America. Yet he was contemplating moving to a far western State at that time. I asked him, "Brother, you have moved a great deal, and

traveled still more, where do you think is the finest place to live?" He was quiet for some time, then in a rather whimsical mood of expression, said, "I understand the Garden of Eden is closed." He is not the only man who has learned this fact, millions have, and millions still have to learn that the bitter and sweet are mixed everywhere. The flowers with the thorns and briars. The beautiful with the ugly.

We trust Brother Lind will enjoy giving us the series, and that mutually we shall be profited.

THE LOCATION OF THAT NEW CHURCH

Everytime an old church building has seen its day, and a new one is in prospect of building the question should be raised as to location. It is unfortunate indeed that too often sentiment rather than good common sense prevails. Sometimes the location should be changed, often the old location is right. Time has a way of shifting the population in the rural districts all its own. Land about the Church building becomes high priced. A better road is built nearby. Many move nearer or into a nearby town. The question is then raised, "where shall the new building be erected?"

To build the new structure on the old location may be sentimental, but it is not always wise. Usually the central location should be selected, with road conditions a big factor. It is unfortunate that frequently members who are substantial members of a congregation will not allow good common sense to prevail, but will consider their own interests. This is indeed unfortunate.

In the days of George Washington such a question needed solution. The old church building stood near the home of George Mason. Mr. Mason did not want to say, "the reason I want this new building where the old building stood formerly is that it is much nearer to my house." Such an argument would have looked selfish, and would not have carried the vote, so he said, "there are such sentimental attachments to the old location." Before the meeting George Washington drew a map of the entire congregation; with his surveyor's tools he surveyed the distance from every house to the old and the suggested new location, he talked in terms of time and miles wasted, and proved the greater distance necessary to go to the former location. He carried the day, the building was located where it belonged. Good roads and some other considerations should be taken under advisement in the choice of a new location. Sentiment and self interest should only have secondary consideration.

THE KING OF THE EMPIRE "UPON WHICH THE SUN NEVER SETS"

To all students of history and nations it is well known that "the sun never sets" upon all the countries under the domain of the British Empire, at the same time. Many of the subscribers of the Christian Monitor live under the "Union Jack," the flag of the associated nations. Some in India, more in Canada, and a few elsewhere. The rest of our subscribers mostly live in the United States, and are neighbors along a three thousand mile boundary,

which is not fortified, nor patrolled by Navies and Armies.

The serious illness of George the V. occasions this editorial. Profound sympathy has been expressed for him in the hour of his suffering, from all parts of the world. King George is highly regarded, and is the rallying center of a widely diversified people. Although his political power is limited by the Constitution, his life, and administration has won him the esteem and confidence of his subjects in the great commonwealth of nations, over which in the providence of God, he has been called to rule. He represents the unity of the Empire. His respect for the Constitution is marked, and no blots have marred his reign. His regard for religion, the Bible, and true home ideals has had a beneficent effect upon his nation. His reign has encouraged a high regard for law and order.

When one remembers that Great Britain has risen from barbarism to the present high state of civilization, the nation is more appreciated than ever. Before the days of Jesus Christ, before Julius Caesar, 100 B. C. the nation existed under another name, and worshipped the planets. The Romans first made known this nation to the civilized world of their day. The nation was opened by the Gospel in about the year 300 A. D. The first recorded martyr was Alban. Later Augustine came with forty others and the entire section of Kent embraced the Gospel, a small petty kingdom. In one day alone ten thousand were baptized. While the nation has had a checkered career, it has emerged with great honor among nations, standing for law and order, and religious liberty.

As we are writing the latest reports are such as to encourage the thought that the present King will recover. This will be greatly appreciated. May we as Christians never forget to pray for "kings, and those in authority," for they have a tremendous responsibility for the well being of the world. May Christ, the "Prince of the kings of the earth," grant this Sovereign, wisdom, faith, courage, and righteousness of heart, that he may rule well, to the benefit of the good, to the restraint of the evil, and to the glory of God. The British National air puts it thus:

"God save our gracious King,
Long live our noble King
God save our King."

A REQUEST FOR THE READERS

Since our appeal for material for the making of a good "Rural Issue of the Christian Monitor" we have received some excellent articles, poetry, etc. However to make up a thirty-two page magazine it takes quite some material. We trust that this reminder will bring some more. After articles are forwarded, and this should be attended to promptly, we want to select some additional writers. Thank you in advance for all these courtesies.

In the study of Prophecy we receive the illumination from the mind of God as to events in the future, that pure reasoning can never give us. It is called by the Apostle Peter, "the light that shineth in a dark place."

Very few sons of toil, with calloused hands commit suicide.

CHRISTIAN LIFE

LITTLE IS MUCH WHEN GOD IS IN IT

A Word of Encouragement

By Mrs. Cyril Bird

I

"For thou knowest not what a day may bring forth" (Prov. 27:1).
 "Little is much when God is in it;
 Man's busiest day's not worth God's minute,
 Much is little everywhere,
 If God the labour do not share;
 So work with God and nothing's lost,
 Who works with Him does best and most:
 Work on! work on!"

—A. A. Rees.

It is only the old tale of everything going dead wrong. When much is planned to be done and one desires to put in a full day for the Master, here a little, and there a little, how things do transpire to hinder! You know just how it is; and when evening falls there is the little sigh. But His ways are not our ways, and if the day is placed in His hands will He not control it? "Doth He not count our steps?" (Job 31:4). Can He not make much out of little? Yes, more than we could even hope. And, through delays and hinderings, has He not therewith precious lessons to teach? Surely the heart that can see God in everything soon learns to value these details.

Shall I relate the story of a day of this kind? Abigail visits a dear old saint who is very poor, and who has crocheted some mats that she desires to sell, but which have been done with a coarse yellow thread. If only they were white! What can be done? Why, bleach them! Oh, yes, she can do this little thing to help, and so, in His name, the mats are carried home, for it will take only such a little while you know, and then those visits, that were planned, can be made all in time to attend the women's little prayer meeting.

It does seem an easy thing to do, but Abigail has not had the experience of washing new mats. Each one must be carefully pinned to its place while it bleaches in the sun, and there are so many points to each. One half-hour speeds quickly by. One hour, my, how time flies! Will they ever be finished? It looks as if the calls will not be made unless help comes. Well, help does come. Iona appears on the scene and lends a helping hand. How they work! Another hour has gone by, alas! it is noon. "Oh, well," thinks Abigail, "I shall not wait for lunch, but hurry away, for I must make those calls." But watchful eyes have noticed, the cup of tea has been prepared, and she

is hindered just a little longer, for, of course, she must show appreciation of this tender touch of love and thoughtfulness. But time is going. How can she linger? Hastily taking the refreshment, she rushes to catch the car, but only in time to see it pass by. Fifteen minutes to wait. Who of us does not know a little of this annoyance? It is just one delay after another to-day. If one had only known. If one had only planned differently. If! If! If! It is bewildering. I did want to accomplish so much for Him to-day, says the Christian heart. Well, does He not know? Does He not care? Ah, yes! and "little is much when God is in it."

Here comes the car! At last she is on her way. Seated, she sorts her tracts. "Here is a short one: Oh, I will give this one to the conductor." What a startling headline, "Where hell is." Just a question asked by a companion in ridicule. "Can you tell me where hell is?" And the answer, given after a moment's thought, "Yes, it is at the end of a Christless life." That is all! The tract is offered, but on taking it the conductor demurs, saying, "You always give me one of these religious papers; I suppose you think me a very wicked fellow, but I am as good as they make them." "Ah! but this Bible tells me, 'The heart is deceitful above all things, and desperately wicked' (Jer. 17:9). That means your heart and mine. It doesn't sound very good, does it?" "O well, there is plenty of time for me to think about these things: I am still young." "Yes, but if you go to the graveyard you will find all sizes of graves there—your size." But he laughed, saying, "There is plenty of time for me; this is my afternoon off, and I mean to have the time of my life." On leaving the car, impelled to turn again to him she said, "Remember the time is short, and you need not go to a Christless grave—to hell. Jesus died for you." The car sped on with this fine-looking, healthy conductor to his afternoon's pleasure. Abigail, this Christian worker, goes to make her calls at last. Then to the sisters' weekly prayer meeting. Here the tale of the day is related, mentioning the chat with the conductor. Only seven women are there, but each prays audibly for the conductor's salvation. But does it pay to pray?

The next morning Abigail goes forth on another day's mission of tract distributing

on C— Market. She takes the same car, but finds a new conductor. He approaches her with the question, "Are you the lady who gave a paper to the conductor on this car yesterday?" "Oh, yes." "Well, that conductor is dead!" "Are you sure? How did it happen?" "I was in the car when you spoke to him, and I took his place when he left. He jumped from this car to the N— car, fell under the wheels and was killed!" The worker was stunned. It was too dreadful. That strong man, so bright, so young! Gone! And where? Oh, could it be to a Christless grave?

Sick and faint, she returns later on another car, and the conductor approaches her, asking "Are you the lady who gave a tract to a conductor on the C— car yesterday?" "Yes, but I know all about it, and feel I cannot bear to hear it again."

"Yes; but you do not know all. I went to the hospital with him, and was there when he died." "Oh! he was not killed instantly then?" "No; but he lived till 7:45 this morning, and gave me a description of you, saying, 'You will know her, because she always carries a Bible, and is often on C— and G— cars. Tell her I am not going to a Christless grave. I have accepted the Savior she told me of.' Now, madam, if you want to do a good turn, go and comfort his mother."

What tremendous issues follow the story of this day! The mats, the delays, the hindrances, missing the car to take that one to meet that conductor. Surely, "little is much when God is in it!"

II

Good Seed Fallen Into Good Ground

"But other fell on good ground and brought forth fruit, some an hundredfold, some sixtyfold and some thirtyfold" (Matt. 13:8).

What about the thief on the cross? It was the last hour for him. He acknowledged himself the guilty one and Jesus the righteous One, and called Jesus, Lord. And the Word says no man calleth him Lord, but by the Spirit. We have our Lord's word for it that he should be with Him. Dying, having accepted Christ, he went into eternity to be with Christ, but no deeds of love could he do. No fruit could he bear. A moment of time, and gone! Fruitless? Ah, no; that cannot be. Who has preached more telling sermons than the thief on the cross? Who of us has not remembered him and taken courage to speak to the dying; of Jesus, mighty to save? And how many, hearing of the thief, have at the very last moment been encouraged to trust Jesus, saying, "Lord,

I believe." The thief gave the occasion for this work of grace, gave the example for the sinner to trust and not be afraid; and shall not much fruit be to his account at that day?

Our strong, manly conductor, cut down so suddenly, yet, he said, "Lord, I believe." Just a moment of time, and gone into eternity. Fruitless? Ah, no! for it was good seed that fell into good ground; and "Their works do follow them." How pleased he will be at that day to meet those who trusted Jesus because of his testimony. How surprised. Yes, he gave the occasion of it. For the suddenness of his death, following so shortly after the talk, and his confession of faith, seemed to demand a tract to be written as a warning to those who think there is plenty of time, when time is so short. There was much prayer about it, and Abigail and Iona put it into print; just a four-page leaflet entitled, "I am not going to a Christless grave. Are you?"* They scattered these leaflets broadcast with much prayer, and the few women who meet weekly to pray watered the seed sown by their prayers. But does it pay to pray? They were praying for that conductor when his life was hanging in the balance. He was conscious; he accepted the Savior and sent out the word, "I am not going to a Christless grave." Does it pay?

III

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccles. 11:6).

Iona had had a long sickness, was still very weak, when Abigail accompanied her on a day's outing. They enter a car for South Park, and sitting opposite them is a clergyman, a Roman Catholic priest, and Iona says, "I wish that priest had the tract about our conductor, but I do not feel that I could offer it to him." So Abigail approaches him, and graciously offers the little leaflet. But the priest refuses it, and sharply rebukes her for speaking of these things in public, and forcing herself on others, then, with a touch of sarcasm, finishes by saying, "I suppose you are one of those persons that presume to think you can tell whether you are saved or not before you die!" "Oh, no, sir; indeed I am not. I would not dare to presume to think any such thing." With this reply he was a little more affable, but prayer was ascending while the car sped on.

The time was drawing near when cars were to be changed. A few remarks were passed, and then once more the leaflet was offered by Abigail, saying, "The story is perfectly true, the incident happened to a conductor on a B— Street car. I know the facts, and wrote the tract." Somewhat reluctantly he accepted the paper, putting it in his pocket. Then she continued, "If you will pardon me, sir, and permit further intrusion to prevent misunderstanding, I feel I must explain about my not 'presuming to think.' I don't think anything

at all about it, for 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day' (II Tim. 1:12). I know, I know whom I have believed." They changed cars, but God says, "My Word shall not return unto Me void;.... it shall prosper in the thing whereto I sent it" (Isa. 55:11).

IV

"But God gave the increase" (I Cor. 3:6).

Two years have passed, and our next scene is in a Roman Catholic hospital, where a friend is lying sick, and Abigail goes to visit her, taking with her, as is her custom, the little messengers; but, as in all public buildings, caution is needed here in distributing them, so one is slipped under a mat, another placed behind a picture or pushed through a crevice of the door, anywhere, everywhere opportunity affords—"Thou knowest not which shall prosper, either this or that." But the ever watchful eye of the Sister Superior is upon her, and drawing near she places her hand on Abigail's shoulder, saying, "Child, you must be careful where you place these; they may get you into trouble, or you may be prohibited entrance to the building."

Later on, one tract was discovered under a mat. It was the one entitled, "I am not going to a Christless grave. Are you?" The distributor was detected. The Sister Superior's hand was again placed on Abigail's shoulder, saying, "Child, I am not altogether against these papers, and certainly not against you." She then expressed her desire for an interview, but not then, and taking Abigail's telephone number she said she would telephone her.

Abigail's friends were solicitous for her safety, and were apprehensive as to future visits, but the matter was again prayed about by our praying circle, and this Sister Superior was prayed for as well as our priest of the street car affair. What will it all mean? Does it mean danger to Abigail? Will she be refused further entrance to the Institution? Will she be secreted away? How such thoughts flash through anxious minds! But how safe one feels!

HEAVEN

LIFE changes all our thoughts of heaven,
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterword of years,
It is a more familiar place,
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day,
Not strange or cold, but very dear,
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own,
And as we think of all we knew,
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

How confident! How restful when the heart can exclaim, "O God, my times are in Thy hands!" and when the pages of the old Book are turned to Psalm 34:7, and one reads, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Only a short time thereafter the telephone call came, and a meeting was appointed in the Sister Superior's private office. The tract of our conductor was produced, and Abigail was asked, "Was this tract written by you?" "Yes." "Did you give one to a Roman Catholic priest on a South Park car?" "Yes, I did." "Well, that priest is my brother, and I have seen one in his possession; he is ill, and has much desired an interview with the lady who gave it to him. Do you know you are running great danger in giving out these papers?" Then she asked Abigail's name, and when told, added, "I will call you 'Sister Abigail,' and you will know me as 'Sister Cautious.' My brother is very ill, and is in the home of a friend at L—. Will you go with me to see him? But will you be afraid to go?" "Oh, no! 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.'"

The appointment was made for the next morning, and Sister Cautious and Sister Abigail traveled together to L—. The priest, in the last stage of consumption, was indeed very ill in bed. They entered the sickroom, and he, seeing Abigail, extended his two hands, saying, "Oh, yes, you are the one that told me 'I know whom I have believed,' and you said you could not presume to think such a thing. Now I, too, know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Oh, I know, I know, whom I have believed."

The three were alone, and Sister Cautious, becoming alarmed, remonstrated, saying, "Oh, you won't leave the true Church, will you? Don't disgrace the family by leaving." "No, no, I will not leave the true Church." Sister Abigail was asked, "Will you please read to me?" And opening God's Word, she read from I Pet. 2:5, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," saying that the true Church is made up of living stones, living members, etc. She was then asked to pray, and kneeling at the bedside she prayed, and the priest added, "Let her prayers be answered, for Jesus Christ's sake."

Promising to come again, they were leaving, when he whispered to Abigail, "Pray that I may have the strength....at death to confess Christ before those who will be with me."

What must have been the feelings of Sister Abigail? "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether

(Continued on page 47)

• MISSIONS •

GOOD TESTIMONIALS FROM INDIA

By Geo. J. Lapp

Sometimes we wonder what permanent impressions are being left on the hearts of those who have accepted Christ and are members of our Church in India. There are members of all degrees of literacy and by outward appearances most all kinds of interest. Some are very indifferent as regards Church attendance, and active interest in the various activities of the Church. Their main interest seems to be present at communion and keep free from any faults which might bring them under Church censure. Others, both literate and illiterate show a keen interest in every activity and are willing to do their part though it may seem insignificant.

A few months ago the leader of the Sunday evening Bible meeting called for testimonials from the illiterate members of the Church. He had told them in the morning meeting that he would call on them, so they expected it. The following are some of the testimonies which the writer noted down as a matter of personal interest but feels that it will be of interest to share them with you. They are as follows:

1. "I cannot read nor teach. When I was a Hindu my life was like a dry tree. Since I have accepted Christ my life has become a green tree and I can truly say that God has blessed my life." This poor illiterate brother has developed leprosy and is taking treatments regularly which are painful to him and occasionally cause fever but he bears it all patiently. We are hoping and praying that he may be cured of this terrible malady.

2. "It has been eight years since I have become a Christian. The fellowship with my brethren and sisters has proved a great blessing to me. I cannot now understand how people will remain in slavery to the world and its delusions. Greed and sinful pleasure are dragging them down." This from an illiterate brother who does washing for people to make a living. He also farms in a small way.

3. "I have learned to read a little after becoming a Christian, and find it a great pleasure to slowly read my Bible and hymn-book. I was a boarding boy in the Mission orphanage years ago but I ran away and while living in my village learned many wicked things. After returning to the Christian community and accepting Christ I have found peace and freedom from sin, including the use of tobacco. I can now live peaceably in my own home and love to worship God with my brethren and sisters."

This from a day laborer who is at present a cartman in Mission employ.

4. "I have found Jesus precious to my life. I have been healed in body through prayer and my inner life has been blessed and cleansed by God and through association with His people. I want to live true to God and the Church." This young brother is happy in his own home and has learned enough of different kinds of work to become a generally handy man and easily able to make his own living. He is active in any Christian work which he is able to do and does not fail to testify before the ungodly and heathen people.

5. "I have been greatly helped spiritually and desire to be freed from all things worldly and sinful. I know that God blesses both body and soul. I want to be faithful to Him." This short testimony is from an illiterate sister who has an unfortunate disposition to contend with and knows it and wants help to overcome her thorn in the flesh. God has greatly helped and made her a blessing to many poor people through her generosity to them. She has adopted a little girl to be her own and she and her husband take a keen interest in rearing the child to the honor and glory of God.

I have recorded the testimonies of the illiterate as they many times seem to be the weaker vessels in the Church but in their simple way they exercise a faith according to their knowledge which is certainly exemplary to many more literate members and really should put many of the more intelligent indifferent members to shame. In this enlightened age in which we are living when so many supposedly highly educated people are forsaking the Truth these dear illiterate brethren and sisters stand out as bright lights in the Church of Christ.

Before closing we wish to add a testimony from a young man who is taking advanced Bible Training in an institution outside of our own. "My longing desire is to preach the Gospel, Jesus' love and His message of Peace. Here in ——— there are Mission churches but the message of peace and the mutual love of man is not properly heeded because many young Christians are in regiments and have gone to the front. Only the Mennonite Church takes heed to the teachings of peace and good will on earth."

"My longing desire is to fill the hearts of my Mennonite brethren with the

zeal of love and the message of peace in our Lord and I hope to do this by teaching and the help of literature. The teaching of Menno Simons inspires our hearts a great deal. I am sorry to say that perhaps 95 percent of my young brethren do not know the history of our Mennonite Church and the life of Menno Simons. For this we want your kind help to arouse our people to the love of Christ. Here in my college I see that we are taught the history of the Christian Church and the description of ———ism but I do not find any book in the library on the history of our own beloved Church. This pricks my heart and I want to see the book-shelves and tables containing the books on Mennonitism.

"I, too, want to study carefully, and write a history of the Mennonite Church in the Hindi language and desire to avail myself of any helps along that line possible."

The above testimony is one of the first really enthusiastic expressions which has come from the lips or pen of any member of any branch of the Church represented in India. This young man who has shown some talent in writing will, if he lets himself in the hands of God and the Spirit, without doubt prove a great blessing to the Church.

While our testimony should not have such a narrow sectarian bias that we place our salvation in uniting with a certain denomination instead of in sincere faith in the atoning merits of our Lord and Savior Jesus Christ yet we may well rejoice that the outstanding and distinctive message of the Church of our choice finds sincere response in those whom we have come to India for and whom we have hoped and prayed would find their peace in Him who is our Light and Life. It is a joy to us all that even the illiterate who know nothing of history or traditions of the Church and very little of even the Gospel through which they have found Christ can give clear testimony to the saving grace of God and the joy they find in their faith in Christ and in fellowship with His followers. Our daily prayer should be that the Church in India may become increasingly stronger in the number of adherents who more fully realize their privilege as messengers of Christ as Prince of Peace and who joyfully take their place in doing their part to establish good will among men.

Ghatula Mission Station,
Sihawa via Dhamtari, C. P., India.

"Thou shalt love thy neighbor as thyself."

A SUNDAY SCHOOL IN INDIA'S JUNGLE

By Edwin Rowlands

A village of less than thirty houses—houses of bamboo, one roomed,—and which have been built according to the run of the hill,—a form of "straggling street" running into two or three smaller ones at the end. At the top of one street is a little school, and at the top of another a small chapel with three or four houses, those of consecrated Christians, and in their midst the Evangelist's house. This young man is consecrated and gifted, and although without having had much schooling he is naturally gifted.

The church bell rings about 8 o'clock. The congregation begins to assemble—the men and boys on one side, and the women on the other. The deacon sits on a bench in the "big pew." He was the first Christian in the village, and became such about four years ago. There is now a good congregation—it fills the chapel.

Maka, as a Christian, is not yet eighteen months old. He is one of the most faithful and useful. He is a pronounced tither. Out of the crops he raised last year he tithed his rice, his Indian corn, and the yams which he sold, and possibly more.

The church is built of bamboo. It is quite simple with an earthen floor. The seats have also been made of bamboos—some three or four having been tied together. But there is a good pulpit, and this also is "home-made."

But now for the sermon. A young man from the church, from amongst its members, spoke. He apologized for his inability and ignorance, and during his prayer he emphasized this, and asked the Lord to teach each one in his own heart; that He would teach them better. It was the parable of the servants sent to the vineyard, or rather a portion of it, on which he spoke. When I heard him read the passage, I wondered as to how he would explain why each one got the same wage, but wisely he did not touch that point! His treatment of the parable was something as follows, quite new and very instructive:

"I do not know," he said, "what the true explanation is, but this is my little explanation. It speaks of a vineyard. I do not know anything about a vineyard, and have never seen one in my life, but I know something about a flower garden, and the various things grown in that garden. I also know that when the white people have gardens and cultivations in this country, they usually engage hired laborers. God is the husbandman, the Lord Jesus Christ is the Vine. The Vine is, or rather was, in the world. The Lord Jesus came here clothed in human nature, with a heart that was human, and a mind which was human, and was, therefore, able to teach men. Who are the servants who must make the Lord Jesus, the Vine, flowers and fructify? Who will water the root and care for it? These are the preachers, the teachers, the deacons, the shepherds. You

will say that you are only an ordinary member—but you are also a worker, each one is to do all he can. One is good at contributing; prayer is the great work of another, and there are also other forms of service."

This was a new thought and very striking, that whilst the Lord Jesus Christ Himself was the Vine, His people were the workmen who would cause Him to flower and fructify. It seemed a form of counterpart to the words "Without Me ye can do nothing"—"Without you I can do nothing." This was a simple message, but quite substantial from the jungle.

After the service there was a women's meeting, much like a testimony meeting. This is held each Sunday. Women alone stay for this meeting and take part in it.

The drum is struck three times—the women's meeting is over. Why these three beats on the drum? It is a call to an examination,—the examination of a section of the Sunday school in its lesson, as a preparation for their annual examination. The Evangelist thus beats the drum so as to warn them to read and prepare. There are thousands in Wales who would have loved to see these simple and natural, and yet very original, proceedings. Now they have assembled. A scrap of paper and a pencil are given to each one who can, in any way, write. Quite a free and easy meeting, some seven or eight writing, whilst others are looking on. The Evangelist reads the questions, altogether some 14 had been prepared before he had finished. The questions were such that each of them could be answered in the words of Scripture taken from the chapters previously studied: namely, the 8th and 9th of Luke. For example: "What were the four kinds of soil on which the seed fell?" "What kind of people were those whom Jesus said were His mother and brethren?"

It was quite a free and easy meeting altogether.

I thought that everything was over then, but not so. Some of the candidates had failed to write. After the first party had finished they separated, each one to become a copyist for others who needed such help. And thus they could be seen in all directions, two by two—one candidate and his copyist here, and another there. Now they start to read the questions again, and those being questioned whisper the answers to the writers. Then these examination papers are also sent up. The Evangelist gave ten marks for each question, so that there was an opportunity for those who did not answer quite correctly, to receive some marks, at least. But there was another examination to take place in the Sunday school—the mothers who could not read, but who had been prepared by their teachers. After the Sunday school had dispersed these stayed behind. I expected that this would have been an oral examination, but no. Each one of these candidates also had her writer, and it was very interesting to see each one silently whisper the answer in the ear of the one writing for her. These questions were simpler—"Where was Jesus born?" "What was His age when He went into the Temple?" "Who gave His name to Jesus?" etc. There were only six questions for this class. These papers were also sent up, and they expected to hear the results at the evening service.

The Sunday school was a second edition of the Sunday schools in Wales, and every church-member, or nearly every church-member, was present. The Sunday school in Wales will never die whilst the thousands of Sunday schools in Assam still live, through the "Welsh Mission" with its thousands of converts in the Khassi and Lushai Hills, and the plains; and the thousands, though fewer in number, in the North East India General Mission.

The above description is that of one in the latter Mission, amongst its 7,000 odd converts. They love the Sunday school. Long may it be so.—Christ Life.

ARE AFRICANS WORTH SAVING

By John M. Springer, Central Africa

The Mennonite Church must naturally limit the fields of its missionary operation, but there are many among us who feel that we ought to take up some portion of the unevangelized sections of Africa. There is something that warms our soul to hear from "Africa's sunny fountains, and India's coral strands." We have the beginnings of a good work in the Americas south of us. May the Lord direct in this matter, and lead the minds of those in charge of leadership in missionary activities.—Editor.

Is man worth saving? The Cross of Christ was God's answer to that question.

The man who took the Cross from the shoulders of the physically overburdened Son of God and carried it to the place of crucifixion, was a man from Africa. Was his soul worth saving? No other race has given more convincing evidence of participation in redeeming service than have multitudes of God's dark-skinned children, when once they have learned to know and love Him,

If we take the term African to designate the Negroes of all the 3,000 or more tribes living in Africa, we note that, as an evidence of his natural physical and mental vigor, the African has survived, multiplied and thrived on a continent that is not hospitable to human life but abounds with natural enemies of man, with deadly insects that carry malaria, sleeping sickness and other diseases, with venomous serpents and wild beasts. Yet armed with only the simple tools, fashioned by himself, the Af-

frican has been able not only to exist but to develop many of Africa's natural resources in a very creditable way.

Industrially each African tribe supplied its own needs. Smelting ore and making hoes, axes, spears, etc., was a trade followed by certain families, but aside from this the African was beholden to no one. He tilled his own gardens, built his own hut, wove his own cloth out of the grass, platted the mat that constituted his bed, molded his own pottery and provided himself with meat from the chase or by raising his own cattle and goats. When he lived alongside of the rivers, he fared largely on fish. For his diversion he fashioned ingenious musical instruments. For ornamentation, he made copper and gold ornaments and necklaces of shells, seeds and other things. So its needs were easily met, each village unto itself.

Governmentally, the African tribe had a well worked out system on the patriarchal order. There were the local or village headmen, the chiefs over large and small districts, and over all was the paramount national chief, or king. Each grade of chief had his council in which centered both legislative and judicial functions. This king and his council constituted the supreme court. But in spite of this orderly arrangement, history and tradition reveal a bloody record of cruel tyranny on the part of the leaders, of assassinations, intrigue, slavery, turmoil and endless war throughout the continent.

Yet there is a very tender, affectionate side to the African's character. The most savage warrior might have been seen dandling his baby in the few intervals of peace, and he usually shows a strong love for his kin and a strong attachment to members of his tribe. Though big chiefs had and still have scores or even hundreds of women in their harems, there is usually one in each to whom the king is particularly devoted. When his favorite wife eloped with a courtier Mwata Yamvo, who boasted of two hundred wives, threatened to commit suicide unless she were brought back.

The African is a very sociable being. He loves at eventide to sit around the fire in the palaver house or in the open and to gossip over the day's doings. He must have companionship. Men of other races may be content and eager to work overtime for extra pay but not so the African. In daily life, he practically says: "What shall it profit a man though he earns much gold but loses sociability." He never voluntarily lives alone or works alone.

Marriage is a recognized institution. In a heathen society where continuous inter-tribal warfare obtained, naturally polygamy was practised.

While high ideals of morals are lacking, vice was not commercialized before the advent of the white man. Both sexes were admitted to full membership of the tribe only after a period of stern training in circumcision and initiation camps in which were entailed hard tests of endurance and

no little physical pain. While some of the training was vile and obnoxious, yet there was also valuable instruction regarding the traditions of the tribe and the duties and responsibilities involved.

Musically, the African has exceptional gifts. He sings as naturally as the birds. He paddles his great war canoes to the rhythm of chanting. He works and dances to the music of his own voice and the beat of the booming drum. When not heavily loaded he whiles away the tedium of the trail to the tingling melody of his hand piano which he calls mbila.

While the language of the African had not been written, and he was accordingly called illiterate, yet he was far from being ignorant. His wits have had to serve him in every relation and contact of life. His language, which is superior in quality and in grammatical construction and which is magnificently adapted to oratory, has been handed down with wonderful accuracy through the centuries. Practically every tribe has a wealth of historical tales, folk lore, puns and riddles.

The children in Africa, as elsewhere, may be classified as normal, supernormal, subnormal and deficient. There are many instances of the children of the so-called "raw heathen" who have found their way to European and American universities and have graduated with marked honors, notably the late Prof. J. E. Kwegyir Aggrey of Achimota College, Gold Coast West Africa, holder of ten degrees from American Universities; and Prof. Diana McNeil Pierson who was brought to America when a very little girl by Bishop Wm. Taylor and later was graduated with high honors from the University of Southern California, and has been professor of English Literature in Rust University, of Holly Springs, Mississippi.

Religiously, it can be said as of the Athenians, that the Africans are very superstitious. Their religion is animism and fetishism. They live under the constant dread of evil spirits which they believe cause all the calamities of life such as sickness, death, deformities, drought, etc., and who must therefore be propitiated. This they seek to do through the departed members of the tribe for whom they build fetish huts and to whom they make votive offerings of meal, beer, and other material things.

The African is capable of becoming an enlightened Christian.

For particular instances of spiritual conversion and consequent notable Christian living and service take the following:

Kayeka was born in the very heart of Africa, of the Luunda tribe, and was the son of a district chief. When about twelve years old, he was caught by slave raiders, taken to Angola and sold as a slave. Being permitted to go to a school of the American Board, he was converted and became greatly burdened for his tribe. He prayed twelve years that the Gospel might be sent to them.

When the Portuguese law was enacted freeing the slaves, he was prompted by the

Spirit to go back to the interior and see for himself if his missionaries had arrived. When he had gone about 800 miles, he came to where the writer and his wife and another had just settled and in response to his inquiry learned that we were missionaries to the Luunda tribe. There is no question but what this ex-slave had prayed us across Africa in 1907, and back to the Luunda tribe in 1910. Kayeka brought in his wife and family in 1912 and has ever since been a powerful witness for Christ among his own people.

Kaluwashi was a Luba porter who went to the west coast with a caravan to carry a load of rubber. He settled near the same mission station as Kayeka and with the same result; he became a Christian. When Kayeka returned there with the news that he had found his missionaries in the interior and was going back himself with his family to preach to his own people, the Baluba ex-slaves asked Kaluwashi to go in and see if there could not be a missionary for them so they could return. They knew that they dared not go up into that cannibal country even though it was to their own tribe if there was no missionary there. That man not only walked 5,000 miles at his own charges in order to get a missionary for his tribe but prayed \$2,000 a year out of a wealthy man in the U. S. A. for a term of five years, and the mission station at Kabongo right in the center of the cannibal country was the result. Here hundreds have already been turned to Jesus Christ. There are now a score or more of out-stations there manned by the converts who have been trained in the school at Kabongo and while there is still cannibalism to be found in that tribe it is disappearing as the Gospel work spreads.

The African is willing to make great material sacrifice for Jesus, as is to be seen in the case of Jacob Mawene, a Mutebele, who worked for ten years on the Cape-to-Cairo Railroad and left a good job at \$20 a month to walk 1,500 miles in order to go to school and study to be "a teacher for God" at \$5.00 a month. "It isn't the money I want," he told us, "but my heart tells me that I must be a teacher for God." So he took a load on his back, he who had not carried a load for years, and slogged over the rough trail with us those 1,500 miles. Then he went back, helped in translating the first book into the Luunda language, the Gospel of Mark, and won many to his Master before he died of the flu in 1919. "And verily, he being dead yet speaketh."

Joseph Jutu was a convert from the Free Church of Scotland under Robert Laws, whose work of nearly fifty years in Nyasaland has just come to a close as far as his bodily presence is concerned. Joseph was a capable, devoted lay worker like many others from that same Mission. He was a trained hospital orderly who later learned type-setting and printing and became engaged in that work on the new daily newspaper in Elisabethville in the mineral fields. Finding no evangelical

missionary there, he started holding meetings in his own hut. Hearing of our arrival at Kambove, one hundred miles away, he wrote and begged us to come down and organize a church, which we did. But as there was no missionary to place in charge, Joseph Jutu cared for that infant church and night school for two years assuming the financial care of it also, all in addition to his heavy work as foreman on the daily *L'Etoile du Kongo*. It seemed an irreparable loss to our Mission when he was likewise carried off by the flu. But the seed that he sowed is bearing much fruit for there are 5,000 adherents of that church in Elisabethville today.

Khama, the Christian king of the Bamangwato is an outstanding instance of statesmanlike qualities in the African. The heir apparent was converted in his youth. When his father demanded that he follow the custom of the tribe which required the king to offer sacrifices to the ancestral spirits, he quietly and firmly refused. His father disinherited him and he became an exile from his tribe. But finally although an avowed Christian, he eventually succeeded to the throne. During his long reign, he ruled his people justly, ably and with great acceptability. He insisted on keeping his territory closed to foreign alcoholic liquors and was effective in reducing the use of domestic beers and liquors. Khama was held in the highest esteem by both Europeans and natives throughout South Africa and was highly honored by the king and nation on his several visits to England.

The conversion of the terrorizing outlaw, Africander, under Robert Moffat and his subsequent exemplary Christian life, is one of the most notable facts in the history of South Africa.

The story of how the Gospel of Jesus Christ changed the blood-thirsty and incredibly cruel and savage Lewanika into one of the most respected and ablest Christian rulers of the Barotse, reads far stranger than any fiction. And equally fascinating is that of King Mtesa of Stanley fame and the Prince, Siruano Kulubya, who attended the recent world missionary gathering at Jerusalem.

In practically every phase of life, the African is just as capable of development as any other human being. We also see how the Gospel of Jesus Christ works the same miracles in the lives of the Africans as in the lives of other nations. For history shows us that the peoples of Europe prior to the introduction of the Bible and Christianity were on about the same level as were the Africans in the middle of the nineteenth century.

While the destructive agencies of intoxicants, of commercialized vice, of materialism and of greedy commercialism are having their lamentable effects upon multitudes in Africa, yet the Africans are giving a good account of themselves whenever they have even half a chance and especially when they receive Jesus Christ into their hearts.

Unlike the aborigines of some other countries, the Africans are not dying out when brought into contact with modern civilization but are rapidly increasing in numbers, and are showing to a remarkable degree an adaptability to new living and working conditions.

The Africans have made a place for themselves in every occupation and trade and are recognized as able competitors in every sphere. They are keen to acquire better education and better living conditions for themselves and their families and are willing to work hard and make sacrifices to attain these ends. They are naturally deeply religious and in their church life give ample proof of a vital faith and close fellowship with God. A larger percentage of them, probably, are tithers than among Christians here in America.

Are Africans worth saving? With abundant proof of human ability, of worthy aspirations, of true worth, of eagerly improving their opportunities and of notable mental and spiritual achievements, how can the verdict be other than in the affirmative? Emphatically, they ARE worth saving.—The Missionary Review of the World.

LITTLE IS MUCH

(Continued from page 43)

they both shall be alike good." Surely little is much when God is in it, even in the giving of a tract.

What must have been the feelings of Sister Cautious as she reviewed the scenes in that sickroom? Moved to her inmost soul, she said, "I should like to know more. Why are you so persistent in tract distributing?" "Because they contain the Word of God, and the Word is the power of God unto salvation to all that believe." "Is salvation for time and eternity got by simple belief in Christ dying for sinners on Calvary's cross, and is there nothing to do?" "If you will take the place of a sinner, and believe that Jesus died for you, you will be saved." "Oh, I cannot believe; I do not believe." "I will pray that you, too, may say, 'I know whom I have believed.'" She was greatly agitated, deeply moved, but not angry.

They parted, but to meet again, for it was only two days following, when they arranged another meeting in one of the parks. How carefully does Sister Abigail go over Christ's death, the value of Christ's work, finished on the cross. How satisfied God was with it all. And Sister Cautious exclaims, spell-bound, awe-struck, "There can surely be nothing to pay; there can be nothing added!" Within five days a telephone message tells of the priest being very low, and at 8:10 in the morning they meet at a street corner and proceed to L—. The priest is in a dying condition. His fellow-priests enter bearing the crucifix, offering it to him. He cannot kiss it. Upon urging, he pushes it away. "But there is no hope dying so. Oh, he is not responsible though; he is delirious." "Oh, no! no! no! I know, I know whom I have

believed. Sister, why don't, why can't you believe? All money, all penance, will not avail to save your soul from hell."

He was exhausted. A stimulant was given. After a little rest he extended his hand to Sister Abigail, "Pray for my sister that she may know. O Father, save my sister, save my brother, for Jesus Christ's sake, and give to Sister Abigail strength to tell many, as she told me. Sister, can't you believe? Can't you understand?" The breath is coming quickly now. He is going! Priests draw near, and Abigail is asked to go out, but our dying priest says, "No, let me hold her hand until the last minute: she taught me the true way." "Yes, brother, this is the true way," holding up the crucifix; "this is—" "No, not a piece of wood, but the Christ who died upon it. For I know—whom I have believed." He is getting weaker. "Sister, give—her—a keepsake—from me—now—while—I can see it." "What shall I give?" "My last—new silk—handkerchief—it's getting dark. Light the candles." A priest proceeds to light the church candles. "Oh, no! no! My path is light now—the eyes are growing dim—but, oh! it's getting light, for I can see Him whom I have learned to know—and I know—He is able—He is able (a long pause)—He—is—able—to keep—unto—that—day."

Yes, he will tell his tale yonder of the little tract about the conductor, and all that that afternoon's talk meant to his soul. Can it be! oh, can it be! and I am that conductor. Surely their works do follow them.

(To be continued)

—Selected.

ARE YOU EXCUSED

Horace Bushnell once made an interesting list of all who might be excused from giving to missions. Here it is:

Those who believe that the world is not lost and does not need a Savior.

Those who believe that Jesus Christ made a mistake when he said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Do you belong to the Mission or to the Omission Band?—Miss News.

BIRDS AREN'T SO WILD

By John B. Kennedy

On account of thousands of tourists who stop to see this wonderful sanctuary of wild birds, Mr. Miner allows visitors on the place but twice a year. He gave the Editor and those with him an exceptional treat on one of the closed days. Taking us around personally, he explained minute points, this all after coming home tired from a long lecture trip. Afterward he sent the following article, giving us the privilege of printing the same for the benefit of our readers. This article supplements a former article.—Editor.

Up in Kingsville, Ontario, thirty miles from Detroit, over a sash of highway that ties together as pretty a country as any on this continent, lives a man who has recovered the forgotten secret of the Garden of Eden. It is the secret Adam knew before he was dispossessed: the secret that gave him peaceful dominion over all the animals.

Other men have had the secret, and used it—Francis of Assisi, for instance. This man in Canada who has it, and proves that he has it by the first glance at his home, says the singular thing about this secret is that it isn't secret, that all can have the secret of being at one with nature, of having the birds and the beasts know us as their friend and not fear us as their master.

Jack Miner discovered the secret as a barefoot lad, hunting with his gun for a livelihood in Essex County, Ont.—the fresh, wild country that was the freedom end of the slave tunnel from America in Civil War days and before.

"I was an enemy of what we call the wild life," he says, "and the wild life knew it. Now I'm the friend of wild life. It means usefulness and happiness to me—and it can mean the same thing to everybody, especially to the young."

Which sounds something like a sermon. It should. The good sermon being an urge to perfection, Miner's life and works fill the definition better than any sermon I ever heard—and I have heard many.

He has a message and preaches it, but there is nothing clerical about Jack Miner. He stands and talks like a genial bear, clad in his blue dungarees, his partly bald head scattered with archipelagos of freckles, his face as rough and red as the brick he makes for a business.

We walked through the sanctuary he has made for wild life in the heart of virgin woods and rolling cornfields. The place, scores of acres in area, is belted by a concrete walk stamped with Scriptural words of welcome. It has lakes on it and grassy levels that look like green flowers against dark evergreens and climbing hollyhocks cause inveterate speeders on that broad highway to pause and consider.

Birds of all species strutted and whirled about; the air buzzed with their calls. Doves flew to our shoulders and stayed there, pheasants dogged our footsteps, and ducks waddled in and out of our way. Back of us strolled a stick-legged fawn, just seven months from his north-woods cradle, thrusting his cold snout at every available hand in token of friendship.

Red-Headed and Red-Handed

Most homes have winged or four-footed

pets, either cured of feral qualities—what we call domesticated—or prettily caged. Woolly dogs snooze on hearth-rugs while tomcats pass by, tails erect as spears; chaffinches, bullfinches and garrulous parrots chirp and squawk. Ordinary! In Miner's place the birds and beasts, that everywhere else fly from men in fright, accept anybody, everybody as a natural brother or sister. That is Eden's secret.

Where did Miner get it? What is he doing with it? He told me slowly, steadily, in the slow accent of a rustic denied book knowledge, punctuating phrases with quick-lipped 'yes's,' like dots between code dashes.

He was one of ten children brought to Canada from Cuyahoga County, Ohio, by an English tilemaker father more than fifty years ago. His father ignored his 's's,' and worried little about a family future in the raw-woods. Jack Miner and his brother became professional hunters. They killed skunks for the head bounty, rattlers also, and hunted bear and moose for fur and food after swapping skunk skins with a peddler for a shotgun that sprayed bullets like a fan and hit everything but the shooter.

The boys made a fair livelihood for themselves and their folks with fifty cents a head for skunk skins—and venison bringing a few odd dollars on the hoof—and the brick works making a little more than the cost of fuel for the kilns. But when they grew ambitious and went up the northern arc for hunting, tragedy followed. The brother was killed by a careless shot from another hunter.

So, with his brothers and sisters going their ways, Miner went it alone, a brooding youngster, slogging and shooting his way through the woods, beasts and birds taking fright at the first flash of his red head.

"I was out after wild geese," he told me, while he dexterously sharpened a scythe for a farmhand who had botched the job. "They were the only wild things I had never trapped, and I wanted 'em bad, so bad that I went to the trouble of carving a half-dozen decoys from pine-wood and sticking them in a pool in our North Hundred."

"I watched for the wild geese as they came sailing by one morning: watched from a cover of beech leaves. Two laborers from our clay pits tramped on to the field, they spoiled my chance."

The Secret: Corn—Not Lead

"But the wild geese came floating down over their heads, a honking triangle. The laborers made no difference to them."

"Seemed as if I was going to trap my

birds as they hovered over the decoys. I put my head through the leaf camouflage, eager to get a better eyeful. The lead gander spotted me, backwinged with an angry toot, and the whole squadron went whirling away.

"There was that. I was known and dreaded among wild life that had no fear whatever of men they did not recognize as enemies."

"That set me low in my own esteem. Not that I was very religious, but I'd taken to heart the Scripture that God gave man dominion over the beasts of the field and the birds of the air—and here the only dominion I could use was a hand of buckshot."

"I started to try to make friends with the birds—and succeeded. The bob-whites answered my call, coming to where I was under cover and feeding on corn I laid out for them. I built a wind-break of Scotch pine, and at the end of February whole families came."

"Grackles came next, then the partridges and ring-tail pheasants. The pheasants are the fightingest among all the birds, but are shrewdly timid around men. When they got used to answering my call and feeding on the corn, I showed myself one afternoon. They paid no attention whatever—went on feeding and chirping, each pheasant fighting whichever bird would give it battle. I knew then, by their indifference to my presence, that I had lost my status as their enemy. Soon they began eating out of my hand, and that settled it. I was accepted as their friend. So can anybody be."

"Winter robins joined the visiting list and soon made my home theirs, hopping about the breakfast table of mornings for bread crumbs, also swallows and thrushes, bluebirds and wild ducks. The news was **sped through birdland** that at my place food could be found in plenty without molestation. There was one white robin who'd flit upstairs after me to my bedroom and perch at the window. Every morning he'd pipe a sort of song that was a breakfast call for other birds. I called him Snowball."

"The people of Kingsville, who had laughed at my clumsy effort to charm the wild geese, got to talking of me and my birds. Visitors came to see the place, so I set it out pretty and made a pool out of the clay pits, draining it in late spring so that the sun could sterilize the bottom; in the fall I sowed it with weeds to give the water birds fodder when the spring rains filled it."

"But folks kept chiding me about those geese. Coming up from Louisiana and Arkansas, Georgia and Florida, they'd fly in whole battalions across the eastern crotch of Michigan peninsula, going up to Cottam Plains, beyond Kingsville, where the hunters could massacre them."

"These geese fascinated me. In the woods I had seen the bravery of the ganders and the intelligence of the geese. The ganders led them in flight like football interference, each gander sailing before his

mate to protect her against attack, the goose carefully weaving and winding behind him. But they would have none of me.

"I sent to an agent of the Canada agriculture department and told him I wanted to co-operate in the Canada wild-game conservation movement. He delivered six geese, their primal wings clipped.

"These geese took to my sanctuary because there was nothing else for them to do. They subdued the rowdy pheasants and made themselves at home. All through one winter I cared for them. My reward came. One March morning, while I was tinkering with the self-starter on my runabout, I heard a flutter in the air. I looked up, and my heart jumped at sight of an entire squadron of Canada geese. Their leader spied the geese in the sanctuary and honked his greeting. Instantly they honked back a reply, and the squadron sailed down, their black webs plumping on the rim of the pond.

"Watching them, I could almost read what passed between them. No decoy could have detained those wise old birds for a second. They got all the information and evidently decided to remain, but I had to maneuver so as not to show myself. I counted sixteen of them.

"That was in 1909. Last year it would have taken a corps of census enumerators to number the thousands who made the sanctuary their home during the molting period before their flight north."

Natives of the village told me how, when late spring comes, clouds of wild geese rise from Miner's place, divide and wing their way after spiraling far up—go swiftly to the reaches of the north, Hudson Bay and Baffin Land.

Each is identified and his migrations followed. As he prospered in his brick business and emerged as a paid, self-made lecturer on birds, Jack Miner introduced a unique but for him expensive system of checking up his wandering guests. He punched half-inch strips of aluminum into half-inch lengths, and on each strip stenciled a text from Scripture with its source, such as "He Careth For You. I. Pet. V: 7." Above that he stenciled, "Write Box 48, Kingsville, Ont."

Then about the left ankle—if geese have ankles—the strip was bent and fastened like a cuff, and to the hunter who killed or caught the goose and returned the cuff Jack Miner mailed a dollar bill.

The system has worked—to the point of embarrassment. Eskimo hunters in the far North and Canadian and American sportsmen in all the provinces and no less than twenty-eight of the states as far west as Montana and as far east as Maine and south as Louisiana—send back the tags in scores and hundreds and keep the dollars.

Jack Miner believes his Scripture-bearing geese carry an apostleship to all points of the compass.

The practical value of his painstaking identification of the geese, each with its distinct text carried in its flight, is what

it has taught him and others about these birds. They vary their visitations to different hunting grounds, but usually return to some favored spot on the shores of Lake Superior or the bayous of Louisiana, seeming to avoid, by some secret method of communication, those areas where hunting is heaviest.

"I've learned from these tags that, so far as morals go, the geese have the entire family of birds, the human race too, licked a mile," says Miner. "They're Spartans in community life: a sleek or maimed goose is left behind in flight to take care of itself until it gets better, but their domestic life is perfect—monogamy—we call that.

"Wild ducks, and even cooing doves, are somewhat promiscuous in their love affairs, but the goose picks one sweetheart and sticks to her. He'll battle for his chicks to the death while the mother looks on, and if his mate is shot he goes it alone for the rest of his life.

Alone and Disconsolate

"I've tagged a pair with words from the same text. One tag, that of the female, has been sent back by a hunter, and the next spring the gander has returned to the sanctuary, alive and well, but unmated. I've never known a gander or goose who lost his or her mate to mate again, and I say that after experimenting fifteen years."

This peaceful, gunless capture of tens of thousands of geese Miner considers his life's triumph—as he should, for nobody before has been known to entertain in legions these ten-pound dinners on wings.

"Since I became their friend, and they acknowledged me as such," he says, "I've never tasted goose meat nor the flesh of any wild bird. Chickens suit my table."

The game preserve department of the Canadian interior government was quick to take note of Jack Miner's operations. A grant of land was made, but not as much as many people think—some 100 acres. Miner applied, as all Canadian farmers do, for tree shoots, and they sent him Scotch pine and birch. When his feathered guests and his yearly grain bill jumped to thousands of dollars the government chipped in for part of the board. But a meager part.

Some money comes to him in donations from wealthy men. A real-estate broker in Detroit sends him \$1,000 each Christmas, and once a group of business men on a pleasure boat heard him talk at the fag end of an evening's entertainment, stayed in their seats, and enthusiastically showered bills in a basket at the end of his homely speech. That was \$1,500, which Miner invested in the concrete sidewalk lapping his place to provide secure passage for the armies of youngsters who visit his playground.

In the soft Biblical manner that is his—a manner apparently pietistic, but genuine—he reiterates the creed he has found in communion with nature.

"The birds aren't wild. It's humans who are wild."

We walked about the great circular pool where all manner of birds were wading—silk-necked swans, sprawling baby ducks, handkerchief-necks and cowed mallards, while roosters strutted warily, seeking a vantage point against pheasants' bristling defiance.

All about the place were traps, and on a waste lot beside a running field for domestic fowl a heap of bird bones.

"Hawks!" snapped Miner. "Hawks and crows. If they were made for anything but fertilizer, I don't know for what. I'll take my gun and blaze away at hawks at any hour, day or night. Like the crows, they're egg-snatching, young-stealing devils. I've caught as many as eight hundred crows at a time with those nets."

He showed me how he tempted them with corn, waited for their swoop, then, in hiding, pulled a lever that trapped them.

Protests have been made by uninformed bird lovers against this slaughter.

"But," says Jack Miner, "if crows devour insects, they also devour other birds—and their eggs—which rid the country of more insect pests than crows. I've opened the crops of all birds. I know what they eat. A dove or a quail will gorge on weed seed. The crow will prefer another bird's eggs every time. But the crow is good fertilizer."

He illustrated. Kicking up soil in a corn furrow, he revealed the remains of a pirate blackbird.

"With hawks and owls, they're pests in this sanctuary," he said. "But the owl is too lazy to do too much damage. If the owl depended upon cafeteria service, it would starve to death. It waits until the worm is right underneath it, then it falls off a bough for its meal."

Prominent men of Canada and the United States have visited Jack Miner to learn this truth. John Burroughs was on his way to Miner's when he died. Henry Ford spent a historic week-end there.

Early in the morning the Kingsville dogs awakened Miner and his guest with their barking. At breakfast Ford spoke of this.

"Why don't you build a fence about the place?" he asked. "Those dogs scared me, to say nothing of the birds."

"Fences cost money." That's all Miner said.

Two days later a small army of workmen motored to Kingsville from Detroit with trucks of wire, and in a week a fence a mile long and seven feet high was thrown about the sanctuary—a gift from Mr. Ford.

The Audubon Society of America has not only recognized Miner's work but accorded financial aid. And his own countrymen have formed the Jack Miner League, which devotes itself to the study and preservation of wild life.

Save the Wild Life

All these honors rest easily on the hardy Ohioan. A woodsman born, he built his house with his own hands; the bricks he made too; he laid out his fields

(Continued on page 57)

EDUCATIONAL

EVANGELISM IN OUR CHURCH SCHOOLS

By Milo Kauffman

Not very long ago someone connected with one of our Church Schools received within a short period of time three letters from three different individuals who had attended the same Church School. One who had accepted Christ as his Savior while in school said in essence: "I am having strong temptations, but what I received in school has helped me to overcome." Another who had become a Christian about the same time said, "I want you to know that I am still in the army of the Lord. I am thankful for what I received while in school." The third who had reconsecrated herself to God wrote, "I will never forget the talks and prayers we had together. They meant so much to me." That school is evangelistic. It makes the promulgation of the Gospel of Jesus Christ among its students one of its chief tasks. In other words it makes an effort to bring each student face to face with his need of a Savior and of surrendering his life to his Lord.

The campus of a Church School is a rich field for evangelism. I hear some one say, "I did not think there would be much to do there." Well, I have heard some in quite close connection with the school say something like that, and I pitied them. Here the wide awake volunteer will find much to do. I question if the one who complains of not having enough to do will be much of a success on the India field, or any other mission field. In the school we find all classes of persons. There are those who are not Christians. Certainly it would be too bad if these were in school all year without having to face definitely the matter of their relation with God. Then, too, there are those who profess but do not possess. Here is a wonderful opportunity to help lead such to a real experience with their Lord. Then there are those who lack stability, those who lack victory, and those who have not fully surrendered themselves to God. All these need help. Often times they desire help and long to speak confidentially with some one. I have even found that some come to school for the purpose of finding their Savior or of consecrating themselves to Him. They wanted the wholesome atmosphere of a Church School. The worker who is ever ready and ever awake is also ever busy.

One of the greatest needs in our schools today is a deeper spirit of evangelism.

For unless the student is made to face time and again the call to salvation and to an absolute surrender that school as a Church or Christian School is not doing its duty. It is only as the Church School contributes to the saving of souls and the strengthening of the Church, directly or indirectly, that it is successful as a Church Institution.

One of the strong arguments brought in defense of the church school is that it prepares young people to better serve God and the Church. The task which Christ has given to His Church is Evangelism. Among His last words to His followers were these: "Go ye therefore and teach all nations." If the school is not strongly evangelistic does it give to its students the best kind of preparation for the service of God and His Church? While in school young people should receive a zeal and a desire to see souls saved and the cause of Christ advanced. They should have that desire to see souls brought to a saving knowledge of their Savior, Jesus Christ. They should feel something of what the Apostle Paul felt when he said: "My heart's desire and prayer for Israel is that they might be saved." But will they as a rule have this spirit if it is not manifest in the school where they receive their training?

Last year I had the privilege of teaching a course in personal work. It was

a source of pleasure to me to see the interest which those young people took in the work, and to see new interest that had not been manifested before. My conclusion before the year was over was that that course was well worth giving in our Church Schools. During the summer I received a letter from one of the students who said, "I experienced during this summer the joy of bringing a soul to Christ." I feel that we need more of that spirit and more of that training in our schools.

Certainly, to emphasize evangelism is the duty of our schools. It is their duty to the students, for they should be interested first of all in the salvation of their students and in developing in them the spirit of evangelism which will send them out for Christ. It is their duty toward the Church, for the Church has a right to expect from our schools those who have the real experience and who will be active in the spreading of the Gospel of salvation, which is the supreme task of the Church. It is their duty to God, for it is He they are serving, and His commission to His followers is that of preaching the Gospel and teaching all nations.

We should pray and work for a deeper spirit of evangelism in our schools for there is no better place to contribute to the evangelistic spirit than in the Church school. The spirit of evangelism in the school will mean the spirit of evangelism in the Church.

Chicago, Ill.

SECULARIZED PUBLIC SCHOOLS—THE NATION'S MENACE

By S. M. Ellis

In the present status of public education there is presented the conflict of the two radically opposing policies that directly involve the moral training of youth, the extent of such training, and the ways and means to be pursued to accomplish the desired end. The issue, on the one hand, would set forth an educational training that emphasizes the intellectual to the neglect of the moral nature, thereby establishing a course of instruction devoid of a system of moral teaching.

On the other hand, the contention is for the moral training of youth after the original way of child training, as God Himself established it,—that moral character is of first importance, and requires for its normal development moral truth from God, its source. This issue is irrepressible. The al-

ternative of a complete moral instruction as given in the Divine system, or a strictly "secular" policy, is inevitable, and will ultimately prevail. There is no compromise, no half-way ground.

The Secular Theory of Education

The "secular" theory proposes to teach morality as an expediency, and as a consensus of public opinion, with no authority of God in it; just a "crazy quilt" presentation of human conventions in the expression of maxims, devoid of the Supreme authority, and having only the quality of advice or persuasion. From the "secular" viewpoint, sin is not to be condemned in the school-room because of the Divine Law, "thou shalt not," but because of the injury that sin works upon the doer in its corrupting

power, and the heathen philosopher, Plato, got that far in his moral ramblings, a blind teacher leading the blind.

History furnishes no account of a successful educational policy among any people which ignores God's moral teachings in the school curricula, but it does record the downfall of some of the great nations of modern times, clearly traceable to a false system of moral education. In the overthrow of the dynasties of the three last monarchical empires their destruction in each instance is traceable to imperfect and distorted moral teaching. Russia had exalted in her schools their "Little Father" above the great Father; and that once mighty empire now flounders in a holocaust of ruin, inextricable without moral training of her youth. Bismarck deliberately set about making another character of subjects by an ignoring of "the law of the Lord" in Germany's schools, substituting therefore a pronounced militaristic teaching. After fifty years of that perverted school regime supported by Nietzsche's horrible teaching, the hitherto peace-loving German was changed into the ancient Hun.

"Secular" Education Ignores the Divinely Implanted Moral Nature of Man.

Man's sense of right and wrong identifies him with a moral nature, a nature possessed in perfection by the God of Revelation. He is endowed with a moral conscience that is capable of responding to the urge of duty. The moral faculties are related to God's moral law somewhat as the eye is to light, or the ear to sound. The moral faculties, as well as the intellectual, must be developed and can be developed only by the processes of education. The one source of all moral truth is in God; and that is found only through His revelation. Anonymous moral teaching, like the coin with its superscription effaced, is without value and without power. In the last analysis Divine authority through Revelation affixes its stamp for both the inculcation and the enforcement of all sound moral mandates. Apart from that Divine imprimatur moral truth is without stability, and without obligation.

Confronted by conditions of a high moral development of America's citizenship, with laws, customs, ethical ideals and institutions rooted and grounded in the bed rock truths of Divine promulgation, it is now proposed that the Divine Teacher and His Text Book be ignored in the school-room; that the child be educated as an intellectual animal; on the ground that its moral nature concerns only the church, because morals are fundamental to religion.

Such special pleading overlooks the fact that moral character, the product of sound moral teaching, is also fundamental to a high standard of citizenship, and is indispensable to Republics. A nation, in thus ignoring the Divine order in education, would pave the way for its moral declension, and would invite its own catastrophe. Yet it is proposed that this Bible-made nation transmit her ideals, her spirit and her cherished government to our posterity, without transmitting the chief instrumentality

that accomplished her own development, and that gave her character. In this vain undertaking, the experiment would demonstrate that it can not be done, because the ignoring of the Bible in the school-room is the ignoring of God.

"Secular" Education Takes No Account of the Moral Character of the State

The fact that the State is a moral body, not organically but institutionally, is made evident by its power to do right or wrong. God has always held nations to a moral accountability, attested by His favor upon righteous government, and His judgments upon nations given over to disregard of His law. Since a government defines crime, enacts laws to punish crime, decides moral questions, provides for the moral welfare of the people, especially of the young, a suitable preparatory training of the rising generation thereby becomes a necessity.

The moral standards of any people are found in their laws and customs, their memorials and institutions. Their perpetuation is chiefly through the inculcation of such ideals in the school-room. The State's future citizenship is first in the training process of the school, in training for civic duties that require the highest degree of moral character; and it will always be found true, according to the accepted Humboldt maxim, that "whatever you would have appear in the future of a nation you must put into its schools."

The chief right of the State to maintain public education is that it may render to the youth of the whole country the necessary educational training for good citizenship. It is also confessedly true that moral character is the chief element in good citizenship. But notwithstanding the fact that the only known method of the moral training of the entire child population is by means of our system of state education, yet it is proposed that the state abandon its well approved system, and practically eliminate moral teaching because moral truth finds origin in the Bible. This position is taken, not that there are other adequate sources, or that the Book has become obsolete and deficient in moral teaching, but because of a possible use of the Bible to propagate sectarian religion as well as morals. Of course the state in thus providing for its welfare and its ideals and institutions, will



UPON A HILL

By Miriam LeFevre Crouse

THREE men shared death upon a hill,
But only one man died;
The other two—
A thief and God Himself—
Made rendezvous.

Three crosses still
Are borne up Calvary's Hill.
Where Sin still lifts them high:
Upon the one, sag broken men
Who, cursing, die;
Another holds the praying thief,
Or those who, penitent as he,
Still find the Christ
Beside them on the tree.

—The Christian Century, Chicago.

ignore petty religious favoritism, and in its sovereign right will use the Bible distinctly for the inculcation of its moral counsels. Why should it do more than this? And why less?

"Moral-less" Education Tried Out, and Found Wanting

It is to be forever insisted upon that the first essential quality for citizenship in a government of the people is moral character. But that can neither be implanted nor developed under any system of Godless education that has yet been devised. The moral nature becomes anaemic upon the diet of the stale bread of conventional morals, anonymous moral maxims and the ever-changing morals customs of the times, —the best that "secular" education offers. But moral stalwarts, of the character of those who founded and built up this nation, are developed only by sound moral teaching from the Divine source.

The policy of this "secular" education has been tried out for a score of years in many of the larger cities, and in some of the States, with only disappointing results, reflected in the frightful increase of vice and crime among youth. "Secular" education in the public schools appears today without a demonstrated success. Judged by its evil fruit, and by its barrenness of good fruit, it is time to abandon the policy, and reform the public school by a return to the Divine Teacher of morals—the Divine Book.

Superficial Moral Teaching has also Failed to Meet the Nation's Need

The "secular" theory of education, whilst rejecting the direct use of the Bible for enforcing moral truth, yet undertakes to inculcate Bible morals by rules and regulations, by the use of current moral maxims and by moralizing upon the startling evils and crimes of the day. The teacher may solemnly suggest to the pupil that it is disgraceful to lie or steal or cheat, but admonitions of this nature never rise above the law of the school-room. They are not given as Bible authority, therefore have a less urge than a Bible moral mandate. A thousand years of such vapid, authorless moralizing would not effect a moral reformation. Such teaching may temporarily influence conduct, but never reach the sources of moral life for developing character.

The Godless theory of education has already had a fair trial for demonstrating its merit over the former policy in the use of the Bible in the school-room. The morals of this generation of youth have reached a stage in the downgrade that has no parallel in the history of public education. Authentic statistics from the Bureau of Government Sanitation on the immoral vices and the consequent venereal diseases found in many of the public schools, staggers credulity. And yet this horrible degradation is re-enforced by well accredited data showing that 65 per cent of the crimes of this day are committed by boys and girls between the ages of 14 and 21.

The school-boy bandit, unheard of in

former times, is the product of this modern education which dispenses with the dear old Book that restrains immoral tendencies, and constrains to right living. The policy of "secular" education, tried and found wanting, deserves to be rejected forever; and it would be but for lack of a comprehensive grasp of all moral training in its relation to the Divine system of morals. This nation has been built upon the moral principles of the Bible. It can be preserved only by a faithful adherence to those principles. And the direct means of its preservation is Bible morals in the public schools.

The "Secular" Program Fails to Meet the Purpose of State Education

One of the baffling problems now engaging the thought of educators, statesmen and religious leaders, is the steady decline of the moral support of law among the masses. The cry is for a law-abiding spirit among the people; not simply a perfunctory acquiescence to avoid its penalties, but an **obedience for conscience' sake**. What is needed is a conformity to law which requires that the law be understood, and the reasons underlying it be approved. This statement brings us to face the fact that the chief reason for very many of our laws is a religious reason.

For instance, those laws regarding perjury and blasphemy, Sabbath desecration, the undisturbed right of public worship, parental authority in family government, open licentiousness and such like. All these offences are violations of laws whose principles are rooted in the moral teachings of the Bible, and from whence they are derived. They compose a large body of our laws; and they absolutely demand for their hearty support an understanding of their source in the Divine counsels, and a moral training therein.

Again, the moral character of a nation must determine the scope of its school training. America must necessarily train her youth after her own ideals and institutions. The broad elemental and unsectarian principles of religion are to be found in the whole fabric of our government. They appear in the chartas of government in our first colonies, in the original constitution of the United States, in the Declaration of Independence, and in the Articles of Confederation. Such acknowledgments are also found in many of the State constitutions. These precedents have opened the way for many of the established usages, such as prayers in our legislative bodies, the National Thanksgiving Day, and the calling of the nation to prayer in times of war and pestilence. These religious principles, priceless though they be, will ultimately be lost to us if they shall not be further developed and perpetuated through our system of school training.

The Religious Quality of the Official Oath

An essential property in the corner stone of our democratic government is TRUTH, —truth as a virtue, and as a moral quality in the individual. This fundamental moral principle is demanded of every one who

may be summoned to a public service of trust to his country. Its expression is in the solemnly pronounced oath before an officer of the government. The very stability of our institutions rests upon the integrity of those who make oath. And what is an oath but a religious act, an appeal to God as witness to the solemn vow or affirmation, and as Judge to visit in judgment him who speaks a lie for the truth? It is the Divine Book that invests this action with moral dignity and sacred value both to the state and to the individual. In the use of the oath the state links itself with the Divine Throne; and it should be so taught and understood.

In the school-room the embryo citizen should learn from God's Word, the original source, that truth is moral and sacred; that God requires truth in word, in vow, in promise, and that the official oath is a recognition of the God of truth and judgment, who is the final Judge. He should learn also that the oath rises to its highest value only when founded on conviction formed by God's Word, and is worthless and meaningless in one who does not believe in the God of Revelation.

Thus do we see that the value and sacredness of the oath are vital to any popular government; that its value is in the religious quality, and nothing else. Yet it is proposed that the state train up a citizenship without knowledge of the source and authority for the sacred vow. The inevitable harvest to follow such neglect will make sure of a generation of what the Bible frankly calls liars. The conclusion is that truth is more than sentiment. It is invested with the highest moral quality. It is a positive virtue, finding expression in moral action; and when rooted in the principles of God's moral teachings this ele-

ment of man's moral nature is developed to a degree that is impossible under other influences.

In Conclusion

To recapitulate, briefly, the school "secularist" would proceed on the ground that this is not a Christian nation; (notwithstanding the memorable supreme court decision to that effect by the late Justice Brewer); that it is not amenable to God, and not subject to Divine judgments. Instead of conforming our educational system with our national character this minority element of the people insist upon denying this common expression of loyalty and fidelity to our high national ideals. They would set up a program of education so devoid of these moral and religious principles, and so completely severed from God's Treasury of counsel and wisdom, that our splendid government, after the present generation, would fall into the control of a people who would ignore the claims of the Builder of our civilization.

But as surely as "coming events cast their shadows before," this system of Godless, Bible-less education is paving a broad road to a yet further moral downgrade of the nation. The law of accountability embraces nations and their governments as well as individuals. Since "the powers that be are ordained of God," such powers are answerable to God for a disregard of His laws. Under Divine judgments those nations that ignored His will were blotted out. Yet in the face of every warning of history, it is proposed that we leave God out of the school-room. **For to leave the Bible out is to shut God out.** Such blind folly would open the way to America's hopeless undoing. Our Christian civilization cries out in protest.—King's Business.

THE EMPHASIS ON TEACHING IN THE BIBLE

By J. B. Epp

The Bible has been the great textbook of many ages, among the Jews and among many Christian people.

Education among the Hebrews, through whom the Bible comes to us, was divinely commanded (Deut. 6). It was a prominent part of the worship of Jehovah, in the same way as the strict parental discipline in their earlier patriarchal government. The whole people were to be educated. In the New Testament the disciples ("learners") received the "Great Commission" to teach (Matt. 28). A Jew was not permitted to locate in a place where there was no school.

The Bible was to be the one guide of Jew (as much as the Jews had of it—the Old Testament) and Christian, and it is a didactic book altogether. It is intended as a guide also against false teachings: the idolatry in the Old Testament and the "leaven of the Pharisees," the Judaizers and others in the New Testament.

Judaism and Christianity both are preeminently teaching religions—training schools for life, by example and precept.

In Bible days teachers frequently lived with their pupils, consequently an all-sided and practical training was given.

The subject matter of the Bible is too weighty not to need teaching, i. e. most thorough instruction, rehearsal, and practice under competent leadership needs to be given, searching and studying are required.

To know God includes the intellectual as well as the merely devotional (Eph. 1:7).

An all-around education is emphasized in the Bible. The body is to be kept holy, strong, well, as a fit dwelling place and vessel of the purity and health, of rest (Sabbath), etc., in the Old Testament and in the New Testament we have Jesus call His overworked disciples to "come and rest awhile." The mind and the soul receive the weight of attention, of course.

"My people perish for lack of knowledge," is the sad outcry of the prophet (Hos. 4:6).

Christianity and education have the same purpose: The realization of the ideal man.

About one half of the human race has been more or less directly influenced by Bible and Judaism; and the teaching influence of this Book has come down from generation to generation, adapting itself to the need of every age and individual.

The uses of the words "teacher," "teach" (instruct) etc., in the Bible are, too, much more frequent than "preach."

Teachers Spoken of in the Bible

The founders of the races were mostly teachers. Such an one was Moses. He is also called a prophet. But we know that the prophets were preeminently teachers. Moses taught Israel the laws of God and the customs, and he was their chief counselor.... Samuel says, that he "taught them the right way." And how well he did teach! by his great example, too.

David speaks of himself as teaching, which he certainly did, by word and deed. One half of the Psalms are written by him, and how much instruction there is in them!

Solomon, the prince among the "Sages," in his God-given wisdom, through his proverbs etc., stands out through the ages as one of the greatest teachers. The word "instruction" is used in the Proverbs as often as in all the rest of the Bible. Although he calls himself "preacher" in Ecclesiastes, even that book is more a series of instructive lectures than of sermons.

The Sages ("Wise Men," "Elders") all were much more teachers than anything else. They were much honored. "Let age speak," was understood by all. Elihu (in Job) apologizes for speaking in the presence of the old men.

The Priests and Prophets (Seers, Soothsayers) were not only performing their duties in the ritualistic worship, but they were the honored teachers of their day. They were the teachers mainly of ethics and religion. Predicting the future was only a part of the prophet's duty. The people in general were quite ignorant and needed such instruction and warning.

Coming to the New Testament, we meet first the great John the Baptist, who stands out as not being a teacher, but a preacher, an exception to the rule.

Jesus, the "Master" ("Rabbi"—"Teacher," and "Prophet") was The great Teacher and Educator. Being Himself the Way, the Truth, and the Life, He taught by precept and example, and that with a power and a life unequalled by any other. "He taught not as did the Pharisees and Scribes," but "He taught with Authority." All His disciples were teachers, and so the whole atmosphere about Him was that of teaching (educating) in the highest and fullest sense of the word. "He taught the people" is a familiar phrase in the Gospels, or "He taught His disciples."

And how could it be otherwise than that His Disciples ("learners") should also be primarily teachers, sent out ("apostles") to teach the nations. We have called attention already to the "Great Commission" with its phraseology of "teaching"

and "discipling." Such were the Apostles general marching orders. Thus we find the Apostles "teaching the people in the temple" and from house to house. Paul while being in Corinth for 1½ years instructed the people from house to house, and in nearly all the Epistles the term "teach" is frequently used.

Forms and Methods (includ. Places) a) Generally Speaking

Almost every available method was employed.

The oral method was used most. Only after the Captivity reading and writing seem to have become general. During the time of Jesus and apostles the oral method was still used extensively.

There was no special time of the year for teaching, it seems to have been perennial.

The teaching was done on the highest authority. God Himself commanded it, and gave the material; thus the Prophets, Jesus, and the Apostles could say, "Thus saith the Lord." They had received the truth directly from God.

The teaching in the Bible is not divided into sacred and secular, it was all sacred. So also with other nations and their teachings.

The language used in teaching was that of the people.

b) The Methods of Jesus.

Jesus, The Great Teacher of all times, has by His various methods shown us the way for all times. With Him the personal touch, the example, the direct and practical way of presenting the truth was the great thing. His personal strength and earnestness, His unapproachable simplicity and adaptability were overwhelming.—"He taught not as did the Pharisees and Scribes." Herewith He shows the importance of the personality in teaching. Jesus certainly did not teach books, but people; not words merely, but life, words not written on paper, but stamped upon the heart.

All other teachers mentioned in the Bible, great as most of them are, are only comparable to Jesus in a weak way.

This fact, that Jesus (the Person of Whom the whole Bible speaks so prominently—Who in fact is the center of the Bible)—was a teacher, shows above all else the emphasis in the Bible on teaching.

c) Particular Methods

Teaching was done by law and precept. Thus Moses, Joshua, the Judges, Ezra, the priests and prophets in the Old Testament, Jesus and the Apostles in the New Testament. The New Testament letters (Epistles) are forms of this.

By the catechetical method. Questions are put in everywhere.

By discussion and argument (reasoning).

By the story-telling method. By this method the truth is often conveyed unconsciously. Who does not love to hear the stories of Israel's experiences?

By allegories and parables. This is

particularly a favorite oriental method. The similitudes, as used in Gal. 6:8 and James 2:26 are New Testament examples.

By object lessons: Ohijah tore garments into 12 pieces; Israel walked barefooted; Jeremiah's Yoke, etc.

By symbolism in the rituals, in the laws and practices of purification, abstaining from certain foods, etc. All ceremonies are more or less symbolic.

By proverb, emotional appeals, interpretation, decalogue, beatitudes and woes, hyperbole, riddle—all of which are so thought-provoking, so interesting to young and old, so attractive in form.

By essays, dramas, sermons, history, songs and prayers.

By training disciples, as spoken of before.

By memorizing. Especially the Proverbs and the Psalms are so well adapted for memory work. Thousands of New Testament quotations.

The teaching was practical, drawn from life, strong, various, crystalized, compact, clear; so appealing to the various senses and faculties of man (eye, ear, reason).

The greatest possible variety of forms and principles are used.

Who Were Taught?

The emphasis seems to fall on the education of the child, or at least the young, but also adults were taught, individually (Apostles) and in groups, in the home, in the synagogue, and elsewhere. The whole nation was taught.

The prophets were largely teachers of the nation, the sages more of individuals or smaller groups.

All teaching was very practical, adapted to all.

Jesus had principally 4 classes of learners: 1. Individuals (Nicodemus, the woman of Samaria), 2. Multitudes, on many occasions, 3. the people that were gathered in the synagogues, largely for the purpose of being taught, 4. His disciples, to receive special training.

The Apostles followed in the footsteps of their Master in this respect also.

(More on this is included in the next two parts).

The Purpose and the Results of Teaching, as found in the Bible.

1) These purposes are most exalted and practical. Jehovah wanted His people to be a peculiar people. They must know that, and therefore must be taught it—constantly.

2) Israel was not to remain a slave-nation in Egypt, but a free self-governing people, and therefore most thorough education was needed.

3) Israel was to be a united nation. Moses, as a wise statesman (others followed his example) turned to education as the great means of reaching this purpose. Moses is the greatest educational statesman, reformer and theologian—all in one—that ever lived. Through their great feasts, ceremonies, altars, monuments, etc. the people were made to feel one.

4) Their national hopes were to be kept

up. To this end particularly the knowledge of their history and the prophecies were necessary. This hope could thus be kept alive during the captivity; and this thorough education was perhaps the only way to do it. The Psalm, known and sung by all, must have been of invaluable aid here.

The aim of the Wise Men is stated in Proverbs 1:1ff.

In a more general way the following aims and purposes may yet be stated thus:

To hold up before the people a holy and perfect God, over against a sinful people.

To point out and counteract evils. By memorizing the terse sayings in the Wisdom Books, etc. These precepts were thus kept before them constantly.

To lead the people back to God whenever they strayed away.

To set up and uphold Jehovah's rule.

Discipline and training are necessary for the growth of individuals as well as of nations—training into a proper attitude towards God and man. Ideals must be stamped upon old and young, even upon children before they can read and write. This is found not only in the Old Testament but also in the New Testament; Jesus is teaching the fishermen, the fallen woman, the man born blind, Nicodemus, a man of highest standing, etc.

To teach temperance in every line.

To inspire noble acts, and duty, one to all and all to one—children to parents and vice versa, kings to subjects and vice versa; and thus in all walks of life.

To develop character; to make happy; to make ideal men and women.

To help man in temptations (passions, greed, lower ideals, selfishness, etc.).

To prepare teachers to carry on the work of preserving the laws and of passing them on into the time of Christ and His Apostles.

To inspire the workers, give them methods for peculiar tasks under various circumstances.

The one great aim might perhaps be stated very briefly thus: to "glorify the Father" and to lead lost sheep to Him and teach them to know Him. And to teach the people a right attitude towards God and man. "The fear of God is the beginning of wisdom."

Indeed not all purposes which God had intended were attained to, yet the results were most wonderful. The Jewish people, although not a nation today, are feeling themselves to be one people. So also the Christians.

What great and many-sided lessons there are in all this for us!

The Scope of Education as Indicated and Emphasized in the Bible.

Scope is very inclusive. In the divisions on "Who is to be taught" and on "The Purpose, etc." much is already said that might properly also come under this heading also.

All classes are to be reached. Nothing

is too great and nothing too petty for consideration. Life on every side is to be touched: duties to God and man, ideal and utilitarian.

The fear and worship of God stands at the head; sacrifice to God; the meaning of the temple, inclusive of that temple which is our body.

The Jews are to recognize their Messiah as foretold in the Old Testament and as appearing and having appeared in the New Testament.

Kings and rulers are instructed. Public advice is given. Theocratic legislature is enacted. Social laws and regulations are given, about the keeping of city gates; about slaves; about domestic animals; property; social and personal purity; and not least—the training of children, and many others.

For this last named purpose schools were instituted. Of the synagogues, the Schools of the Prophets, the public reading of the Law, the schools of Hillel, Shammai and later of Gamaliel and of other rabbis we have made mention before. Here in these Rabbinical Colleges and in all the other schools the instruction was manifested. There was not only teaching and interpretation of the laws, old and new, there was also application of all of them. These were schools of the One Book almost exclusively.

In the New Testament this is continued,

on the platform of the Old Testament prophets and teachers. The aim now is to make true Christians, in life and service. Besides the Book and the teachers the Holy Spirit is given "to lead into all truth."

The intellectual side is not to be overlooked either: Jesus could read, and He appeals to His hearers with the words: "Have ye not read?"

While the practical was not overlooked (Jesus was a carpenter, Paul a tentmaker), the moral and religious of course was emphasized: To "keep your heart;" the "new birth;" a "new creature," the "feeding" was spiritual; the "bringing up" was "in the nurture and admonition of the Lord;" "the truth shall make you free"—spiritually; "the Spirit shall teach you" (spiritual things).

Conclusion. "The Bible is to be the impelling force in all that a man thinks, feels, and does." And thus the Bible stands emphatically for the greatest force in the greatest of all civilizations, ancient and modern—and this force is

RELIGIOUS EDUCATION.

P. S. A much larger number of Scripture references could be given proving many statements; but for fear that the paper become too lengthy I am omitting many.—The Christian Review.

THE REFORMATION

IV

By John Horsch

(Continued)

Consideration for the Weak

The eight sermons which Luther preached after his return from Wartburg castle were chiefly devoted to showing the necessity of "sparing (or having consideration for) the weak brethren." From this time forth it was generally held by the leading German as well as the Swiss reformers that the need of "having regard for the weak" was sufficient reason for putting off practical reformation until such a time when the civil authorities were ready to take in hand the matter of discarding unscriptural practices.

Since Luther censured the people of Wittenberg for abolishing mass at this time, the question is in order, Had he changed his view regarding the objectionableness of the mass? No, he restated in these sermons and in the above mentioned booklet again his opinion that mass is sin and blasphemy and that it is necessary for the priests and for all men to reprove it as such. On November 27, 1522, he preached a sermon in which he again declared that mass is an abomination and blasphemy against God and is worse than sins of unchastity, murder, and larceny. While this was his view of the mass he nevertheless says, as we have seen, that "out of consideration for the weak and for others who may yet join us" the

Wittenbergers should for the time being have refrained from abolishing the mass and from making the other innovations. He referred to the fourteenth chapter of Romans where the Apostle Paul speaks of the need of exercising patience with certain weak brethren who had superfluous scruples against such things as eating meat which had been offered to idols. Paul shows that Christian love should bear with such. He recommended abstinence from such meat in order to evade giving offence. In this instance offence could be avoided without wrongdoing. To abstain from such meat could not be censured or condemned. This case, then, differed vitally from the question of abolishing or retaining a sinful practice.

Offense Caused By Restoration of Romish Forms

For evidence that offense had been caused by the abolishment of mass and by following the more Scriptural way in the observance of communion, Luther stated that a number of persons, who had partaken of the cup as well as of the bread in a communion service, afterwards confessed to a priest that they had sinned by doing so. This information came probably from the priests of the castle church who seem to have been successful, in a few instances, in persuading persons who had taken part in a Lutheran communion

service, that a deviation from Roman Catholic practice is sinful. This then is an instance of persons who, having been won for evangelical views, again yield to adverse influences which cause them to fall back. Luther's argument here is unsupportable. Since he denounced mass as sinful, it is clear that only to their own loss did "the weak" follow their erring conscience.

Again, it was insinuated by Luther that the abolishment of Roman Catholic practices in Wittenberg involved a violation of the principle of liberty of conscience. But no one had been compelled to approve of the innovations that had been made in the church. Persistent Romanists had every opportunity to attend the Roman Catholic services in the castle church.

Luther's Testimony Regarding the Nature of the Reforms He Again Abolished

Various writers have defended the opinion that the restoration of the Roman Catholic forms of worship by Luther is to be explained and excused on the supposition that some of the innovations made by Carlstadt and others savored of radicalism. This supposition is without support. True, the so-called Zwickau Prophets held various radical and fanatical notions, but they came to Wittenberg only after they had received word that the mass had been discarded by Carlstadt. Neither in his sermons nor in the booklet mentioned above, nor in the large book which later he wrote against Carlstadt did Luther mention or allude to the peculiar views of these men of Zwickau.

If anything contrary to Scripture had been done in Wittenberg in the way of innovations, Luther had every right to condemn and abolish it, but it would have been unjustifiable to condemn the good with the bad. However he stated expressly and repeatedly that nothing had been undertaken that was contrary to Scripture, or wrong in itself. Much has sometimes been made of the fact that when, on February 6, 1522, the pictures were removed from the parish church by order of the town Council, some of the pictures were destroyed contrary to the Council's desire. Certainly the persons concerned had not the right to destroy property that was not their own. Such deeds of iconoclasm, however, occurred somewhat later in various places.

Extent of the Restoration of Romanism

To what extent the Roman Catholic worship was restored is clear from Luther's own words. He wrote not long after his arrival from Wartburg castle in Wittenberg: "In the first place it is needful to continue the old custom of saying mass in the Latin language with the sacerdotal vestments and chanting and all the customary ceremonies.—Secondly the priests who say mass must omit all the words which have reference to the sacrifice.—But it is easy for the priests to omit these words in such a way that the common people will never notice the omission; it can be done without offense. Yet the priests who are

obdurate and will not omit these words may answer for themselves to God; they should also be tolerated."

The pictures which had been taken from the church were, as far as possible, replaced. Luther made the remark that he had decided "to be weak with the weak" for some time. He advised the monks and nuns who had left the cloisters to return, and himself set them an example by moving back into the Augustinian cloister, resuming the cowl and observing the fasts. He desired that "having regard for the weak, in order not to offend them" should become popular in Wittenberg.

Offense Caused by Restoration of Romish Forms

The question naturally presents itself, Is it thinkable that "the weak" themselves desired such arrangements as were made by Luther after his return from Wartburg castle? We may, of course, assume that the priests succeeded to some extent in making the people believe that they were saying mass when they went through the ceremonies of the mass but secretly omitted the most essential parts which have reference to the sacrifice. However, it must not be forgotten that at the same time these priests were charged by Luther with the obligation of pointing out the idolatrous nature of the mass. In one of the eight sermons he set forth, as above stated, the duty of testifying against the mass as idolatry and blasphemy against God.

True, the Roman Catholic Church teaches that the sacraments do not lose their supposed saving virtue if they are administered by an unworthy priest. However, when a priest forsakes the Roman Catholic faith, it is firmly believed that he ceases to be a priest and that he has no longer the power to change the bread and wine into the body and blood of the Lord. Now, without this change taking place there can be no mass service. Therefore, even if the Romanists did not know that the priests omitted the most essential parts of the mass service, they must have realized nevertheless that mass was said in appearance only, since the priests, if they followed instructions, testified against the mass. Indeed a mass service held by a priest who did not believe in it, in other words, by an apostate or heretical priest, was from the Roman Catholic viewpoint even more offensive than ceasing to say mass. And yet, as we have seen, the restoration of the Roman Catholic forms was supposed to be for the purpose of avoiding to give offense to "the weak."

Again, to thinking people among Luther's own followers the continued observance of clearly unscriptural forms of worship, and their re-introduction after they had been abolished, must have been equally offensive, especially in view of the fact that so strange reasons were given for their continuation. The danger that they would lose interest was very real. George Spalatin, a warm friend of Luther, in a letter to Elector John, dated January 10, 1526, pointed out that the observance of the mass by the priests of the cathedral at Altenburg was an offense to those who had received a measure of light, and again he says, "many would receive the gospel" if it were not for the persistence of these priests in the practice of mass.

The True Reason for the Abolition of the Reforms

Luther himself intimated in the booklet mentioned above, which he wrote shortly after his return to Wittenberg, that to avoid giving offense to the weak was not the real reason for the restoration of Roman Catholic forms of worship at this time. He wrote concerning the Scriptural form of the communion service, (giving the cup as well as the bread to the laity, a practice which involved the abolition of the mass), as follows:

"I shall refrain here from giving the reason why I did not permit this usage to continue in Wittenberg. There is a peculiar incidental reason (*eine sonderliche zufaellige Ursach*) which it is not necessary to mention.—They ask me, since this usage is Scriptural, why do you not permit it to be continued in Wittenberg and in other places where it had been introduced? My answer is, I regret and am sorry that it is not and cannot be continued."

It is a fact that the reforms which were introduced in Wittenberg by Carlstadt and others could not be maintained except by jeopardizing the immediate outward success of the movement to be brought about by the support of the government. Elector Frederick, as has been shown, personally approved of the reforms, but since he considered these things primarily from the political point of view, he had, under pressure from the imperial authorities, given orders for the abolishment of the reforms. Luther thought it best to refrain from stating the true reason why he had decided to again abolish evangelical worship at this time.

(To be continued)

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VIII

The Philosophy of Evolution

By Chester K. Lehman

III. THE ONTOLOGICAL PROBLEMS.

1. Being or Becoming? This is the

metaphysical problem *par excellence* and represents two totally diverse viewpoints of life. The Christian view holds to the

former. It grants that changes occur in the world, but there is persistence of being. I exist, I have existed for more than thirty years, I shall exist eternally. Ten thousand millenniums from now I shall be the same person I was when I came into existence. God is the same yesterday, today, and for ever. All life forms reproduce according to their kind. This philosophic position satisfies the heart.

On the other hand, the theory of evolution finds its philosophical foundation in the doctrine of becoming. Let us recall at this place part of Le Conte's definition, "Evolution is continuous, progressive change." It is at once apparent that evolutionists are harking back to Heraclitus' philosophy of universal change as opposed to the Eleatic philosophers who argued for persistence of being. The historians of evolution link up their theory with such ancient advocates of change as Anaximander, Anaximenes, Heraclitus, Pythagoras, and Empedocles. Concerning the first, Newman says, "He saw vaguely the idea of transformation of aquatic species into terrestrial."³ "Anaximenes also introduced," says the same author, "the idea of abiogenesis (spontaneous generation of living substance), his idea being that animals and plants arose out of a primordial terrestrial slime wakened into life by the sun's heat."⁴

Does the modern statement of Ward given in an earlier chapter differ essentially from this? Heraclitus was the great proponent of the philosophy of change, and as Newman says, "He was imbued with the idea that all was motion, that nothing was fixed."⁵ Lull says that Empedocles may be called the father of evolution. Democritus taught the adaptations of single structures and organs to certain purposes.

But this view of things does not satisfy the heart. In addition to being contrary to our experience and unsatisfactory to the heart it is anti-theistic. It calls for resident forces in nature which can be explained only upon a pantheistic or mechanical basis. A thoroughgoing theism alone satisfies the mind.

2. Dualism or Monism? The second ontological problem concerns the analysis of existence. Can all things be reduced to matter, or all to mind; or does the universe present a dualism of God and creation, mind and matter, spiritual and material substance? In addition to being an ontological problem, the position taken has vital relations to psychology, ethics and religion. I shall here confine myself to its ontological aspects only. In order to get the issues before us, I shall quote at length from Haeckel, the leading philosopher among evolutionists: "The mind, or 'psyche,' of man has developed together with and as the function of the medullary tube, and just as even now the brain and spinal marrow develop in each human individual from the simple medullary tube, so the human 'mind,' or the mental capacity of the entire human race, has developed gradually, step by step, from the mind of lower vertebrates.

"The dualistic view is at least as irreconcilably opposed to Ontogeny as to Phylogeny. If we agree with the majority of men, that the mind is a self-existent, independent being, which gives expression to its emotions through the brain..... then we must suppose a period in the human germ history at which the mind enters the body, enters the brain; and we must also suppose a moment at death at which it leaves the body.... This dualistic view entirely fails to explain the phenomena of evolution.....

"Comparative Psychology, however, teaches that this frontier-post (reason) between man and beast is altogether untenable." He describes his monistic or mechanical philosophy thus: "This mechanical or monistic philosophy asserts that everywhere the phenomena of human life, as well as those of nature, are under the control of fixed and unalterable laws; that there is everywhere a necessary causal connection between phenomena, and that, accordingly, the whole knowable universe forms one undivided whole, a 'monon.' It further asserts, that all phenomena are produced by mechanical causes, not by pre-arranged, purposive causes. Hence there is no such thing as 'free-will' in the usual sense."⁶

From this it is obvious that the great battle wages around these questions: Is there such a thing as spiritual reality? Since we cannot see spirit existence, and before our eyes is only matter, might not our notion of spirit existence be only an illusion? Does the heart give its assent to such a conclusion? Let us enter the innermost recesses of our thinking and consider calmly this vital problem.

Does not materialism crush out all belief in God? Does it not put a veto on the very belief of personal existence? Does not the notion of personality vanish as a phantom if everything is matter? Have we fathomed the nature of our existence if we are content to resolve everything into material substance? I appeal to the testimony of my Christian experience and the similar experience of thousands of other Christians, that the words given in Rom. 8:16 point to a real communication between spiritual beings. "The Spirit Himself beareth witness with our spirit that we are children of God." Let me insist, I have experienced this and no one has a right to deny its reality. I cannot throw away an experimental religion for a barren and shallow materialistic monism.

But it must be observed that the theory of evolution is avowedly materialistic. Matter is held to have been eternally in existence and to possess some magical power to evolve into life and thence into higher forms of life and finally to human personality. I must be frank with the evolutionist. He has not fathomed the profound meaning of human personality.

There is another serious count against Materialism. If matter is eternal, it is infinite and it follows that the materialist

thereby becomes a pantheist. Our inmost being revolts against pantheism. Pantheism and theism are mutually exclusive. If one meditates upon the issues involved and studies again the profound proofs for the personal existence of God, he will see how repugnant any anti-theistic system is to sound philosophy. I pass on to the second department of metaphysics, cosmology. Whence came the world? If the world reveals purpose, what can be said as to the being and nature of the one who ordained purpose in the world?

IV. WHENCE CAME THE UNIVERSE?

Two answers have been given to this question: (1) the mechanical, and (2) the teleological. Advocates of the former are content to see laws in operation in the world but are afraid to give vent to their inmost longings concerning the ultimate origin of things. At this point a stern protest must be raised. By thus ignoring this pertinent inquiry, the heart is left unsatisfied. Those who hold this view do so on two different grounds and thus classify themselves into at least two schools of thought. One of these, Agnosticism, says, "I do not know whether the universe is eternal or has come into existence by natural laws." I cannot but think that the agnostic is afraid to trust his better sense. A feeling of self esteem little short of pride, compels him to take refuge in such a position. True, indeed, no theist claims to know everything concerning God and His nature; but the crucial question is, "Do we know anything about God?" Again, I ask him to reflect upon the theistic proofs presented above. Can one turn away from those great inquiries pertaining to the universal belief in God, the necessary First Cause of the universe, the Designer of this universe, the Originator of man, and his moral nature and religious capacity, and say that nothing can be known of God, that we cannot be certain whether there is a God. May I ask such men to be honest with themselves. May I plead with them to listen to the voice of God in their soul, which tells them that they are sinners and in need of a personal Saviour? May I ask them to consider the following words from a great Book? "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."⁷

The Atheist is definite in his assertion that there is no God, and of course he must hold either to the eternity of the universe or else to its mechanical origin. But has the atheist forgotten his metaphysics? If the universe is eternal, it is infinite; even an atheist cannot escape pantheism if he holds to this. If he holds to

its mechanistic origin, let me ask in all sincerity, Can a world of order come out of chaos without a mind to direct it? Let the atheist be honest.

A large group of evolutionists resort either to the agnostic or to the atheistic explanation of the world, but no system of mechanism satisfies. We continually wonder who originated the mechanism. We must accept some form of teleology as an explanation of the universe. Which form is consistent with theistic beliefs? Polytheism no longer contends for a place among enlightened peoples. Two other positions still hold attention which need examination. An outworn belief is Deism. It is held by such who cannot escape the dictum of their inmost being that a personal God has brought the universe into existence. But this group are unwilling to grant that the Creator can and does operate in his creation. In addition to the evidences for God's activity in the world, let me urge that if we grant that the universe has been created by a personal God, it is reasonable to believe that this God would not be eternally silent or inactive.

A very large group of evolutionists hold to a practical pantheism. The universe is eternally existent. Every atom or electron has in it vitality and is the physical basis for life in all of its manifestations. Life is resolved into physical or chemical action. In some mysterious way life came into existence, and life has become differentiated by forces inherent in matter. Against such belief several telling arguments must be urged. To the extent in which it partakes of monism it is refuted by the discussion given above. How can a pan-God be a person who hears and answers prayer? Our religious life must evaporate if the God we worship is not a person, and personal immortality becomes a myth. But one thinks profoundly if he is able to distinguish between God and His creation. Certainly God is immanent in the universe, but let us observe that the reasons are just as cogent for believing in His transcendence. Deists err in that they cannot believe in the former, while pantheists reject the truth held by Deists.

The only consistent explanation of the cosmos is a theism which is thorough going. Christian theism believes in both the immanence and the transcendence of God. God created the world, He operates in the world, He transcends the world. In this position our soul rests composed. In the concluding chapter I shall enlarge on this view.

I dare not leave the discussion of theism without recognizing the arch-objection to its truth. A thoroughgoing theism involves belief in the supernatural and miracle. Unbelief in these is based upon two chief arguments. In the first place naturalists urge that we do not observe in nature any supernatural activity, and secondly, the supernatural is contrary to established laws and hence is impossible. As one who believes in the supernatural, I desire to state that this belief is not mere credulity, blindly adhered to as a religious tenet.

Belief in the supernatural finds its support first of all in the sure foundation of theism; secondly, in a historical record of its operation; and thirdly, in a sufficient reason for its occurrence.

As to the first, if we believe that the universe has had its origin in the fiat of an omnipotent God, and if this God is the author of laws, is it not reasonable to believe that this God could infuse a new law temporarily if He so willed it? It is puerile to object that such a God could not do so without capsizing his universe. Again, if we believe that human personality is the image of the divine, is it not reasonable that God would communicate with mankind by some intelligible means? How could a communication be intelligible as from God except through some new law temporarily operative in the universe? Still further, a need has arisen for such communication in that the human creation has sinned against God.

In the second place the actual occurrence of supernatural acts is fully attested by authentic historical records. I have scrutinized most carefully the canons of historical criticism, have applied them most rigorously to certain documents which purport to give a record of miraculous acts, and have come to the conclusion that if any event of world history is capable of historical proof, the miracles recorded in these documents have the strongest historical support. The documents I refer to constitute the Bible, and the miracles are the great acts of the Eternal God's self-revelation and redemption recorded therein. A very brief presentation of the historical proof has been given in the chapter entitled "The Historic Origin of the Christian Religion." It is worth while to observe that outside of Biblical history there are isolated claims for miracles, but these vanish when subjected to these same historical canons. See Dr. B. B. Warfield's work, "Counterfeit Miracles," for a full discussion of this point.

In the third place, sufficient reasons are found for the occurrence of miracles. I have already suggested two of them. Granting the existence of a God such as theists claim, how could He reveal Himself intelligibly without transcending in some way established laws? I cannot conceive of a personal God withholding communication from His personal creation. Further, in the sin of our first parents a need has arisen for a communication. The miracles of the Bible have their occasion in the gracious redemptive plan of God. Their occasion is the farthest removed from any notion of fickle display on the part of God. Nor could the human mind have invented stories of miracles and clothed them with such circumstances. In other words, the vital relation subsisting between miracles and God's redemptive plan is proof that the miracles actually took place. I have already enlarged to some extent on this point in the closing section of Chapter VI. (See the Article on Miracle in Davis' "Dictionary of the Bible" for a brief but

fundamental discussion of the purpose of miracles).

V. DOES MAN HAVE A MIND?

One of the most recent psychological developments is the behaviouristic psychology. It is the logical application of evolution to this noble science. Since man has evolved from the brute, it is necessary to think of his mind as being closely akin to it. So the experimental psychologists have dissected the brain in order to find the soul. Not being able to locate it, its existence is denied. Accordingly behaviouristic psychology asks us to forget all about the ego and to examine only the activity, the behaviour, of man.

Such a position is revolting to the heart. We are aware of an abiding consciousness. To deny this is to deny human personality. This psychology smacks of materialism in that it is afraid to acknowledge the reality of spiritual existence.

3. "Readings in Evolution, Genetics, and Eugenics," page 11.
4. Ibid., page 12.
5. Ibid., page 12.
6. "Evolution of Man," pp 451 ff.
7. Rom. 1:18-20.

Harrisonburg, Va.

(To be continued)

BIRDS AREN'T SO WILD

(Continued from page 49)

with the expertness of a landscape gardener, and he works now, in summer and spring months snatched from lecture engagements, with his own hands in his own fields.

"It's all to good purpose," he said, as he turned from discussing with his busy son the forwardness of imported cockney brickyard laborers who complain because their methods of work may not coincide with his. "If we can save our natural resources, save the wild life of the country, we are doing something for posterity."

"With natural menaces—vermin like crows, hawks, and rattlesnakes—I've no patience—although in childhood I found rattlesnakes exciting toys. What folks must learn, both country and city folks, is that the birds and beasts are our friends if we want to make friends with them."

Miner does not mean, for instance, that one should introduce the family to cows, bears or rambling mountain lions. But every family, he preaches, should have a pet animal—preferably some pet normally deemed wild.

"Get the youngsters out into the fields," he argues, "and let them learn the calls of the birds, understand their ways, and come to know them—take them home, care for them, and, when the birds are ready to go, release them. That will make for gentleness of character and true chivalry."

"He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The writer must prepare the notes as well as the meditations some time ahead in order that the printer may get them in the proper shape for publication. So at this time, December 24, we are considered a little late with our notes. But it is at a season of the year when many people are busy with many thoughts about Christmas. Yesterday I met a young lad on the road who said, "Christmas is almost here." And I had a glimpse into his conception of Christmas last evening when he appeared, in a crowd of meeting attendants, about half drunk. It is this false conception of life and even of the most blessed events in the world that we are striving to correct in the work in which we are engaged, especially in the work of the Young People's Meeting. We feel to appeal to the thinking portion of our young people to undertake this great task with us. I fear that far too many of the professed Christians take, not only Christmas in the light of their surroundings, but also the Church and the home and the Christian life. Are we satisfied with the popular conception of all these things? Or do we seek diligently to find out what the real thing is, and then, by an earnest consecration live it and teach it to others?

One of the richest blessings in the life of any believer is that spirit which is not satisfied with just approving because everybody seems to approve, but wants to know the whole will and counsel of the Lord in every matter of life. If you will enter into the study of the February topics including March 3, in the manner indicated in the above discussion I am sure that rich blessings are in store for our meetings. And to you, my thoughtful reader, will arise an opportunity to help others to reach the same plan of thought and life in their attitude toward life. In this expectation we ask you earnestly to study the Topics found in this issue of the Monitor.

Isaac, as a character study, is prepared for the Juniors, but is rich in truths for all. Don't be indifferent to the work because it is called a junior topic.

The Call to Evangelize the World is a real call. But thousands will never hear it or heed it. What impression is it making upon your life? May we so study this theme that it may be a real conviction in our lives and be the guiding factor in every work in which we engage.

The Organization of the Church is sadly misunderstood because the spirit of the times tends to disorganize it and break down its wholesome influence. May we be on the side of those who stand with the plan of God on this question and help others to see the same, by our example and teaching.

The Surrendered Life is the only life worth anything, provided our life is surrendered to the Lord. Many are surrendered, but to anything except Him who gave His life that we might be saved.

All in all these topics will make our life very rich if we reach the standard upheld by them. Will our young people disappoint us as the poor drunken boy has done by talking about them and yet exemplifying them falsely with the standards opposite of what they mean?

STORIES OF BIBLE CHARACTERS —ISSAAC (Jr.).—Gen. 24

Topic for February 10

MOTTO

"We.....are the children of promise."

MEDITATIONS ON THE TOPIC

I. **The Story of Isaac.**—He was a child of promise. His father Abraham had grown old and his mother Sarah was past the age when children are born to mothers. Yet Abraham received the fulfillment of the promise. His name means **laughter**, for Sarah laughed and so did Abraham at the thought of receiving a son in their old age. (Gen. 17:17; 18:9-15; 21:1-7).

When Isaac was well up in years and Abraham could now see that the promises of God could be fulfilled in him, then God made a strong test of Abraham's faith by commanding him to take Isaac and offer him for a sacrifice. Abraham stood the trial and walked in the way of obedience far enough to satisfy God, then God recalled the command and let him offer up a ram instead of his son.

When Isaac should have a wife, Abraham was concerned that she be not of the daughters of the heathenish Canaanites. He took a faithful servant into his confidence and sent him to Mesopotamia to bring a wife from among Abraham's kindred. After a long journey and by the leading hand of God the servant found a wife for Isaac and brought her home to Isaac. Isaac was pleased with her and loved her. She became a comfort to him after the death of Sarah, his mother. Her name was Rebekah.

Isaac lived in the land of Canaan as did Abraham, moving from place to place with their tents and their flocks. He lived in peace. When the heathen were jealous of him and contended for the pasture land and water, Isaac made peaceable settlements with them or moved to another place.

Rebekah had two sons (twins), named Jacob and Esau. These boys have a very interesting story in their life, also, which should be known.

PERSONAL THOUGHT

Those who wait with God and follow His guiding hand shall receive blessings without measure.

OUTLINE STUDY

- I. **Isaac, a Child of Promise.**
 1. Abraham believed what God said.—Gen. 15:1-6.
 2. The child of promise was to be of Sarah.—Gen. 17:15-19.
 3. Sarah hears of the promise and laughs.—Gen. 18:9-15.
- II. **God Fulfills His Promise to Abraham and Sarah.**
 1. Isaac is born when Abraham is a hundred years old.—Gen. 21:1-8.
 2. He tests Abraham's faith and proves his obedience.—Gen. 22:1-19.
 3. He provides a wife for Isaac.—Gen. 24.
- III. **Isaac Dwelling in Tabernacles with Abraham.**
 1. Isaac moves about for the sake of peace.—Gen. 26:1-33.
 2. His sons marry.
 - a. Esau's marriage grieves him.—Gen. 26:34, 35.
 - b. They plan differently for Jacob.—Gen. 27, 28; 29:1-20.
 3. They bury Abraham when he is 175.—Gen. 25:7-9.
 4. Isaac is buried when he is 180.—Gen. 35:28, 29.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Isaac."
2. Tell the Story of God's Promises concerning Isaac.
3. Tell the Story of Abraham's Offering Isaac.
4. Tell the Story of Isaac's Marriage.

For Others.

1. Lessons from Isaac's life.

SEED THOUGHTS

Precious promise God hath given
To the weary passer by,
On the way from earth to heaven,
"I will guide thee with Mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with Mine eye."

When thy secret hopes have perished,
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with Mine eye."

When the shades of life are falling,
And the hour has come to die,
Hear thy trusty Pilot calling,
"I will guide thee with Mine eye."
—Nathaniel Niles.

OUR CALL TO EVANGELIZE THE WORLD.—Matt. 28:18-20; Acts 1:8.

Topic for February 17

MOTTO

"Go ye into all the world and preach the gospel to every creature."

MEDITATIONS ON THE TOPIC

- I. **The Lord's Plan for Evangelization.**
—It is evident that the Lord has planned

that the Gospel should be carried to the uttermost part of the earth. Not only do the words of our text apply to the Apostles but to the Church in the present day. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Such words indicate that God had not only commanded the evangelization but that He foresaw that the evangelization would go on to the end. While the apostles to whom the command was first given were exceedingly zealous and did carry the message to practically every nation in their day, yet we know that through the centuries there have been a large increase of population and that paganism has yet a large sway. There is still room for much work. Many souls have never heard the Story and many more who, though they have heard it, have not been very thoroughly taught. While there are those who have been given every opportunity and have rejected, yet we know that the Lord often gains from among such hardened ones a few who are broken down by His grace and led to see His salvation.

It is evident that as long as we live, the Spirit of missions is to fill the heart of every believer prompting them not only to build up the saints but to seek to save the lost about them and as far as it is in the power of each one to reach. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

II. The Text.—Matt. 28:19, 20.—This passage contains the commission Jesus gave to the disciples shortly before He ascended to Heaven. The commission contains in itself a self-perpetuating command for it lays upon all believers the duty to observe whatsoever has been commanded the apostles.

Acts 1:8.—This passage also is among the last statements of Jesus before He ascended to Heaven. It lays before us what the program of missionary effort was and proved to be a perfect prophecy of how it came to pass.

PERSONAL THOUGHT

The call to evangelize the world falls upon every believer to the extent of his power and ability. What is our part according to this standard.

OUTLINE STUDY

I. The Gospel is for All Men.

1. Christ died for all.—I Tim. 2:8; II Cor. 5:14.
2. All need it.—Rom. 5:12-21.
3. Christ sent it to all.—Mark 16:15; Rom. 16:25, 26.
4. There is no other.—Acts 4:12; I Tim. 2:5; Eph. 4:4-6.

II. Christ Calls and Uses Ambassadors.—II Cor. 5:18-20.

1. The Twelve were the first sent.—Acts 1:1-8.
2. He sent other seventy also.—Luke 10:1.
3. He calls people for a purpose.
 - a. Him that heareth is to pass it on.—Rev. 22:17.
 - b. Chosen to shew forth the praises of God.—I Pet. 2:9-12.
 - c. To shine as lights in the world.—Phil. 2:15, 16.
 - d. To be taught to observe all that the Twelve were.—Matt. 28:20.
 - e. Each to minister according to the gift.—I Pet. 4:10, 11.
 - f. To belong to the Church is to partake of her mission.—Eph. 1:17-23; 3:9-12, 21; 4:1-7; Matt. 5:13-16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Gospel."
2. Commit a Scripture from the Outline.
3. The Gospel Story is Sent to All.

For Young People.

1. On Whom the Task of Evangelization Depends.
2. Gifts by which We Carry Out Our Mission.

For Older People.

1. The Blessing of Fulfilling the Work of Evangelization.
2. Places We may Fill in the Ranks.

SEED THOUGHTS

"On a love that will share
In His burden of prayer,
For souls that He has bought
With His life-blood; and sought
Through His sorrow and pain
To win 'Home' yet again.
He is counting on you,
If you fail Him—
What then?"—Selected.

"It depends on you and me."—Selected.

"From the brightness of His glory,
'Go ye forth' He said:
'Heal the sick and cleanse the lepers,
Raise the dead.
Freely give I thee the treasure,
Freely give the same;
Take no store of gold or silver—
Take My Name.'—T. P.

THE ORGANIZATION OF THE CHURCH.—Acts 6:1-6; I Tim. 3:1-16

Topic for February 24

MOTTO

"Let all things be done decently and in order."

MOTTO

I. Church Organization in the Divine Plan.—An organization is an orderly arrangement of anything into a working plan. It is God's design that His people should work together. He, by the Spirit, has given the gifts to the different individuals which form them into a perfect working body. When the Spirit of God is truly having the right of way the body of believers is easily formed into an organization with each member of the body in the place or office to which God has called. "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God has plans by which the particular leaders for any work are set apart. Not only has God called by the Spirit in giving the gift to the individual, but God has called the body of believers to recognize the gifts and set apart the individual in a properly recognized way, such as, the laying on of hands by the elder in ordaining ministers, or deacons, or in sending forth missionaries (Acts 6:5, 6; 13:2, 3).

There is also an orderly manner of working in the body. There is assembling, teaching, observance of ordinances, receiving into fellowship or expelling from fellowship, restoring the erring, etc., etc. It is vain for any one to expect to be able to fulfil the plan of God without being connected with an organized body of believers in which God's plan of working is being fulfilled. So complete is this obligation that Christ has said, "Whatsoever ye shall bind on earth shall be bound in

heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

II. The Text.—Acts 6:1-6.—This passage shows how the early Church, being awake to needs of more official service along a particular line, proceeded to more fully organize herself for better work.

I Tim. 3:1-16.—This passage gives direction as to the qualifications to be found in men who are set apart as leaders in the Church.

PERSONAL THOUGHT

Have we fully appreciated the complete provision God has made for the welfare and service of every individual who believes, by providing Church organization.

OUTLINE STUDY

I. Its Organic Positions.

1. A body of which Christ is the head.—Eph. 1:22, 23; I Cor. 12:27-30.
2. A building of which Christ is the chief cornerstone.—Eph. 2:20-22; I Pet. 2:4-8.
3. A flock over which Christ is the chief Shepherd.—I Pet. 5:1-4.
4. A family of sons and daughters.—II Cor. 6:18; Rom. 8:16, 17.

II. Special Officials for Special Services.

1. Apostles (not now living but still ours).—Eph. 4:11; Acts 15:2, 4, 6.
2. Pastors (including bishops, preachers, deacons).—Eph. 4:11.
3. Deacons.—I Tim. 3:8-14; Acts 6:1-3.
4. Evangelists.—Eph. 4:11; II Tim. 4:5.
5. Prophets (like the apostles their ministry continues though dead).—Eph. 4:11.
6. Teachers (including the work of various offices).—I Cor. 12:28.
7. Bishops (overseers or rulers).—I Tim. 5:17; Rom. 12:8; Heb. 13:17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Church."
2. God's Care for His Lambs.

For Young People.

1. The Need of a United Body of Christian People.
2. The Plan of Church Organization.

For Older People.

1. The Responsibility of Church Officials.
2. The Service of Each Individual in the Body.

SEED THOUGHTS

"The Church has been declared to be both an organism and an organization. As an organism it consists of one body of believers with Jesus Christ as the head and the members of the body functioning as the Head may direct. We have only to think of the relation of the mind to the rest of the body, and we have a clear concept of the relationship between Christ and the members of His body, the Church. As an organization the Church is a body of people organized for effectual service and the common welfare. Through divine directions it has officials and rules of order, that members may be of mutual service to one another, may be fortified against the evils of this world, and may unite their powers in the work of winning the lost."—Doctrines of the Bible.

"Let Zion's watchmen all awake,
And take the alarm they give,
Now let them from the mouth of God
Their solemn charge receive.

"They watch for souls, for which the Lord
Did heavenly bliss forego!
For souls which must forever live,
In raptures, or in woe."—Doddridge.
(Continued on page 62)

THE SUNDAY SCHOOL

FIVE WAYS OF TEACHING A LESSON

By C. H. Hewitt

How often the teacher is confronted with the problem of how to present a given lesson to a given class! This group of wriggling, whispering, nudging girls or boys, this class of uneasy and undisciplined little tots, this sextette of bob-haired, sophisticated high school girls, this Bible class of business men and women, just **how** can their respective tendencies to be interested in other things be overcome by me, and their minds captivated for the one purpose in hand, the mastery of this lesson from God's Word? And how best to develop the teaching of the facts and truths to be learned? This problem faces the Sunday-school teacher every Sunday of the year.

One thing may be put down to begin with as settled. The teacher who relies upon the inspiration of the moment, as she faces her class, will still have her problem unsolved at the close of the school. Yes, and intensified by another thoroughly unsatisfactory experience.

The teacher who is a success always plans out beforehand how she will teach the lesson. Preparation beforehand economizes time, gives definiteness and conviction in the presentation of the lesson material, and goes a long way toward securing the interest and participation of the members of the class. From one to four hours should be spent in preparing each lesson, depending on the extent of the teacher's equipment, native or acquired, and the nature of the particular lesson being prepared.

There are five well-marked varieties of teaching a lesson that are used in the Sunday school.

1. The Story Method. This is the ordinary method in the Beginner and Primary Departments.

The lesson story should be told for its own sake as a story. Just as a story first, for the children's enjoyment. Then the application may be made.

The teacher will not tell the story well unless she carefully prepares and practices it. It must become a part of her very self before she will be able to make the story live in the imaginations of her pupils. "To tell a story well you must really act it out, in changes of voice inflection, in expression of eyes and feature, in quiet gesture." After teacher has told the story, and pointed out the truth it contains, the children will enjoy telling it back to her in their own words, or drawing a rude picture to

represent it, or arranging a setting in the sand-table to illustrate it, or dramatizing it. Children love especially to do the last, but it can only be managed where they have a separate class-room. In these ways the story is "clinched" in the minds of the little ones.

2. The Recitation Method. This is the question and answer way of presenting the lesson. It is a tried and good method. Only it is so often abused! The writer sat in a class not long ago, and listened to a teacher who strayed not for one moment outside the beaten path of questions printed in the Quarterly. The pupils answered by reading the verses or comments indicated by the questions. This method, of course, involved no **thinking** on the part of either teacher or class. And no **preparation**. The Recitation Method presupposes that the Quarterlies will be closed, and the questions answered on the basis of what has been learned by a study of the lesson at home. In many public schools today the teacher is not allowed to have a text book open before her in questioning the pupils. While it is difficult to get the class to study at home, it will be made easier if the teacher sets the example by so preparing the lesson that he can ask good questions on it with his own Quarterly closed. You can also induce home study by assigning the lesson for the coming Sunday in an attractive manner, so as to get the class to anticipate that it will be an interesting and important thing to learn about.

3. The Discussion Method. This is the plan of developing the lesson within the class period. The teacher either states the main facts of the lesson, or else by skillful questioning gets the class to state them, and then proceeds to develop a general discussion concerning the truths involved. Thus the aim of the lesson is gradually drawn out. The same method is being used with success in progressive public school circles today. Its virtue is its liveliness. It also develops thinking on the part of the class and sends the pupils away with definite ideas of their own making in their minds. Its dangers are that the pupils will not study beforehand, and that the discussion will wander from the point.

4. The Co-operative Method is simply a combination of the Recitation and Discussion types. The first part of the period is devoted to questioning the class on the facts of the lesson as ascertained by home study. The teacher then devotes the remaining time to discussion of the central truths taught. This method combines the strong points of these two excellent methods.

5. The Lecture Method is of use in Bible classes, that is, with adults. The teacher "lectures" on the lesson. The class listens and learns. This method is borrowed from college and university halls. It may be employed with great success by a teacher who is a ready speaker and who has had considerable training in the Bible. It is attractive to busy men and women who feel they have no time for study outside of the Sunday-school hour.

—The Young Pilgrim.

WHEN THE MINISTER TAUGHT A BOYS' CLASS And How He Kept Them Not Only Busy But Keenly Interested

By Edgar Warren

Teaching a boys' class is lots of fun if you know how to do it. If you don't, it is perdition. I remember one good woman, who had no boys of her own, who was persuaded by the superintendent to take such a class for one session in the absence of the regular teacher. At the close of the school she came to the superintendent with fire in her eye. "What that class needs," she said, "is not a teacher; it is a policeman!"

In the forty years of my ministry I never had taught a boys' class until a few months ago. They always foisted the men's class or the Bible class on me. I had some grand times with the men and

with the dear old saints in the Bible class, but I never knew what real fun was until I began to teach boys. This is how it happened. I went to supply a little church where all the classes were provided for except the boys' class. The boys were as goats without a shepherd. Would I take the boys' class? the superintendent asked. Reluctantly I consented. I thought of Daniel in the lions' den, Paul striving with wild beasts at Ephesus, and the early martyrs, and considered myself in their class. Nothing but a New England conscience ever nerved me to say "Yes."

I have a boy of my own and I learned while he was bringing me up that the

only way to keep a boy out of mischief is to keep him busy. Why would not the same principle work out with a class of boys? Certainly it would do no harm to try it.

In my work as a minister I have made considerable use of the marginal references in the American Revised Version. I have found that there is nothing so helpful to the understanding of a passage as to compare Scripture with Scripture. I have obtained suggestions for many a sermon and for many a prayer meeting talk in this way.

Before I go any further there is one point I wish to impress upon the reader's mind, for it is all-important. In the plan for teaching a boys' class which I am to outline the American Revised Version must be used by the teacher. There are other Bibles with marginal references on the market, but they are often prepared for a purpose—to exploit a system of theology or to call attention to certain great words in the Bible, such as "justification," "faith," or "the blood." They are all right for those who wish to use them for doctrinal purposes, but to use them in a class of boys to teach a knowledge of the Bible would be to invite failure from the start.

My plan for teaching a boys' class is simply this: to keep the boys busy during the study period in looking up references relative to the lesson, having them read these references aloud, and talking over with them the meaning of these references.

One or two things are essential to the success of this plan, and there are other things that help but which may be dispensed with if necessary. The most essential thing is to have a Bible for each and every member of the class. These Bibles must be purchased by the teacher or the school, and kept in the church. These class Bibles need not be the American Revised Version. A good King James Bible can be bought for seventy-five cents.

It is a help if the class can have a room of its own, although this is not absolutely necessary. In this room there should be a table large enough for the boys to sit around and rest their Bibles on its surface. Six or eight boys are as many as I can handle, and I think this number would be enough for the average teacher. There should be a blackboard in the room, and maps. This is the ideal equipment, but the method can be worked in a large class room with no accessories but the Bibles.

Oh, yes, I forgot to mention another thing that ranks next in importance to the Bibles—a sense of humor on the part of the teacher. A man or woman who has no sense of humor was never intended by the Almighty to be the teacher of a class of boys.

The class remains in the main room during the opening exercises and then proceeds to the small room. The study period is thirty minutes. The teacher takes the first five minutes in giving the setting of the lesson. The next twenty minutes

are devoted to study. About a dozen references are used, say two to each boy. To look up a dozen references and discuss them will occupy twenty minutes. The last five minutes are devoted to a summary of the lesson by the teacher.

And now that I have outlined the plan, let me give you a picture of how it works. It is a faithful picture, and ought to make things plain. It is a condensation of what actually happened in the class room one Sunday morning.

The opening exercises are over. The classes march to their places. The boys go decorously out of the main room but as soon as they are by themselves they begin to push and crowd one another. Finally they take their places around the table.

Teacher goes to the board and writes on it the subject of the lesson, "Stephen the First Martyr." The hubbub ceases while the teacher is writing, as the boys are curious to see the words.

Teacher: "What is the topic?"

Class in unison: "Stephen the First Martyr."

Teacher: "What is a martyr?"

Six right hands go up.

"Dana, you may tell."

"A martyr is a man who hangs on to his money." Snickers from the class.

"Wrong. William, give a definition of a martyr."

"A martyr is a man who sticks up for what he believes, even if he gets killed for it."

Teacher: "Correct. Let us see if we cannot use some of Dana's words in framing a definition of a martyr. A miser is a man who hangs on to his money. A martyr is a man who hangs on to his principles."

The class has quieted down a little now, so that the teacher can proceed to give a summary of the lesson. He says: "The little Church at Jerusalem grew so fast after the day of Pentecost that the apostles were overworked. They could not look after the charities of the Church as the members thought they ought to be looked after. So they asked for assistants. Seven young men were named, who were called deacons. We shall come across the names of these young men in to-day's lesson. One of them was Stephen. He was eloquent, fearless, and aggressive, and he preached a sermon to the Jews which greatly enraged them. He told them that Jesus was the Messiah, and that they had put the Messiah to death. They were betrayers and murderers. This was pretty plain talk, and the Jews didn't like it. They were so mad that they determined to put Stephen out of the way. This brings us to our lesson."

Teacher: "Edward, you may read Acts 7:54-56."

Edward finds the place and reads: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and

said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

"Richard, you may turn to Mark 16:19, and Samuel, you may turn to John 1:51."

Richard reads: "So after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Samuel reads: "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Teacher: "How far is it possible for a man to see?"

Dana: "I can see the Isles of Shoals and the light-house, and they are twelve miles away."

Richard: "I have seen Mount Washington from Stratham Hill, and that is more than a hundred miles away."

Teacher: "How far up could you discern a man in an airplane?"

Boys: "Oh, just a little way."

Teacher: "If Jesus is so near that Stephen could see him, he is not far from us, is he? He can see us and hear us when we pray. He can help us."

"Samuel, you may read Acts 7:57-59."

Samuel reads: "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

Teacher: "Victor, turn to Leviticus 24:14 and 16. And, Dana, you may turn to Deuteronomy 17:6, 7."

Victor begins to turn over the pages of the New Testament rapidly, in his effort to find Leviticus. Richard, who is watching him, calls out:

"Hey, you mutt, Leviticus is in the Old Testament."

After a while Victor finds the passage and reads: "Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And he that blasphemeth the name of the Lord, he shall surely stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."

Dana reads: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you."

Teacher: "We learn from these two passages that criminals were put to death by stoning in old times, and that the stoning had to be done without the camp. This is why Stephen was thrust out of the city. We learn, too, that the witnesses against a man had to be executioners as well."

Edward: "My father is on the jury at Exeter."

Teacher: "He will make a good jurymen. Perhaps he will be interested if you tell him what you have learned about trials and witnesses this morning."

Teacher: "William, you may read Acts 7:60 and Acts 8:1."

William finds the place and reads.

Teacher: "The class will look up Acts 22:20 and Acts 26:10."

Both of these passages have reference to Saul. They are discussed by the teacher and the boys.

Warning bell rings in the large room.

Teacher: "Listen, while I sum up the lesson. Stephen lost his life because he dared to stand up for what he believed to be the truth. It takes courage to go against the crowd. Boys are like sheep. Where one goes the rest go; what one does the rest do. Many a boy has done things he knew to be wrong just because he didn't have the courage to say 'No.' Men are not called upon to lay down their lives now for what they believe, but they are called upon to stand up for their convictions. I don't believe Stephen would have smoked cigarettes or sworn, just because the other fellows did. It is the men with the courage of their convictions who move the world."

Closing bell rings.

Boys throw down their Bibles and retire to main room. All but Richard, who lags behind.

"Gee, Mr. Warren," he says, "those Bible guys were regular fellows after all."

—S. S. Times.

USING LETTERS TO HOLD PRIMARY TOTS

One way of winning parents' coöperation and keeping down the weeds of indifference.

By Anna Burnham Bryant

The matter of attendance is a year-round problem with the Primary teacher, from the tiniest tots up to the last one who lingers in the "graduating class." Obstacles to constant attendance are so many, and the children have so many circumstances to contend with over which they have no control that the teacher cannot rely wholly upon devices to make the session attractive and appealing to child-interest, as the usual exhortations advise and exemplify. Many of these are valuable and not to be omitted, but they do not always make enough allowance for the fact that little children in the majority of homes do as they are told, and go where they are sent.

It is the parents who have control in this question of Sunday-school attendance. That being the case, it is the parents, even more than the children, who must be directly or indirectly influenced to the right attitude. How shall this be accomplished? Perhaps a concrete instance will illustrate better than a half-page of precept. In my notebook it went down under the heading, "An

Excuse for a Letter." I copy the page verbatim:

Walking down the street with Miss Fairbanks this morning, I saw her stop suddenly and look over to the opposite sidewalk where a tiny four-year-old was pointing a dismayed finger at her pink balloon, bobbing skyward.

"It's losted! It's losted!" came in shrill, woeful accents across the busy street.

The child's father, who was with her, gathered her into comforting arms, and, jumping on a street car, took her home, while we went on our way.

"I'm so glad I saw it!" cried my friend. "It gives me an excuse for a letter."

"Oh, you know them?" I said.

"Yes, indeed! She is in my 'Baby Class.' But I've missed her for a Sunday or two. Her father will get her another balloon. But I will write her a little letter first, all full of funny pictures, and she will be back again next Sunday—you see!"

"Is that your way of keeping your record book free of 'absent' marks?" I queried curiously.

"One of the ways," she answered seriously. "It is so easy to do, and so much appreciated. If one of them tells me there is a new basket of kittens at her house, I make it an excuse to send her a letter for mother to read to her, all full of questions about them, and maybe a bunch of bright ribbons to tie on for collars. Perhaps I suggest a lot of nice names to give them, and once I put in a sprig of catnip for the proud old mother cat. Anything goes, so it's a letter. The mother reads it, and it is handed over to father when he gets home from work, and it is talked over and read by the whole family. Not much chance for the weed of indifference in that family, is there? I've known it to change the hour of breakfast so that the little ones could get off to Sunday-school in time. They get the idea that somebody cares, you see; and it never fails to bind them closer to us."

"Well, it must take a lot of time—and you such a busy woman!"

"It's what time is for, isn't it? In this way, you see, I keep the road open between us. They feel I'm interested in them, and the home folks make it easy for the children to come regularly. Oh, I couldn't run a Primary class without letters, and I'm glad of everything that gives me an excuse to write one."

In the last analysis it is mainly a question of winning the parents, and this is best accomplished through the children. Loving attentions open the way to heart-to-heart talks with their elders.

Pemaquid, Me.

FOLLOW THE KING.

Follow the Christ, the King.

Live pure, speak true, right wrong, follow the King—

Else wherefore born? —Tennyson.

Be ye also patient: stablish your hearts. for the coming of the Lord draweth nigh. James 5:8.

Y. P. M. TOPICS

(Continued from page 59)

THE SURRENDERED LIFE.—Luke 14:25-33; 9:57-62

Topic for March 3

MOTTO

"I am thine and all that I have."

MEDITATIONS ON THE TOPIC

I. **Surrender of All for Christ.**—Christ has undertaken our redemption. He is not only worthy of such a task but has the task completely in His power. The Father "hath committed all judgment to the Son." "All power" is given unto Him "in heaven and in earth." Christ asks of us the only reasonable thing under the circumstances that could be asked, That we become willing to forsake all that we have and place our whole being at His disposal.

We should not think it too much to submit ourselves to a doctor who has undertaken our case physically, when we obey implicitly his direction for medicine and care. How much more reasonable it is that Christ, the source of all wisdom and power, who has made the sacrifice for the sins of the whole world, should absolutely demand a complete surrender before He undertakes our case.

It is impossible to prosper in the Christian life if we allow any place to the enemy of Christ. What we reserve for ourselves we simply are reserving for the service of the master who has possessed us in our lost and undone condition. Satan is keen to have us reserve something, no matter how small, knowing full well that by this he has our allegiance and can shut out the work of Jesus Christ from our life.

The surrender of all to Christ is the way of eternal possessions and the source of the most complete happiness that may be possessed this side of the eternal state. This one road to success is so often kept from our vision. May the Holy Spirit bring its treasures to our view.

II. **The Text.**—Lk. 14:25-33.—This passage sets forth what the self surrendered life really is and the absolute necessity of accepting this standard to be acceptable to Him.

Lk. 9:57-62.—Here are a few more illustrations showing how the service of Christ must stand far above the comforts and ties of earth.

PERSONAL THOUGHT

Has Christ in His supreme virtue appeared unto us? Then let the vain treasures of earth be released from our grasp. "Ye cannot serve God and mammon."

OUTLINE STUDY

I. What the Surrendered Life Means.

1. To deny self for Christ.—Matt. 16:24.
2. To make Christ supreme.—Luke 14:26, 27.
3. To give up our pleasure for others' good.—Rom. 15:1-3.
4. To crucify the flesh for Christ's sake.—Gal. 5:24.
5. To forsake all for Christ.—Luke 14:33; Phil. 3:8.
6. To exchange earthly members and feelings for the new life.—Col. 3:5-13.

II. Blessings of the Surrendered Life.

1. Much more here.
2. And eternal life hereafter.—Luke 18:29, 30.
3. Gain through loss.—Phil. 3:8; Mark 8:35, 36.

4. Fellowship with Christ.—Matt. 12:50.
5. Knowledge of the truth.—Jno 7:17.
6. Salvation from death and hell.—Rom. 8:13; Matt. 5:29.
7. Righteousness and peace and joy in the Holy Ghost.—Rom. 14:16-21.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Forsake."
2. Giving all to Jesus.

For Young People.

1. The Issues Involved in Self-surrender.
2. The Blessings of a Surrendered Life.

For Older People.

1. Counting the Cost.

SEED THOUGHTS

"Tempt not my soul away;
Jesus is mine!
Here would I ever stay;
Jesus is mine!
Perishing things of clay,
Born but for one brief day,
Pass from my heart away,
Jesus is mine!"

—Mrs. J. C. Bonar.

"Fully surrendered, Lord divine,
I will be true to Thee;
All that I am or have is Thine,
I will be true to Thee."

—Mrs. C. H. M.

"Give of your best to the Master;
Naught else is worthy His love;
He gave Himself for your ransom;
Gave up His glory above;
Laid down His life without murmur,
You from sin's ruin to save;
Give Him your heart's adoration,
Give Him the best that you have."

—Mrs. H. B. G.

HER CRUCIAL TEST

(Continued from page 37)

town to go to school. But I am told the school she is attending is in reality a rescue home. The information has leaked out that she is now an unmarried mother.

"Lena Coleman, ostensibly, went to the city to visit kin but it is generally believed she went to a hospital. Her baby was adopted to some one and she came home reporting a lovely visit.

"These are just a few that can be mentioned, not to say anything about a number of poorer girls who have not had the means to hide their disgrace.

"So, Edith, dear, I hardly see how you can afford to become a petter. The risk is great.

"If you really love Morse you are almost sure to lose if you allow him to pet you. If you refuse his petting you may lose him, but you will be clean, and the chances are there will be some good man who will discover your desirability, so in the end you will not lose."

"Aunt Lola, I think I shall take your advice."

Then Edith began to make her preparations to spend the week end at home. She was expecting her father to come after her in the Ford that morning.

* * * *

The next June Edith became the happy bride of Morse Dudley.

After the honeymoon was over and they were at home in a lovely cottage, one evening

she asked Morse why he did not become angry at her when she refused to go with him to that petting party.

"Why, little girl, that's easy. Dear old dad happened to see me when I came into the house all fussed up because I couldn't have my way, and asked me what was the matter. I didn't want to tell him, but he's wise about boys and their ways so he asked me if the girl had given me the mitten. I told him, no; but that you might about as well. Then he gently drew from me how you had refused to be a petter, and this is the advice he gave me:

"'Morse, you let petting and petters alone. Don't you bring one of those things into my house. If you love Edith and want to keep her love keep her as far away from petting parties as you can; and don't you dare to call yourself my son if you start her into this petting game. It won't do,' he finished with a knowing twinkle in his eyes that I correctly translated, 'I know my son won't disobey because he knows that daddy knows best,' and he did."—The Purity Crusader.

NERVOUS WRECKS

Who are they? The inmates of Insane Asylums? Not at all. Engineers on many railroads made so by seeing the mad automobile drivers trying to get over grade crossings ahead of the train.

The freight traffic manager of one of our great Western railroads tells me that many of the best engineers on his road are becoming nervous wrecks for this reason. Quite a number have been retired within the last five years, unable any longer to stand the strain, and some of them completely broken down, after witnessing accidents on grade crossings where they could not by any possibility have stopped their trains in time to avoid a collision with reckless automobile drivers who deliberately drove their cars in front of the approaching engine.

In one instance the traffic manager said the engineer of a fast train testified that a man driving a car in which were his wife and three children did not even stop at a crossing where the gates were down, but drove his car straight into the gates, broke through them and put his car on the track directly in front of the engine and the whole family was killed.

Would any one want to be an engineer after that, even if he were entirely guiltless of any carelessness? This engineer gave as a part of his testimony that he would not live long enough to shut out the picture of that terrible sight as his train struck that car and hurled its occupants into eternity.

Cases are on record, so says the traffic manager, of automobile drivers actually running their cars right into moving trains, in their eagerness to get across the tracks. No safety signals or warnings put up by the railroads at great pains and expense have seemed so far to diminish the accidents or the fatalities.

In this country the number of grade

crossings seems to make it impossible to run roads under the tracks or put bridges over them as is the universal system in a country as small geographically as England. But some plan ought to be devised to stop the killing of innocent people who perish along with the mad man at the wheel. And meanwhile we ask the public to give a sober thought of that man up in front, who, with all the responsibility on his hands for the people in the train behind him, also carries the nerve-racking load on his heart of the crazy motor mob in front of him and on each side of the road trying to beat him to it. The engineer is deserving of our sympathy, but more still of our intelligent and prompt assistance to prevent this human tragedy which confronts his own life.—C. M. S.

CONSIDERATIONS IN THE SELECTION OF A LIFE PARTNER

It is the purpose of this paragraph to deplore the lack of open frankness on the life-mate problem. Without doubt the cause of many a mistake in marriage is the fact that the young man or the young woman could not or would not have the opportunity of a frank talk with someone who could have given wholesome warnings. How many young people are there who can talk with perfect openness and ease to their parents or their brothers and sisters about their heart problems? How many a boy returns from an evening with his sweetheart to tell his mother all about what they talked of and what they did? How many a father talks without an unnatural restraint to his boy or his girl about their "dates?" How many brothers and sisters honestly and sympathetically compare notes on the conduct and bearing of their company, in order to help each other to the best and most worth while? Isn't it true that many an engagement is a surprise and even a shock to immediate families, that the approach of a wedding is shrouded in secrecy, as if it were something to be ashamed of, that our young people are brought up to think that every mention of a love affair should be accompanied by a sly wink and a nudge of the elbow? If the marriage question, the courtship question, is really as important as some of the older people piously remark that it is, why don't we treat it as other important questions, in frank and helpful public discussion, in wholesome conversation in the home? Marriage is holy, and wooing is its holy antecedent; let us treat them so.

"All Forms of Hazing Barred at Oklahoma University."—Newspaper Headline. This is a good example for all other universities and colleges to follow. Whether hazing is regarded as a relic of or turning to barbarism, it is a barbarous practice that is unworthy of any institution of learning in a civilized country.

OUR PASTOR

E. W. Curtis

He acts as though the religion of Jesus Christ is something. It is everything. Everybody needs it. They must have it or be lost forever. It is blessed, glorious, divine. It is too intense to be tame and too full of life to be dull. Take it now, live it every day, live it forever.

Lead your friends and neighbors into it. Get acquainted with people just to introduce them to Jesus. Friendship is heavenly. Its fellowships are social regeneration. Its circles revolve about Christ. Its ambitions are to serve. It is never suspicious. It thinketh no evil. It sees a lesson in

every pain and every ache is a pull toward heaven.

He believes the lame man will leap like the hart and the tongue of the dumb sing. He is a minister for good. He misses the gossip. He sees and feels our needs and supplies our wants. He goes about doing good. He carries the message with gladness. He scatters sunshine wherever he goes. He is needed in every place. How beautiful are the feet of them who preach the Gospel of peace and bring glad tidings of good things.—Watchword.

"For the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:12.

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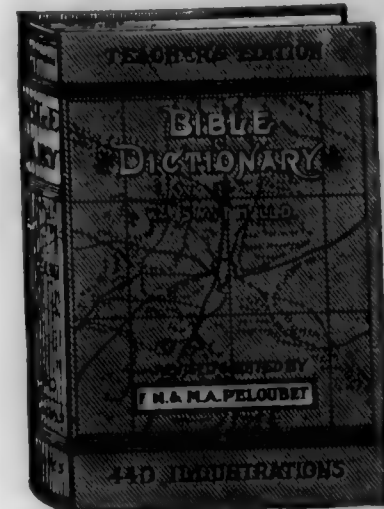
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MARCH, 1929



The Wawona Tree
See page 68

APPRECIATION

By John F. Bressler

For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God.—Bible.

What shall I render unto the Lord for all His benefits toward me.—Bible.

"Gratitude is the noblest attitude of the soul."

Appreciation is the art of placing the proper value upon the things with which we meet and have to do. This ability to do so is a rare accomplishment. Due to mental and spiritual myopia, to the ability to see only the immediate present to the exclusion of the past and the future, to the exclusion of antecedent causes and subsequent effects, and to the general distortion of our thinking, many people can not see any reason for thankfulness in anything, many more can not see any reason to be thankful for everything, and but few give thanks for everything.

The loss of the sense of appreciation is the beginning of separation between God and man; and the greater the loss the wider and the more complete the separation. And with the departure of the feeling of appreciation go the acts and expressions of the same. When at last appreciation has departed entirely so that in a quantitative analysis of the individual or the tribe, Appreciation would be rated at 0% you would find no word for "thank you" nor any other expression indicating such an emotion. Among certain tribes in South America and in New Guinea no such words are found in their vocabulary, but words for greed and lust and murder abound. In our more favored lands there are individuals who have no use for such expressions, for their hearts and minds are so distorted that they can see nothing good in God or man. Appreciating nothing they are a menace to society, the incurably sore spot of humanity, and the rest of us have reasons to be thankful that there are jails and penitentiaries to isolate such, to our safety and peace.

But the majority of mankind have not become utterly hopeless. They still have the sense of appreciation in part. They, in truth, complain about many things. The weather is nearly always unsatisfactory, sometimes impossible. The times are out of joint. So much connected with the government, the schools, the churches, and the social life of the community, that is not as it should be that by the time we are through complaining we do not have time to express our appreciation for the things that are as we think that they should be. Some of us growl much and thank little; others thank much and growl but little; and in between we have all degrees of smiles and tears, and rejoicing and complaining. To some of us, the iron has entered our soul and we have become pessimists, cynics, or stoics, according to our disposition constitutionally. Others are optimistic and are always looking for better roads ahead. Not much to be thankful for now, but maybe tomorrow. Blessed is Hope. In others the love of

conflict is so strong that life would become distressingly drab if there were no difficulties to attack and overcome. Such are pragmatic philosophers who have learned that we can only climb upward by overcoming difficulties, and the greater the difficulty, the greater the personal development in the conflict.

But a few have learned that "God is good and all is for the best" and they travel through this world thanking God for every thing that has ever befallen them, for their present lot, and for the blessed future.

If their lot happened to be born into the family of one of the submerged where poverty, ignorance, and vice were the commonplaces they will thank God that a starved body, a starved mind, and a starved soul was their lot in childhood for through that starvation came an insatiable hunger for the noblest and best in life. A Moses who never knew what it was to have a home that he could call his own became the world's greatest homemaker. Starved for knowledge in youth, such become the world's great explorers in untrodden fields and feed the minds of millions. Starved religiously, they rest not until their own hearts have been satisfied by the wondrous grace of God revealed in Christ Jesus, and with an appreciation for all these gifts that is transcendent they move heaven and earth to bring these blessings to the unfortunate of the earth.

For the sickness that crippled; for the betrayal that ruined; for the flood that destroyed; for the fire that consumed; for the faithlessness of friends in the hour of need; for all these things he gives thanks.

APPRECIATION

Ursula Miller

I would rather be some poor old soul,
Stooped and bowed with care,
To whom life did some cruel things,
Whom hardships did not spare,—

And wish and long and hope and pray
Each day for better things;
To look for sunshine through the clouds
Of darksome threat'nings,

Than always have enough and more,
With a heart so cold and bare
Of gratitude and wells of praise
That there is no urge to prayer.

Than to be surfeited with ease,
Thus smothering pure desire
Of hungering, thirsting after God;
For better things, and higher.

I would rather be the poorest wretch
And hunger after heaven
Than not appreciate the gifts
That God above has given.

Hesston, Kans.

For the physician's medicine; the surgeon's knife that brought healing; for the Christ spirit in one of His little ones who said, "Neither do I condemn thee" but remained a true friend in the hour of utter need; for the friends who shared their store when flood and fire destroyed; for the loss of the false and the discovery of the true; for all these things he also gives thanks. He laments his helplessness but thanks God and friends for their helpfulness; he bemoans his sins but thanks God for His mercy, and his fellowmen for their charity; he condemns his own selfishness and sincerely strives to emulate the unselfishness of others.

When Adam and Eve ceased to appreciate their lot and began to long for things that were not for their good, they soon separated themselves from their God and with it, their earthly good. When men know God and glorify Him not as God, neither are thankful, they rapidly widen the distance between themselves and God until at last they reach the point where all sense of appreciation is lost and then between themselves and God will be a great impassable gulf fixed. On their side will be indignation and wrath, tribulation and anguish. There is no word like "Thank You" in the vocabulary of the denizens of Hell. But "Praise is comely for the upright." They begin it here, and though they cannot always see, they are so sure that God is too loving and wise to allow anything to come into their lives that would not be for their temporal and eternal good that they say "Thank you" and go on rejoicing in the blood-sprinkled way; and at last, beholding the effulgence of His glory in the City of God, and seeing all things clearly they will then begin in perfection what they did so faultily on earth; to appreciate, and to express that appreciation of all His goodness and His wonderful works to the children of men.

When husband and wife cease to appreciate each other there will be a rift in the marital relations which in thousands of cases ends in the breaking up of homes and the wrecking of lives. When children do not appreciate their parents there is another rift in society. If people do not appreciate that which is nearest, they will not appreciate that which is more distant. If they will not appreciate companions or parents, they will not appreciate church, state, society at large, or God. If you rebel against the restraints of the home, you will much more rebel against the restraints of God's Word and society at large. If you thank God for wife and babes, for father and mother, you will also thank God for the Church of Jesus Christ and will actively uphold it; also for the government, and will obey its laws.

How much we ought to thank God for the church, for the example of the faithful, for the loving ministrations of pastors, parents, and friends!

How we ought to appreciate the loving care of the Heavenly Father, the privilege of living under a stable and wise govern-

(Continued on page 93)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXI

SCOTSDALE, PA., MARCH, 1929

No. 3

CALIFORNIA'S BIG TREES

By E. E. Harris

We want to extend thanks to Mr. E. E. Harris, the Editor of the Watchword, one of our esteemed exchanges, for their loan of the cuts, and the article accompanying the same. We likewise extend thanks for our readers, who appreciate the same.—Editor.

The trip over the mountains from Yosemite Valley to the Mariposa Grove of Big Trees was a thrilling journey. It would be difficult to find a road with more sharp turns than the road over which we traveled that day. At times we rode near the edge of great precipices over which we could look several hundred feet to objects almost directly under us. This sort of experience added to the interest of the journey. The stage that carried us over this mountain road was a large motor car capable of carrying fifteen or sixteen passengers. Directly behind the seat where I was riding sat four women who had taken in the sights of the valley the day before and were now on the way with the rest of the group to see the big trees of the Mariposa Grove. It seems natural for feminine nature to be a bit more sensitive than the masculine side of the human family, therefore, great uneasiness reigned in the seat where the women were riding as we passed around curves and touched the edge of precipices. These members of the fairer sex seemed quite composed, however, for at no time were screams in evidence, although I think that sort of prompting must have characterized their

berland almost the entire distance from the Yosemite Valley to what is known as the Grove of Big Trees. Every mile of the journey was interesting because of the beautiful sights which this mountain country was able to present. Great trees live on these mountain-sides in general, which are equal in size to the trees of the forests that are known to the majority of Easterners. In addition to the beauty of the great forest through which we drove for hours, it was our privilege to see something of animal life in the wild. Many deer and

road in front of automobiles, as we clearly discovered on this trip. At one place we came near running over a young deer which attempted to cross the road in front of the stage after the mother deer had safely crossed. This indicates how little wild animals fear the traveler when they are not molested by hunters.

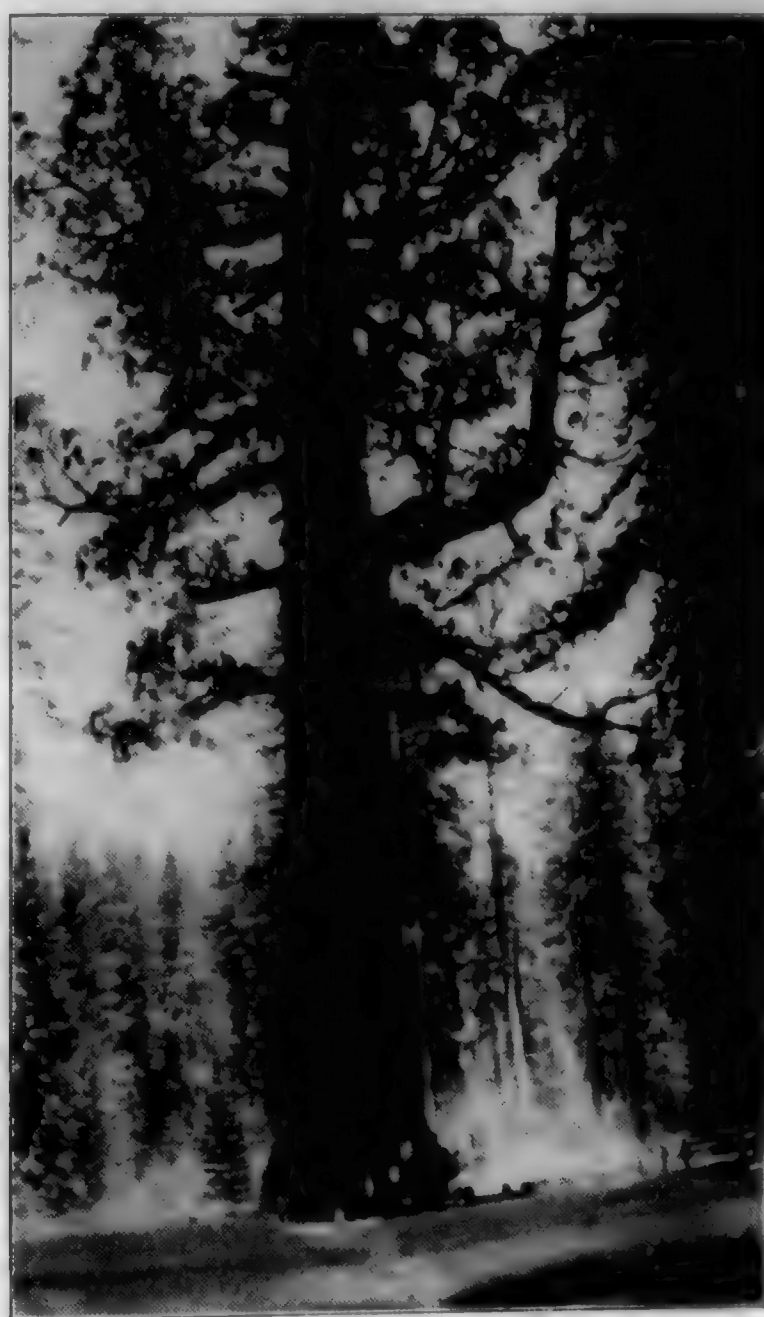
Our first stop on that day's trip was at a little place called Wawona. Here is located a fine hotel which accommodates tourists who desire to spend time in this section. Many visit Wawona because there is good fishing in this locality, but we did not have time to stop and fish. Only a few minutes to take in the surroundings, shoot a few objects with the camera, and then to respond to the "all-aboard" call. We are presenting a little picture which indicates something of the beauty of this delightful spot in the mountains. A fountain which is located almost in the center of this beauty spot constantly sends forth its spray of water.

We were informed when leaving Wawona that within a little while we would reach the Grove of Big Trees, the point of interest which had impelled us to take this journey over the mountains. As we approached the Mariposa Grove the first thing to challenge our imagination was the tree called Grizzly Giant about which we shall have more to say a little further on in this article.

"The Mariposa Grove of big trees takes its name from that of the country in which



A View of Wawona



The Grizzly Giant



Presenting Miami Inn

feelings. After half a dozen or more of thrills which came by looking over great rock cliffs the passengers began to take such things as a matter-of-course. Be it said to the praise of the driver that day, he understood his car and was well acquainted with the road and, because of his capabilities as a driver, we were quite safe. The mountain road passed through tim-

bear and other wild animals live in these mountains and they have become quite tame for no man is allowed to hunt in this territory; not even allowed to carry a gun across this Government reservation without permission. Quite a number of deer were seen as we traveled from Yosemite Valley to the place of the big trees. It is not unusual for deer to cross the

it stands; the word 'Mariposa' being of Spanish origin, meaning butterfly." It is said that this grove is perhaps the most widely-known and most frequently-visited grove in California. The big trees of this mountain section were discovered by Galen Clark in 1857. At that time Mr. Clark was living in the locality now called Wawona, keeping sort of a tavern for travelers who

passed over the mountain trails into the Yosemite Valley. It is said that a man by the name of Ogg was the first to excite Clark's interest in the Big Tree section. Mr. Ogg claimed that from a distance he had seen the tops of trees towering above other members of the forest family which indicated that there must be trees in that section of unusual size. When Mr. Clark investigated Ogg's report he found it even as Mr. Ogg had stated. In the early seventies, Clark's holdings in this section were purchased by Washburn Brothers, who later constructed roads into the big tree section and which later became a point of special interest to all who passed through this region to the Yosemite Valley. The road leading into Mariposa was finished in 1876.

It seems so much like a fairy tale to say that a tree may be large enough to shelter an automobile road that we present a picture of the Wawona tree and stage standing in the tree lest some reader might think that the editor is a prevaricator. It cost seventy five dollars to have this passageway cut through the Wawona tree. The cost indicates something of the immensity of such a task. The tree seems still to be in a very healthy condition after almost fifty years of travel through its base. This indicates that these giant trees have a marvelous way of preserving their life. Automobile passageways have been cut through one or two other trees of this forest but the Wawona is the most noted of them all.

The Mariposa Grove contains approximately 2,590 acres of land—really two groves, the upper and lower groves—having within its confines 617 of these large trees. This section was granted to the State of California by the Federal Government in 1864 but ceded back to the United States in 1905, then becoming a national park. The section known as the Mariposa Grove is only a small portion of the territory now under control of the United States Government in this section of California.

There is no desire to be technical in writing this article, yet it is well for us to make clear-cut distinction between the trees of the Mariposa Grove and the trees of other sections of California. The trees of this grove are known as Sequoia Gigantea, differing from the trees commonly known as redwood trees which grow in great numbers along the Pacific Coast. Redwood trees belong to the Sequoia family but are known technically as Sequoia Sempervirens. When the term "Sequoia Gigantea" is thoughtfully used it never refers to what is commonly known in the lumber business as redwood trees.

These two giants of California differ

from each other as follows: "The wood of the Gigantea, although similar in grain and color to that of the Sempervirens, is more brittle and not as adaptable to commercial use; the cone, small as it seems, is much larger, though somewhat similar in construction; the foliage is much heavier and more like that of the cedar in appearance than is the Sempervirens; the bark is softer and more sponge-like and grows to a greater average thickness. The great difference, however, lies in the manner of reproduction. The Gigantea reproduce only from the seed. The Sempervirens on the other hand, reproduce by sucker growth as well as by seed....The Gigantea, once down, is dead, while it is practically impossible to destroy the Sempervirens as young shoots will immediately start growing from the burned or cut stumps of exposed roots. Neither species has a deep root, their immense size and weight being supported by a network of roots that spread out over the ground to an area of twenty or thirty feet and in some cases even greater."

The type of tree known as Sequoia Gigantea are found only along the western slopes of the Sierra Nevada mountains

cept through seed. Whatever may have been the chief cause for the passing of these wonderful trees, we are glad that a few hundred of them have been left to tell the story of the past ages. Someone has ventured the following statement relative to these trees in the Sierra Nevada mountains: "The fact that the remaining groves of Gigantea are scattered along the Sierra is easily explained. At some time there was undoubtedly a great belt of these magnificent specimens stretching in a practically unbroken growth for a distance of hundreds of miles. One can only imagine what a forest it must have been."

"Glacial action and the erosion of the passing centuries cut great rocky canyons into the mountain slopes and the soil washed away, leaving the hillsides bare. The Gigantea, owing to the great network of surface roots, was unable to live on the denuded slopes."

These great trees of the California forest seem to be quite able to protect themselves against the ravages of disease and other causes that would bring death to many other trees. At some time or other in the past, fire swept the section where the Mariposa Grove is located and many of these

big trees show the effects of burning, but in spite of great holes burned in these trees, they have continued to survive. It is supposed that some of these trees were damaged by fires which raged in this section three or four years ago. The fact that it has been so long since any fires appeared in this section gives proof that these trees will maintain their life when they have half a chance. One tree in this forest which was burned until there was little more than a shell remaining is still a green and growing tree. Every precaution is taken now

to preserve these few hundred members of the Sequoia family from any threatening element.

There is a good deal of speculation relative to the age of the trees in the Mariposa Grove. Various estimates have been given concerning the age of some of the large ones. A conservative estimate places the average age of the majority of the full-grown trees from two to four thousand years. There are some exceptions, however, to this age limit, for one or two trees appear to belong to an older generation than those now making up the grove. Of these exceptions, Grizzly Giant is the most noted. We are presenting a picture of Grizzly Giant with this article. There are some trees in the grove larger than Grizzly Giant but none seem to indicate greater age. The supposition is that some time in the long ago this tree was struck by lightning which destroyed its upper portion. It now



A Fallen Monarch, a Dead Giant of the Mariposa Grove

covering a distance of about two hundred and fifty miles. They grow to an elevation of from four thousand to seventy-five hundred feet. It has been found, however, that seeds taken from the Mariposa Grove will grow in practically every climate. Specimens of this type of tree may be found in England and Scotland, whose seeds were taken from the Mariposa Grove forty years ago. Some scientists say that during past ages both species of the Sequoia tree grew on vast regions of the earth's surface. They have ceased to grow in any wide section of the world because of the change in climatic conditions, erosion, drought, or excessive rainfall. One can see how excessive rainfall and erosion would have a tendency to destroy the Sequoia Gigantea forest since these trees do not have tap roots. If there was sufficient erosion to cause these giant trees to fall, that, in itself, would make for their elimination, since they do not reproduce ex-

stands 204 feet high and practically thirty feet in diameter at the base. Many estimates have been made relative to the age of Grizzly Giant, placing its age anywhere from four thousand to eight thousand years. Many people glory in saying that Grizzly Giant is without doubt the oldest living thing on the earth today. It is estimated that this tree would make five hundred thousand feet of lumber.

We are presenting the picture of another tree which will be seen in a fallen position. This tree is known as the Fallen Monarch. The immensity of this tree can be estimated by comparing its size with the figures standing near its side. The Fallen Monarch is twenty-six feet in diameter and approximately three hundred feet in length. It is estimated that this tree has been lying on the ground over two hundred years. Such a vast stretch of time since this monarch of the forest desired to lie down to rest indicates the quality of wood in these trees.

We are presenting a picture of two other trees, the Haverford and the Ohio. One of these trees indicates the ravages of fire which swept this country many years ago.

Volumes could be written concerning the glory and magnitude of these great Sequoia trees but the lack of space forces this narrative to a close.

From the Mariposa Grove, we proceeded to what is known as the Miami Inn, a picture of which we present. Here we had a delightful noon-day meal, and after taking a few snaps of this section, we bade good-bye to this forest section and set our faces toward the railroad station.

Having first seen the light of this world in a log house located in a wooded section of our country, the monarchs of the Sierra Nevada mountains spoke eloquently to my soul. On memory's canvas these great trees have impressed their likenesses which will revive fond recollections as the years roll on.—Watchword.

HAPPINESS

By Jonathan Yoder

This story is well written, shows the wrong and the right path to that boon called Happiness. Our readers will do well to read the article. Steer clear of the wrong path. Stay constantly on the right path. In the introduction we will not throw a hint about the two paths, as to what they are, we will let the story impress them more vividly, and deeply.—Editor.

Thomas Morgan had been married only a little over a year and here he was shoveling coal to furnish power to drill this new well in "wildcat" territory. He pitied his young wife, Agnes. It was too bad for her to be the wife of a common day laborer, after all that he had promised to do for her. But how was he to know that his father's business was to collapse so suddenly, and that his business rivals could overwhelm him so completely and in so short a time. And his old friends and his social position had withered away like delicate flowers do when the first blizzard rustles through their petals.

But he would show them all. He would again be rich, he would gain back his fortune, he would build up a business that would far eclipse that of his old friends. Perhaps he could even treat some of them as his father had been treated at their hands. But what if this oil well failed? He had invested all that remained of his former fortune in this one project, and if this failed he would be a pauper. And his wife, Agnes. True she had grit, but he could not bear to think of dragging her through all that. And their poor baby, Richard. He had a right to enjoy the glamour of the same social position that his father had enjoyed.

Surely the well would not fail him. It dared not fail. But what if it did fail? Perhaps he was foolish to stake his all on this one hope. But the place looked so favorable, and the geologists had been so confident. So he kept sweltering and shoveling and drawing his weekly pay of twenty five dollars. And twenty four hours a day, seven days a week, the drill kept pounding its way deeper into the secrets

of the earth. Some days it went only two feet, other days it went farther. One thousand feet—two thousand feet—three thousand feet—three thousand four hundred feet. And then the drill cable pulled out and they had a "fishing" job to get out the old drill so that the work could proceed. And it was so hard to fish for a ton drill that was over half a mile out of sight. And so Tom had six weeks of just waiting, waiting to find out if he was a pauper or a wealthy man.

But at last an expert arrived with his special tools and the drill was forced to give up its place of hiding. Tom could go back to work now. A new drill pounded and ground the rocks below, and the work proceeded. Down to four thousand feet. Now the geologists began to look doubtful. Well, if they failed he guessed that he could stand it but it was too bad for Agnes and poor little Richard. But the project wasn't given up yet. Forty two thousand feet, and nothing. Forty four thousand feet, and still no hopes.

Forty-four hundred and fifty feet. Suddenly the driller's face brightened. He felt the drill was breaking into a sand pocket. The drill was removed and some material taken out. It looked as if oil was near. Surely they had found it at last. They would "shoot" the well the next morning. It was hard for Tom to sleep that night. He told Agnes about it and her face brightened up too. Even Richard seemed to catch the feeling of tension and suspense and did everything to make folks nervous. Morning dawned and the man who was to do the "shooting" had arrived. Twelve quarts of nitroglycerine were lowered into the long line of pipes. A switch was touched. A deep thud was

heard and a splash of mud shot out of the well. Was that to be all? No, they could hear it coming, here it was. Oil at last! Oil by the barrel! Oil by the thousands of barrels! The men looked excited and said that they weren't equipped to take care of all that pressure.

Oil! Oil! Oil! It drenched the men and the derrick. It spurted and hissed. Oil, Oil, ugly black oil. True it was nasty and it didn't smell at all good. Geologists said that it was formed by old decayed fish. But it was to be everything to Tom. Why, it would make him rich, and you could do so much and be so much, with money. You could buy a mansion and a big car, you could hire servants, you could gain a social position and folks would doff their hats when you passed. You could have so many friends. Folks wouldn't speak so condescendingly to you about "your misfortune." And so Tom watched and waited and thought as the oil gushed out and formed a stream flowing from the well. Wealth, friends, social position, everything was wrapped up in that black stream. He depended so much on it. It was to put him back where he had been. It was to buy him happiness.

Twenty years passed. Tom had been successful, tremendously successful. He was president of the big oil company and he had succeeded in out-guessing and ruining his father's old rivals. It was too bad for them, he knew how it felt to be bankrupt, but turn about was fair play. And besides it was only a part of the big game. Hadn't they ruined his father? And so he had risen, and risen and risen. Porters rushed to grab his grips and waiters strove to anticipate his desires.

Richard was away at college and from what he heard he was everywhere "the life of the party." No social function was complete without his presence. And Tom rejoiced to think of what he had done for his son. But he also was hearing rumors about a girl that Richard had mentioned a few times. He knew that she was poor and lacked everything that his boy deserved. It was humiliating to have folks talk as if there were any serious intentions on the part of either. And so when Richard came home at Christmas his father called him to his room for a little conference. There were harsh words and they developed into a serious quarrel.

"Father," said Richard, "you have never failed to give me anything that I desired. I have never lacked money or anything that it can buy. I have dozens of friends hanging to me like so many leeches. You thought and I thought that you were giving me the desires of my heart and soul. But Elizabeth has given me a new outlook on life. She has helped me to see that happiness does not come to those who are seeking it for themselves, but to those who are seeking it to pass it to others. But if we try to increase our joy in life by drawing on the supply of others we lose the enjoyments of our own and

(Continued on page 95)

CHRISTIAN MONITOR PULPIT

A SERMON

By John F. Bressler

In those days there was no king in Israel, but every man did that which was right in his own eyes.—Judges 17:6 and 21:25.

In these two Scriptures we have the explanation for the conduct of the masses during the time of the Judges. While the government was supposed to be a theocracy it was in fact anarchy. Individualism in its extreme form can be nothing else, either in the realm of government or religion. Over against it and at the opposite swing of the pendulum is Collectivism. The thought life of the masses swings periodically from one extreme to the other and the most independent thinker is influenced by the *mores* of the age in which he lives and will reflect it in his speech and conduct.

Individualism makes for diversity, Collectivism for unity; the one for change the other for stagnation. Were it not for individual thinkers who have the courage to think differently from the mass, progress forward would come to an end. Were it not for the tendency of the masses to think alike and act alike; in fact, to become standardized, all human relationships would become chaotic confusion. We need the individual thinker who is willing to think and be different from the mass, but it is a question whether the iconoclast is not doing more harm than good, for let it not be overlooked that the individualist may be wrong as well as right. If he thinks and acts right where the mass think and act wrong, he will be able according to his prestige to lift up the *mores* of the mass; but if he thinks and acts wrong when the *mores* of the mass is right, he will also influence the mass away from righteousness unto lowered ideals and practices. In these matters every thought and act of every individual, no matter how unknown, will have its influence for the uplift or the tearing down of the masses of mankind.

These swings of the pendulum are sometimes very sudden. Violent action brings a corresponding violent reaction. During the years of slavery in Egypt the Israelites had come in contact with a high order of civilization and, under the influence of this contact, they changed from a strictly nomadic race of shepherds to artisans, builders, agriculturists, and urban dwellers. In fact, they became acquainted and trained in the highest civilization of the times. This civilization, however, was idolatrous and the Israelites absorbed that as well as the rest. During this time they learned to work collectively and when under the providence of God they were led out of Egypt, they went out of Egypt a well

trained army in ranks of five, even as forty years later they entered Palestine. The discipline in Egypt had been stern. Under Moses it was no less so, although an entirely different standard of conduct was set before them and enforced on pain of death. With the removal of the stern leadership of Moses and Joshua, collective obedience gave way to individualism, and every body did that which was right in his own eyes, or as he pleased. It is true that the Law had been given on tables of stone and written on parchment, but it is also true that nobody read it. And if anybody happened to read it he interpreted it according to the *mores* of the times. In theory, it seems to be the best thing to give to everybody the Bible and to tell them to read it and obey it as they understand it without the aid of any human guide; but in practice it results in every body justifying himself in the thing he wishes to do regardless as to how evil the thing may be.

These meditations lead to several conclusions: First—that the individual cannot

MY CHURCH AND I

Along life's crowded, busy ways,
In Springtime and in Autumn days,
My heart a hymn of love would raise.
You wonder why.
There is a bond, though quite unseen,
And naught of Earth may intervene;
We are fast friends, have ever been,
My Church and I.

We whisper words of hope and cheer,
And often when the way is drear
I find a welcome solace here,
And linger nigh.
No power can draw me from its side,
No lure betray whate'er betide,
As now we are we will abide;
My Church and I.

Do troubles come as troubles will?
Do foes assail, designing ill?
Does sin beset with artful skill
And crouch near by?
Then do I, in that troubled hour,
Seek refuge from the tempter's power,
Here, safe within my shielding tower:
My Church and I.

O, would the world but pause to know
This precious boon on Earth below,
And seek through it, in weal or woe,
That One on high.
May I ne'er cease to be its friend,
But to the last its cause defend.
May we be comrades to the end.
My Church and I.

—G. P. S.

safely trust in his own judgment as to matters of religion, morals, or government. Second—that he cannot trust to the *mores* or mass ideals of the community. Third—that the religious leaders have also swung with the pendulum and have been so influenced by the thought-life of the times that they cannot be followed as a class. Fourth—that people, although they think that they think, in reality think but very little, they follow leaders, either good or bad, according to their several inclinations; and according to their choice of leaders they rise or fall. Fifth—that there is a right way which is revealed by God himself to the earnest seeker.

Benjamin Franklin made this sage observation; "What a wonderful thing is human reason! You can believe anything you want to." A gift perverteth judgment; so does desire. The heart is deceitful above all things. So many factors are to be found influencing the mind that it is extremely unlikely that individual judgment is ever entirely safe. In the multitude of counsellors there is safety, but even here you have to reckon with the mass or mob mind which moves the heads of men as the breeze moves the heads of wheat in the field. Men think collectively as did the children of Israel when they gathered as one man to punish the Benjamites for their wickedness, or as nations do in time of war. And generally after they have time to think more soberly they realize their folly, or at least their descendants will. The fathers slew the prophets, and their sons built monuments to their honor.

No, you can not decide a thing is right because the community considers it so. Neither can you follow unquestioningly the religious leaders. In the days of Israel as a nation it often happened that ecclesiastical Israel had drifted farther from the truth than the laity. Even with the best of teachers it is well to do as did the Bereans who searched the Scriptures to see if these things were so. And because of the human weakness to follow leaders it is well for us to watch carefully the men we are about to choose as our spiritual guides. Examine their creeds, examine their lives, note not only their acts but their mannerisms as well, for the desire for personal advancement and glory are not consonant with soundness in the faith. "How can ye believe who seek honor one of another, and not the honor that cometh from God only?" (Jno. 5:44). One fact is outstanding, that the belief and practice of the leader becomes to a large extent the creed and practice of all his followers. I have not mentioned women leaders as to be considered for the simple reason that a true woman does not seek leadership.

But there is a right way and it is possible to find it. "Though it be hid from the eyes of all living, and kept close from the fowls of the air, yet God knoweth the way thereof, and He knoweth the place thereof, and unto man he sayeth, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28.) To find this right way, I must first have a great desire to find it. After having received what I consider the truth I must be willing to walk in it. "He that would do the will of God shall know the teaching." (Jno. 7:17.) I must also be humble enough, like Paul, to confer with the saintliest men that I know to compare my creed with theirs.

The purer the creed, the saintlier the life, and the men whose lives have been transformed are good counsellors for me. But due to the influence of the thought-life of the times influencing even the best of men, I need to confer with the best and saintliest men of all times that by their united testimony I may arrive at the unadulterated truth. And even then I am still lacking. I need the Spirit. The carnal man can not discern the things of the spirit, neither can he know them, for they are spiritually discerned. And coming before God, with an honest heart, praying in the Spirit, I will ask for wisdom and He will give liberally and upbraid not.

But I have yet another message from this text. While the Reformation was necessary to lift Christianity from the stagnation and pollution of Catholicism, and individuals had to think differently from the mass of the Church and the people, yet with the Renaissance of learning, Individualism went to the extreme and a doctrine was promulgated that has made for the confusion of tongues in modern Christianity. This is the doctrine, Everybody has the right to worship the Lord according to the dictates of his own conscience. Later this was changed to, if you don't feel like worshipping God you can be as irreligious as you please. This doctrine has been sown ever since and we are now beginning to reap the harvest: A harvest as deadly to true religion as the Collectivism of the Catholics.

It first brought on multitudinous divisions or sects in the church. It then grew into a larger seed, then into a tree, and the fowls of the air are lodging in the branches thereof. It has made for contempt for authority, "If I cannot do as I please in the church where I am, I'll go where I can," "if the discipline is too strict I'll join a denomination that has no discipline so that I can do as I please." It has led to irreligious tolerance. "It doesn't make any difference what you believe, just so that you are sincere." It leads to open atheism; "If I don't want to believe in God that is my privilege. My guess is as good as yours."

It has led to modern liberalism which accepts only such parts of the Bible that suit us and calls all others interpolations. It has shorn the ministry of its powers

of discipline, for if you try to discipline members for misconduct there are always those who will receive the wrongdoers into their fellowship and approve of their conduct. With the disappearance of discipline has gone the power of the organization. No body,—political, business, or religious, has any strength where every one does as he pleases. In the world of law this evil has entered until today there is contempt for all law, so much so that in some countries like in Italy they had to swing to the other side of the pendulum and establish a dictatorship to combat the prevailing anarchy. In our own beloved land the evil is rampant and law breakers are held in high esteem. Where there is disrespect for authority in the church it will soon leaven the body politic and the home. In the latter the child does as he pleases and is openly encouraged through articles in family magazines, from the pulpit by preachers who want to keep up with the times, no matter how far they may wander from God, and by the children of other families who encourage them to defy their parents. We are sowing the wind, and shortly we shall begin to reap the whirlwind.

Churches waste time in assembling in Conference and passing rules to govern the body, only to have these rules openly disregarded by some of the very persons who made them. If the home, the Church, the nations, are to stand there must be a return to respect for constituted authority, and the best way for us to begin this reform movement is for each one of us to resolve and then fulfill the vow that regardless of what others may do I, We will no longer do as we please, but that I, We will be obedient in the home to father and mother; in the Church to rules and discipline and to the Word of God; and in the Nation to all the laws of state and nation. Individually our influence will count, others will join us and finally we may be able to swing the mass back to order and decency. I want you to think but I also want you to obey. So does the Lord Almighty. And may the blessings that accompany obedience to God and the Nation be upon you all, Amen.

Lancaster, Pa.

MINISTERIAL IRREVERENCE

Imagine a preacher standing before dying and judgment bound humanity and holding forth on such a theme as "Solomon, the Six Cylinder Sport." Or another, discoursing on, "Moses, the Real Estate Man," and saying, "Moses was a real estate man. He saw wonderful opportunities in Canaan and quicker returns than fooling around in the deserts of Egypt." What would Moses or Paul, Luther, Calvin or Knox, Wesley, Finney, Spurgeon or Moody say and do if they were here? Would they spend their time in making after dinner speeches, leading clubs here and there, organizing day nurseries, selling memorial windows, or in soliciting funds for institutions that teach boys in knee pants how

to play pool? NEVER!! Would they spend their time in tickling the ears of dying men? NEVER!! "Who follows in their train?"—W. O. Klopenstein.

A TORONTO DEBATE

Rev. Oswald J. Smith, of Toronto, writes us that a certain professor from London announced as "England's leading evolutionist" and "the world's most learned man," made his appearance in that city and challenged a fundamentalist minister to debate evolution. The minister declined, whereupon the Toronto Daily Star used a heavy head line to gloat over the fact that no one could meet the professor.

Mr. Smith telegraphed Dr. W. B. Riley, of Minneapolis, to do so, who consented, and wired the challenge:—"Resolved that evolution is a fake and should no longer be tolerated in schools." The professor accepted the challenge, but the Star remained silent.

The debate was held in Massey Hall, seating 3,400, with Mr. Smith acting as chairman. The hall was filled to the top gallery. The professor took the ground that evolution was an inference and tried to demonstrate that an inference was sufficient. Dr. Riley proved that there never had been a single incident of the transmutation of species, but that the Bible pronouncement "after its kind" still stood, and that evolution was nothing but a theory, a supposition, not "knowledge gained and verified" and therefore anything but a science.

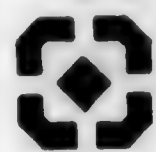
When the vote was taken more than three-quarters of the people supported Dr. Riley, the audience spontaneously sang the Doxology and the professor walked away and has not been seen since.

We thus see that the low temperature of the Dominion is no more favorable to pseudo-science than the warmer climate of our own Tennessee and Arkansas.—Sel.

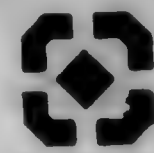
The following 12 rules of conduct for the people of China were drawn up recently by the Minister of the Interior, who instructed all provincial governments to proclaim them to the public:

1. Wipe away all national humiliation.
2. Set up and follow a high moral standard.
3. Give up all superstitious beliefs.
4. Use native products.
5. Build and repair roads and highways.
6. Plant more trees.
7. Abstain from drinking, smoking, gambling, and other evil habits.
8. Be diligent and thrifty.
9. Take physical exercises.
10. Learn how to read and write.
11. Abolish the custom of foot-binding.
12. Cultivate habits of cleanliness and follow the rules of sanitation.

"The provincial commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improvement."



EDITORIALS



PROFITABLE ROUND TABLE DISCUSSION

Frequently we notice a "Round Table Discussion" on a Sunday School Program, or meetings of some other nature. This ought to be one of the liveliest periods of the entire meeting. Frequently it is the opposite. It often ends in a "Quaker Meeting" where silence is the order of the day. Lest we be misunderstood we believe that silence before God is often better than much talk, but in a session entitled "Round Table Discussion" this is what it ought to be.

The occasion that inspired this editorial happened recently in the State of Indiana when the writer had the good fortune to listen to a profitable "Round Table Discussion." The Brother in charge of this period listened well during the day and was full of rapid-fire comments, not the speech making type of comments. These points he handed over to about a dozen others, telling them to be ready with brief and telling points. These Brethren did their work well, and the rest of us enjoyed a Profitable "ROUND TABLE DISCUSSION." We might add that with such a lively discussion, the audience was inspired to help along.

THE PATHETIC NOTE FROM THE SECRETARY OF THE "STUDENTS VOLUNTEER MISSIONARY MOVEMENT"

The New York Secretary, in the November issue of the Missionary Review discusses the student attitude towards missions. (This report has no connections with our Mennonite Colleges)

He opens with the question, "Are students interested in missions?" and answers, "Decidedly not!"

He says that for the ten year period, 1916-25, the average number of outgoing missionaries was 1,040 each year, while during the last five years it has declined to only 877 annually, in 1927 dropping to the low level of 588.

As usual such men are optimistic, but seem too blind to see the cause for such a decline, all this with prosperity at high mark record. Spiritual paralysis has gripped the movement, and the cause for it is easily found. The cause to a great extent lies at the door of the changed leadership in that movement. The old leadership was set aside in last two quadrennial gatherings, the new leadership have taken the reins, and seem to be getting nowhere, but to chaos.

The new leadership does not emphasize the New Testament challenge of Missions. They do not have the Pauline passion for lost souls. They have given emphasis to comparative religions, racial equality, psychology,

sociology. Let them get back upon the foundation, stand back of evangelical leaders, men "full of the Holy Ghost, faith and the love of God."

What is the use of sending men to the foreign fields with the best training, scholastic qualifications, medical training of the latest type, and withal minus of the love for souls, and lacking the knowledge of how to lead souls to Christ. Personally, we believe in schools, hospitals, and institutional work on the foreign field, if the work is primarily interested in the souls of men, and filled with an intense passion to lead men to Christ and salvation. Personal evangelism is the call of the hour for the home base, and every station on the frontier lines of the Church. The Apostolic Church fed men's bodies, clothed the naked, etc. but would under no circumstances let it hinder the soul saving program, nor the ministering of the Word of God to them that believe. May the Student Volunteer Movement get back to the vital in Missionary Work.

VISITING THE DELINQUENTS

When a member fails to attend meetings, a pupil is absent from his Sunday school class, a youth fails to show up at the Young People's Meeting, what do you do about it? We are not addressing the Pastors only, but every Christian, young or old.

I have forgotten much that my Sunday school teacher taught me, but I have never forgotten one visit he made to my home one winter evening. When he was lying in the embrace of death, I had the good fortune to be in my boy-hood town, I could not remain for the funeral, but I did want to go and take another look at his face, tell his wife and daughter that I appreciated that "night visit."

The night that he called the writer was no Christian. The teacher seemed not to know exactly what to say. He appeared rather strange to me. Talked with my parents most of the time. Then out from his inner being came words warm with affection for his Sunday school scholar.

This is what he said, "I felt I should come over, and tell you Clayton, that I thought you were old enough to accept Christ as your Savior, and become a Christian." The prayers and instruction from parents, the messages from the pulpits, the snatches from reading here and there, and then that call. Uneasiness, conviction, dissatisfaction with a worldly life, desire for peace, and a more lasting joy, a youth turned to Christ, with a desire to give his life to the God that gave His Son.

We repeat this bit of personal reminiscence to encourage all of us to get after the delinquents, those who fail to attend. In my case I attended Church and Sunday school, but needed the touch of that "night visit."

We know of a Sunday School which expects all its teachers to visit every pupil at least three times a year, every quarter. What an amount of young people would never get away from Christ, into the barren fields of sin if we had more teachers like that, and members who were interested in the on-coming generations to the extent of sacrificing time.

GUILLOTINE TO FALL ON ACCOUNT OF LIFE INSURANCE

The constant stream of reports of murders committed to obtain "Life Insurance" money is proof positive of the evil of such a system of support. The following clipping is but one of many,

"Anne Brucy was sentenced today to death for the murder of her husband. This made her the fourth woman in France awaiting the guillotine, unless clemency is granted by President Doumergue.

Mme. Brucy was convicted of killing her husband to collect \$400 insurance."

The method directed by the Holy Ghost in the "Early Church" is still the best and the most economical. First, for the poor to seek to support themselves. Second, through the help of relatives. Third, through the charity of the Church, this fund to be in charge of Deacons. These Deacons are to be "full of wisdom, and full of the Holy Ghost." Not men who have no heart, and who lack good common sense, who are not able to see the plight of the poor, nor whose heart would not be moved because of their poverty.

Long may the Church continue this method. May she never depart from it. But it may be necessary to state that the manner of support some receive, and the spirit in which it is sometimes given, always endangers our position. May the Church see to it that all Deacons are full of wisdom, and the Holy Ghost. Thus they will lead their people in the direction of real Christian Charity, wherever it is needed.

NEW NAMES AMONG THE MENNONITE BROTHERHOOD

Some Mennonite Churches are more evangelistic in their attitude. They are not satisfied with only reaching those whose parentage was formerly Mennonite. In many congregations it is hard to find many names that are not quite familiar to the Mennonite Church in general.

Looking over a program recently we rejoiced in the fact that the program contained names half and half. One half whose parentage was Mennonite, the other half were not. In listening to the speakers you could not tell any difference, they all breathed a common loyalty to the truth, the principles and doctrines which gave rise to the Mennonite Church. This is as it ought to be, and that increasingly so. Just recently we received a letter of appreciation of the contents of the Christian Monitor, from a student at Princeton University; in this letter he referred to the fact that he thought the Mennonite Church was getting more deeply interested in those about her. May this spirit increase.

WHAT A UNIVERSITY PRESIDENT SAID ABOUT A FUNDAMENTALIST

It hardly seems possible to believe that a University President, an A. B., A. M., and D. D. degree man could use such language, but we have it in black and white in an article of his own writing. This all in a denomination that, as far as the South is concerned, stands for the Fundamentals of Christianity. Here are some of the words he called another Minister of the Gospel who unearthed his "Modernistic" attitudes, his belief in evolution, etc.

"Malicious, Diabolical, Falsifier, Perjurer, Liar, Thief, Scoundrel, Reprobate, Despicable, Damnable, Devilish, Infamous, Criminal, Dastardly, Heinous, Infamous liar, Malicious falsifier, Wicked, Corrupt, Hellish, Malicious liar."

Back of such language one can feel the hiss of the serpent. We happen to know quite a bit about the man he calls such blasphemous names. This gives the Church some idea of the type of men the Church has to face when a Modernist is uncovered. However, many of them remain pacifist and docile, thus deceiving their supporters. Thus making their supporters believe that they are not so dangerous as their critics seem to make them appear to be. May the Mennonite Church keep her eyes open, and deal firmly with men, when they depart from the faith. May no sentimental feelings hinder a wise procedure, when heretics cannot be led back to the truth of the Gospel, and the Evangelical Faith.

VACATION BIBLE SCHOOLS

One of the coming methods and probably a permanent institution of the Church used to teach the children the Word of God is the Vacation Bible School also called Summer Bible School.

Such a school may be operated by Christian teachers from two to five weeks in the summer during vacation. Such a school can be run profitably with only a small number of pupils, from four or five years of age to at least sixteen years old.

The General Conference endorsed the method and appointed a committee to work out courses for such schools. The things necessary to launch such a school are:

1. A wide-awake Pastor to bring it to the attention of the Church and community.
2. One room or more.
3. One teacher or more.
4. The Course or Curriculum. (Get in touch with operators of such schools or C. F. Yake, Scottdale, Pa.)
5. Publicity. Announce a long time ahead, and keep at it till the opening day.
6. Arrange a closing day program for demonstration and program and the future of the School is assured.
7. Expenses. This can be as small as you can afford, or as much as you think wise to invest.

This editorial is written to urge the opening of many Daily Vacation Bible Schools.

CHRISTIAN LIFE

WHAT TIME IS IT

By A. C. Gabelein

While we believe that the mere negative stating of the evil conditions of the times will not give us better days, we also believe that believers need to be warned, and the sinner called to account for the "ungodly deeds which they have ungodly committed." On the other hand the Spirit of God is working as the age draws to its close. We need to see both the working of the "Mystery of Iniquity," and the "Spirit" who hinders, or in other words holds in check.—Ed.

Almost a thousand years before Christ a voice cried to the watchman-prophet: "Watchman, what of the night? Watchman, what of the night?" The Watchman answered: "The morning cometh and also the night" (Isa. 22:11, 12). They wanted to know what time it was. And so today the godly, who believe in the Word of God, who believe all that the prophets have spoken, want to know what time it is. This question is fully answered in the New Testament.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Rom. 13:12). These words were written about nineteen hundred years ago. They were an answer to waiting believers in apostolic days, who asked "what time is it?" The answer is even more true and sure in the Twentieth Century. Our generation, more than any previous one, can shout triumphantly—"the night is far spent, the day is at hand!" Let us look at the meaning of these words.

The condition of the age

in which we live is night. This present age began with night. The Light of the World had come from heaven to earth to give light, and to scatter with His light the darkness of sin. He shone forth into the darkness, but the darkness comprehended it not (John 1:5). The Light of the World is the Creator of all, the Son of God. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not" (John 1:10, 11). The Life and the Light was rejected by the world, by Jew and Gentile. Satan, the prince of this world, on account of it became "the god of this age" (II Cor. 4:4). Satan being the prince and the god of this age, has his throne in this age, the age is controlled by him, and therefore lieth in the wicked one (I John 5:19). Under Satan's dominion the age can be nothing else but night. It began in night; it continues in night, and the age ends in night.

But many voices are raised against such a view. It is not believed in nominal Christendom that this age is night. The common belief is that the age becomes brighter and better every year. They tell

us of the better physical conditions. They point to the use of electricity, to the great transformations in communication, the telegraph, the telephone and the wonders of the radio. They speak of the transformations in transportation, the railroads, the steamships and now commercial aerial navigation. They mention the great discoveries and inventions, the better sanitary conditions, the conquest of certain diseases, and other things, as evidences that the age is not night, but is making constantly for a better day. In believing this they reject the plain and simple revelation written in the Word of God. A blind man does not know the difference between noon and midnight. Alas! the mass of professing Christians who are blind and blinded, who think it is day, when it is night!

The question is not about physical progress, but what about the things of God? God is not concerned about what man does with the telescope, the microscope, and how he succeeds in higher education and learning. God is concerned about man's attitude towards His Son, the Lord Jesus Christ. Is this age accepting Him as the only Savior? Is the age giving Him the rightful place by trusting in His blood, accepting His salvation and walking in the light? Is there, as the result of true faith in the Son of God, a constant increase in righteousness and holiness, a turning away from sin, from the world with its pleasures and greed for money? Is there more true, spiritual worship on earth?

Alas! as God looks upon this world He sees it very dark. He sends forth His angels to walk to and fro in the earth and they come back to heaven and bring the report, "It is night down there," for He, whom angels worship and obey, as their Lord, is rejected and disowned by the world.

We look to the lands of heathendom. How dense the night there. The "International Missionary Council" held in Jerusalem recently, declared that there is good in Islam, Buddhism, Hinduism and Confucianism. Oh, ye blind leaders of the blind! The systems you mention are religions, but they are invented religions, as ye modernists try to invent a "new

religion." Behind it all lurks the dark shadow of the prince of this world. Islam, Buddhism, Hinduism, Confucianism may place Christ on the same level with Buddha Gautama, or speak of blind and miserable Gandhi as being like Christ; or put Christ into the same category with Mohammed, Zoroaster and Confucius. But to acknowledge Him as the pre-eminent Lord, this they refuse to do. Look at heathen darkness! Look at vile India with its disgusting and degrading religious customs! Look at Islam with its licentiousness! Look at China with its never decreasing child murder! Yes, a thousand millions of human beings are in the night of heathendom. De-Christianized modernism with its vain efforts to bring "Western Civilization (?) to heathen religions only increases the darkness.

It is night in professedly Christian nations, like the United States, Great Britain, Germany, the Scandinavian countries, Italy, Spain and others. Look at the night of Romanism! Millions are half pagans, for Romanism is pagan-Christianity. Instead of worshiping the Lord, the Son of God, they worship the virgin Mary; instead of praying to the living Christ, they ask dead saints to intercede. Rome is truly the mother of ignorance, and she can only keep her unscriptural pretensions and authority, by keeping the masses in darkness as to the Gospel of our salvation. It is night there.

Still darker is the night when we turn to apostate Protestantism. Thousands upon thousands turn their ears away from the truth, and under the leadership of false prophets, they listen to fables. Modernism with its boasting of new light, is darkness and leads into endless night. With its denials of the Christ of God, His sacrificial work as our sin-bearer, it is in part responsible for the moral conditions of our times. These conditions of professing Christians, those who have the form of godliness, and deny the power thereof, are predicted in II Tim. 3:1-5. In spite of reformers and religious leaders, who try to better the age by legislation, there is an increase of law-breaking and lawlessness. Lovers of themselves, lovers of money and lovers of pleasure more than lovers of God, is the divine description of the mass of lifeless church-members. Surely morally it is night in civilized countries. And in that night you have the dreams and visions of the sleepers. They dream of a war-less world, of a union of all nations, of outlawing certain evils, of banishing ignorance and superstitions. Yes, there are many golden dreams the sleepers have, especially their

sleeping leaders. But there is coming a terrible awakening, when they discover—it is night.

Some time ago I had to be out in the night and walk a long distance, several miles. It was a cold walk, a lonely walk, and a dangerous walk. The night-air was chilly; it was penetrating. I had no companion; I had to walk alone, looking up to the star-lit heavens, in silent fellowship with Him, whose watchful eye saw me walking through the night. It was a dangerous walk. I took the middle of the street, avoiding dark places, where some bandit, with a deadly weapon, might lurk, to spring upon me. And such is your walk and mine, fellow-believer. It is cold for us in this night and there is great danger that we become cold and transformed to this age. It is lonely, there is but little fellowship, but this should make our fellowship with Him more real. And it is a dangerous time, this night time. It is for us the time of trial and tribulation, affliction and suffering. As we walk with the Lord in separation, the lonely walk, we shall find out the truth of the prayer-words of our Lord, "the world hath hated them." We must bear His reproach during the night of this age.

What time is it? The Day is at hand

There is a day coming when the shades of night will disappear, when "the day dawns and the shadows flee away." There is a day coming when sin, ignorance, infidelity, atheism, agnosticism and all other evils will disappear with the rising of the Son in all His splendor. This day can only break when He comes again. His coming will bring "the day of Christ" and after that will come "the day of the Lord." The day of Christ is for the Church; the day of the Lord is for the world. The day of Christ will usher His Saints into His glorious presence; the day of the Lord will end this age and the prevailing night, for the Son of righteousness will then rise with healing beneath His wings. The day of Christ will bring to the redeemed their full redemption in everlasting glory; the day of the Lord will bring to the world judgment, but in wrath, mercy will be remembered also. The day of Christ will wipe away the tears from off the faces of the children of God; the day of the Lord will bring to the ungodly weeping and gnashing of teeth. The day of Christ will bring rest, everlasting joy and peace to all who are Christ's; the day of the Lord brings His revelation "from heaven, with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II Thess. 1:7,8). The day of Christ brings all blood-washed sinners, saved by grace, face to face with Himself, to see Him as He is and to be like Him; the day of the Lord reveals Him as the righteous Judge and King. The day of Christ brings to His servants the promised rewards and crowns, making them ready for the public demonstration of the King; the day of the

Lord will bring the King of kings to receive His kingdom over which He and His Saints will reign. The day of Christ is ushered in by the descending Lord with His gathering shout which will gather all the redeemed to meet Him in the air; in the day of the Lord heaven will be opened and He will appear and all His Saints with Him.

It is then "the day of Christ" which is first of all at hand. This day may come at any time. It is timeless and signless. His purpose set for this present age, the gathering of the Church, the body of Christ, must be accomplished. But the fulness of that body, as to numbers, is a secret with God. No human being knows the exact number of the elect. For all we know the last members are now being gathered and when the body is completed, He comes to gather that body home to glory. The dead in Christ will be raised first, and we, who remain, and are alive, shall be caught up together with them in clouds to meet the Lord in the air. It may be today.

In reading the apostolic statement again we emphasize one little word—the word "is." "The night is far spent, the day is at hand." The age of night is almost gone; we are living in the fourth watch of the night. The day-dawn cannot be far away and therefore we can say confidently, "the day is at hand!"

Do we not see that day approaching?

We see the day approaching in many ways by what is going on in the world today.

The ever increasing lawlessness shows that the mystery of lawlessness will soon culminate in the manifestation of the man of sin, the son of perdition. He will appear after the Lord has called His true Church to meet Him in the air. Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (See II Thess. 2:1-10.) As we see His shadow lengthening we realize our home-call cannot be far away.

The Gospel is preached throughout the whole world. The uttermost parts of the earth have been reached. No new continents can be discovered. All nations and tribes of men, formerly unknown to civilization, are all known now. The Gospel has been carried to every nook and corner of the world, and the Holy Spirit has used it in adding new members to the body of Christ. Some think that the world has to be converted before that day can come, but this view is unscriptural. There is not a single verse in the Bible which promises the conversion of the world during this present age. The Gospel is preached as a witness to all nations to call out from them the people for His name (Acts 15:15). As this has been done, and is being done, the day of Christ must be near at hand.

The great nations of the world are in the very conditions of which our Lord spoke in His prophecy, "Upon earth distress

of nations, with perplexity; the sea and the waves roaring" (Luke 21:25). Sixty-one years ago Bishop Ryle of Liverpool wrote: "The mightiest empires on earth have been shaken, during the last years, to their very foundations. Kings, and princes, and great men, have been driven from their high position by scores, and been made wanderers on the face of the earth. There has been no accounting for it by any human reasoning. These movements have taken place in the face of increased knowledge, civilization, and desire of peace. The shock came from beneath. And what saith the Scripture? 'Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows' (Matt. 24:7,8)." But since 1867 worse things than ever before have happened. The greatest famines, pestilences and earthquakes swept over the earth since then. And the wars! The Franco-Prussian war, the Russian-Japanese war, the Spanish-American war, and many others, but above all the great World War with its unspeakable horrors. Today we see the world in unrest. It is not confined to a few nations, it is world wide. A revolution, perhaps greater than the French Revolution at the close of the eighteenth century, broke out in Russia and resulted in the establishment of an atheistical government, whose program seems to be a world-revolution. The seed of anarchy is being sown throughout Europe and Asia as well as in the other continents. Politically, things look very dark. In saying this we do not forget the peace treaties which, under the leadership of Mr. Kellogg, have been signed by so many nations. Signing peace treaties and making peace pacts is nothing new in the history of the world. History records many of them, as well as the fact, that they did not prevent war. During the last ten years thrones have crumbled into dust, republics have been formed, the rule by the people has come to the front, boundaries have been changed and all has been in flux. All seems to point to that final coming great upheaval of which the Word of prophecy has so much to say. Therefore God's people know the day is at hand and must soon come.

And then the movement among the Jews! They are in part, at least, a nation homeward bound. The vision of Ezekiel is being fulfilled. There is a mighty shaking among the dry bones of the house of Israel. Their national consciousness has been revived. They are coming to the front and being prepared for the final page of their history of sufferings and tears. Because the fig-tree putteth forth new leaves, we know the day of Christ must be close at hand.

We also think of the revival of the study of prophecy which is now going on among true believers throughout the world. This revival is the work of the Holy Spirit, who wants the Church, the Bride, to join her "Come" to His "Come," for it is written,

"the Spirit and the Bride say, Come" (Rev. 21:17). The midnight cry has gone forth for many years. Satan tried to stop it. But in spite of all his inventions, the wrong teachings and cults, like the Millerites, now known as Seventh Day Adventists, or the Russellites, now known as International Bible Student Association, and other erroists, through whom the word of prophecy is maligned, the study of prophecy continues. There are more true believers living today who have an intelligent, spiritual and scriptural knowledge of prophecy than ever before. There are more true believers waiting for His coming and praying for His coming than in all the former preceding history of the Church. This surely is the work of His Spirit and a sign that "the day is at hand." **Let us therefore cast off the works of darkness,**

and let us put on the armor of light. This is Paul's inspired exhortation to the household of faith in view of the fact that the night is far spent and that the day is at hand. Whenever the Holy Spirit reveals Christian doctrine, He follows it with a "therefore." After the Gospel of God had been fully revealed in Romans we find the exhortation: "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God" (Rom. 12:1). After the resurrection of believers had been revealed and the coming of the Lord to gather all home, we read: Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not vain in the Lord" (I Cor. 15:58). In Ephesians the fullness of our redemption and of our calling is made known and then follows the exhortation: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the calling wherewith ye are called (Eph. 4:1). And so here after penning these weighty, though brief, words, there follows his "therefore," the exhortation to personal holiness, separation from all evil. Prophetic truth, the truth of the coming of the Lord and our future glory with Him is inseparably connected with personal holiness. Some study prophecy out of curiosity. It is not a heart study, but a head study. It does not affect them spiritually at all; it does not change their mode of living, it does not make them concerned for the unsaved nor does it make them liberal in supporting missions and the Lord's work. Better not study prophecy at all and remain in total ignorance about these things if you refuse to have it govern your life and your conduct.

Throughout the New Testament Scriptures the coming day of Christ, when we shall meet Him and see Him face to face, is put down as the greatest incentive to personal holiness. "He that hath this hope set on Him purifieth himself, even as He is pure" (I John 3:3). The truth of Christ's appearing and our appearing with Him in glory, as written in the Epistle to the Colossians, is followed by another Pauline

"therefore." "Mortify therefore your members which are on the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth" (Col. 3:1-10). And Peter after his prophetic testimony writes: "Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (II Peter 3:13,14). And again we read: "Let your gentleness be known unto all men; the Lord is at hand" (Phil. 4:5). How else can it be! If we expect to see Him and be some day suddenly brought into His glorious presence, and we believe this with our whole heart, it must change our mode of living and lead to separation. The works of darkness must be cast off. It means, as another has written,—"to lay aside everything in your life and habits, which will not bear the light of Christ's appearing. You ought to make it a principle of conscience to do nothing you would not like to be found doing when the Lord comes to gather His people. This is a searching test indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own work. Each must set up an assize within him, and honestly bring his ways to trial. Oh! for a will to deal fairly and justly with ourselves!" We must judge ourselves so that we are not judged. All should be tried by the test of His coming. "Place in this balance your amusements, your books, your companions, your manner of conversation, and your daily behavior in all the relations of life. Measure all by this measure—"The night is far spent the day is at hand." Am I living as a child of the night or as one who looks for the day?"

Furthermore we must put on the armor

of light. This is not our own armor, but it is the armor which God Himself provides, for it is called "the armor of God." Of this armor of light and of God we read in the Epistle to the Ephesians, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God" (Eph. 6:13-17). Thus girded with the shield of faith and the sword of the Spirit, we must be positive Christians, walking in the light as He is in the light, ever putting on Christ and manifesting Him.

"Rejoice evermore. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:16-23).

"And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (I John 2:28).

"For yet a little while, and He that shall come, will come and will not tarry" (Heb. 10:37).

"He who testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus" (Rev. 22:20).

New York, N. Y.

LITTLE IS MUCH WHEN GOD IS IN IT

A Word of Encouragement

By Mrs. Cyril Bird

(Continued)

"Put thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exod. 3:5).

Our little praying circle, very subdued in His presence, listens with bated breath as Abigail relates the story of the home-going of our priest. Surely it pays to pray! Hearts are bowed in thankfulness, humility creeps over the soul, the pulse quickens its beat. What a reality prayer is! Hush! we are on holy ground. And they bow the knee in that mighty presence, hearing Jesus say, "If ye will ask the Father anything in My name, I will do it." Thus encouraged, they now cry unto God for the deliverance of the soul of Sister Cautious and that of the priest's brother. Oh, that they, too, may know Him. "Father, answer the priest's prayer, for Jesus Christ's sake."

Once more we find Sister Abigail at the hospital, but not on this occasion to meet Sister Cautious, but to visit none other than one of our little praying circle, Mrs. S—, who was taken there very seriously ill. So, day by day for two weeks, visits are made, with persistent distribution of those little leaflets. Just leaving them here, there, everywhere. One evening Mrs. S— seemed to be stronger; the temptation to linger a little longer than usual was almost too much, especially as the patient felt strangely well and happy, and requested to hear something about our little praying circle and what was happening. Was not Sister Abigail's heart full? Oh, had not much been happening? Had she not much to tell? Kneeling at the bedside she related all about our conductor, telling how the little tract was finding its way to souls. Then the scenes of that

sickroom were gone over. How subdued the voice! How intense the tone as they near the very portals of glory, and the last words are uttered from the lips of the priest, "Unto—that—day!"

The lights had been lowered in the ward. Everything was hushed, save the quiet tread of the nurse who was keeping watch. Frequently she drew near, slowly, almost hesitatingly she passed, but, lost in wonder, with their hearts thrilled; they had forgotten everything. The nurse stops now; oh, yes, and they, too, have been recalled to earth, for she is at their side. It is time for medicine. When it is given, Sister Abigail is asked if she would like the light turned up a little? "Oh, no! perhaps you wish me to go now, as it is rather later than usual?" "No, you need not, you are speaking so quietly that you don't disturb anyone." Then she kindly offered Sister Abigail a chair, telling her to go on with her story. Had she heard it all? Did she want to hear more? Sister Abigail remained on her knees quite close to the patient, and soon again they were lost to all around. Why, is there more to tell? Yes, indeed. "Their works do follow them."

A letter had been received from a stranger on the day of a recent prayer meeting which brought back memories, reminding our praying ones of God's faithfulness in answering prayer. A year before Sister Abigail had gone forth on one of her little missions, and was waiting with others at a street corner for the car. Among those waiting was a very strange-looking little man, deformed, his limbs twisted, a large hump on his back. The first impulse was to say, "Poor fellow! Just hear that racking cough; and he can hardly get into the car!" Giving a funny spring, he leaps to the seat that is too high for him, when the car starts with a sudden jerk. See, he is falling forward, and Abigail puts forth her hand to steady him. Their eyes meet as he expresses his thanks. Hers, filled with intense compassion and pity, move him; but, oh! the bitterness of the tone, as he ironically remarks, "It is nice to be like this, isn't it?" "No, indeed it is not; but if you will believe on the Lord Jesus Christ your body will be beautiful like His some day." "I don't believe it. I believe in God as a Supreme Being, but cannot see wherein He is a loving God when He has made me like this." Then Sister Abigail produces a New Testament, saying, "My little Book shows me that if you will believe on the Lord Jesus Christ He will change your poor body and make it like His own glorious body." She marked Philippians 3:21; John 3:14-18; I Corinthians 15:35-57, and made him promise to read the Book. She told the praying circle at this time of this poor deformed young fellow, bitter in spirit, and, of course, they prayed for his salvation.

Now the letter comes, saying: "About a year ago you gave a Testament to a lame man on a car—a very little, much-deformed man. You looked so sorry for him, and begged him to believe on Jesus and he

would be changed. On opening the Testament he found enclosed a tract about a conductor. He read it, and said, 'I cannot go to a Christless grave.' Mother urged him to read the little Book, and he found from John 3:16 that God loved even him. He believed on Him, and has not gone to a Christless grave, but has gone to heaven to be changed, to have a new, glorious body. 'Oh!' said he, 'Thank the lady, and tell her to look at others as she looked at me.' Mother is saved, and I, too, for we all read the little Book, and we don't drink beer or whisky any more, and we will tell every one we know to read it too." "And now, dear Mrs. S—, I must go; but isn't it wonderful that God should so bless the tract about our conductor?" Well! it would be more wonderful if He did not! How good He is to answer our prayers. Surely, it pays to pray, and "little is much when God is in it."

But the nurse had overheard, and asks Sister Abigail, "Is what you have been telling about the priest true?" "Oh, yes; have you heard? How much have you heard?" "I think I heard it all. I found one of those little papers under a mat—the one about the conductor, and on two different occasions I gave it to some patients." Then she repeated the words the priest said, "I know whom I have believed." "Whom have you believed? the Lord Jesus Christ?" A short conversation followed, and she was given the gospel of John to read. At a later interview she, too, could mingle her voice with others, truly saying, "I too know; yes, I know whom I have believed." She took her vacation shortly after this, and is now doing private nursing.

It was only three hours after Sister Abigail's visit when Mrs. S— became suddenly worse, and was soon ushered into the presence of the King, where, face to

face, she could meet the subjects of the story she had listened to with such interest—the conductor, the priest, the little man. Wonder of wonders, and I shall be there! WILL YOU?

* * * * *

Three weeks have passed since the scene at L—, and our Sister Cautious again calls Sister Abigail by telephone, and appoints a meeting at Park L—, where quietly and sacredly they talk over the death of the priest, her brother, going back to that little incident on the car where Sister Abigail gave him the paper telling of the conductor. Surely the paper was being much used by God! They recall the passage from the Word of God that he so triumphantly quoted, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

Sister Cautious, feeling her way, says, "Can the Word of God have such power and bring about such changes?" Sister Abigail answers "Yes," relating to her another incident. It was the story of a very sick woman whom she had been asked to visit, and with whom she had left the tract of our conductor. At this home there was much service to be rendered in His name, with loving hands to make the patient comfortable. One day, after having read the tract, the sick woman asked Sister Abigail, "Do you think the man in the paper you gave me could know he was going to heaven? How could he have his sins forgiven? And what did he mean by a Christless grave?" Of course he could know he was going to heaven, because God's Word says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). He could also have his sins forgiven, because God's Word says, "Be it known unto you therefore, men and brethren, that through this Man (Jesus) is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things" (Acts 13:38, 39). To go to a Christless grave is to die without having trusted Christ alone for salvation, for there is salvation in none other. But though the Gospel was given her in all simplicity, this dear woman could not believe in there being any hope outside of her church and good works. How could one know? She believed she must be prayed out of purgatory to have hope of heaven.

The next day, on entering her home, our Sister Abigail was met with, "I have been thinking so much about that conductor, he did not have any time, for all was so sudden; and do you think he could know that he was saved?" Taking a Roman Catholic Bible, Sister Abigail turned to John 3:16, and read, "For God so loved the world, as to give His only begotten Son, that whosoever believeth in Him may not perish, but have life everlasting." Surely she could know! The next time she was visited, the patient was found rejoicing in her newly-found Sav-

(Continued on page 93)



IF WE KNEW

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Neither fully understands
That each intends to do what's right,
And treat the other "honor bright."
How little cause for "kicks" there'd be
If I knew you and you knew me.

When we're guilty of some slight mistake,
Or in our bill some error make,
From irritation you'd be free
If I knew you and you knew me;
Or, when renewals are behind
And friends don't even "drop a line,"
We might wait without anxiety
If I knew you and you knew me.

With readers many thousand strong,
Things occasionally will go wrong—
Sometimes our fault, sometimes not;
But kindness always helps a lot.
Then let no doubting thoughts abide
Of firm good faith on either side.
Good friends, how pleasant things would be
If I knew you and you knew me.

—Evangelical Visitor.

• MISSIONS •

ACTS AS A MISSIONARY MANUAL

By Ernest E. Miller

The "Present Day Christian Church" will do well if she turns back to the days when the "Early Christian Church" traveled uncharted seas under the direct guidance of Apostles filled with the Holy Ghost. Men who were in direct communication with God. "Twentieth Century Men" may not be able to learn much from "First Century Men," but everything from the GOD of "First Century Men." This message wisely directs us to a re-study of the Pauline message and methods.—Editor.

INTRODUCTION

There are three chief reasons why I have an interest in seeing what contribution the Book of Acts has to make to the work of missions. According to Prof. Allen, St. Paul established the church in the four provinces of the Empire, Galatia, Macedonia, Achaia and Asia in a little more than ten years. In comparison with the achievements of modern missions that result is so startling that it challenges any present day missionary into a restudy of the ways and means through which it was accomplished. This is the first reason.

Again, since I have seen the most divergent methods of loose and inefficient mission work carried out in the name and authority of the Apostle Paul, I should like to ascertain to what degree he is responsible for setting about his work "without any plan or purpose," "of denouncing in vehement terms the religions native to the countries in which he worked" and of doing the many other absurdities which people have accredited to his name.

And in the third place, many modern prophets of the missionary enterprise say that the movement of foreign missions has passed its high water mark. Their statements are backed by the fact that the contributions of most societies have decreased during the last half dozen years. Some say the movement cannot be vitalized unless the spiritual level of the home church is first raised. Others say the movement itself is to blame because it lacks vitality and demands a new technique. Whatever the cause, a better acquaintance with the life and work of the first missionaries ought to throw some light on our problem.

There are those of course who say that the peculiar and special training and fitness of the Apostle Paul for the work of his day makes any comparison between his methods and ours futile. The conditions of his field, it is also argued, allow for no reasonable comparison with conditions in far eastern countries of today. The truth of the contention may in part be allowed. However, the same argument might just as reasonably be advanced against the value of any study of the life and work of Aristotle in connection with modern phil-

osophy or to Froebel, Pestalozzi or Herbart in connection with modern methods of education.

No, his peculiar fitness and his spiritual greatness argue, it seems to me, most strongly for a fresh study of **his message, his methods, and his contingent difficulties.**

I. THE MISSIONARY MESSAGE

I think it is in his book, "The Christ of the Indian Road" that Stanley Jones makes the statement, in substance, that one of the blessings that comes to a foreign missionary is the fact that he is compelled to rethink his religious experience not in terms of what have tended to become meaningless phrases, but in terms understandable to new and strange peoples. Peter and St. Paul shared in this blessing. It took a vision to help Peter see "that God is no respecter of persons; but that in every nation he that feareth him and worketh righteousness is acceptable of Him." Peter remained, however, the apostle to the circumcision and the emphasis of his message therefore rightly remained, Jesus the Messiah—the fulfillment of Israel's hope. To the great Apostle to the Gentiles a thinking through of his message was also necessary. He probably did it out in Arabia. His conclusion was Acts 9, 20—"He proclaimed Jesus that he is the son of God." Jesus, the Messiah, would not mean much to Gentiles unfamiliar with Jewish history and prophecy. Jesus the Son of God would mean more to a people just on the threshold of a monotheistic conception.

Paul was a student of the development of the thought of his day and one comes from a study of his addresses to the heathen, with the conviction that he did adapt them to the minds of his hearers. The religion in Asia Minor was polytheism, but the people were seeking for some unity in the world of nature and of thought. St. Paul proclaimed the doctrine of one personal God, living and true, the Creator of all. Again there were those who lived in superstition and constant fear of malignant spirits. To them Paul revealed a Spirit all powerful, watchful and everpresent, always able to banish the powers of darkness. To men dissatisfied with

the service of idols he taught the pure service of one true God.

Paul's two speeches in Acts given directly to heathen are the ones at Athens and Lystra. Many have pointed out that there are differences between these sermons and those preached in the synagogues. Most scholars however hold that this difference is due to the incompleteness of those preached outside or in the case of the one at Athens, an interruption. This seems reasonable and one feels that Paul would probably have continued his Athenian discourse with **Jesus the crucified, resurrected and Risen Lord**, had there been no interruption. The point that concerns us here, however, is that St. Paul adapted his evangelistic speeches to the mind of his hearers. Modern missionaries may do well to continue his example. I think a missionary may rightly be considered Pauline in his method when he does not bring into his evangelistic sermons to Indians the contents of the Old Testament. This does not discredit its value as a source book of religion to those who have come into the visible church. Paul used it as such in his churches.

Again I believe that one may take out of these sermons of Paul, together with the incidental references to the content of his sermons, the position, that there was never on his part any violent attack or crude and brutal assault upon the beliefs held by his heathen hearers. The reference by the Town Clerk at Ephesus would indicate this in regard to the tone and character of his speeches there. One finds no flippant or scornful mocking of their weaknesses and errors. One has a feeling that Paul saw not value but hindrance in violent denunciations, which could only repel and offend. On the other hand, **there was no compromise with idolatry, and no eager desire to make the best of a false religion or interpret the best in their religions as a parallel way leading to the true God.** Rather he presented Christ, the Son of God, and left to his hearers the task of comparison, judgment and decision. After the decision was made then he insisted upon a complete break with the past. It was no easy road, suffering and persecution was predicted. Acts 14:22.

II. MISSIONARY METHODS

One is struck with the lack of missionary machinery utilized by St. Paul in comparison with our huge organizations of today. The facts are that Paul preached in a place, five or six months and then left behind him a church. According to Ramsay, St. Paul preached at Ly-

stra for about six months on his first journey, then he ordained elders and left for about eighteen months. After that he visited the church for the second time but only spent a few months in the province. Then for the last time, after an interval of three years, he visited them again but remained in the province for only a month or two. Similarly in Macedonia, Prof. Ramsay calculates that Paul did not stay in Thessalonica for more than five months and that he did not then visit the place again for over five years. To a modern missionary this seems almost incredible. How could he train during so short a time a leadership that was able to carry on the work after he left? How could he even prepare candidates for baptism? It is still more difficult to imagine the ordination of men six months after they had come out of idolatry.

The suggestion has been made that the natural endowments and educational advantages of Paul's converts were so far above those of India and China that the comparison is unfair. There may be some reason in this, but I doubt whether it accounts for the whole explanation. The fact is modern missionaries have at least the advantage over Paul in that they can leave behind, for those who can read, printed Bibles and much supplementary literature. The following reasons seem to me to come out of a study of Paul's methods and may be in part the answer to the almost incomprehensible fact that he established churches in such a short time.

His teachings and programs were simple

Allen says, "St. Paul seems to have left his newly founded churches with a simple system of Gospel Teaching, two sacraments, a tradition of the main facts of the resurrection, and the Old Testament. There is doubt whether there was any form of service, any particular form of prayer or of a written Gospel or a formal creed." To us in the west it seems difficult to understand how a church could be established on so slight a basis. But may not that very simplicity and brevity have been its strength. I know a missionary in South India working in an area where there has been a great mass movement, whose platform consists only of obedience to the Ten Commandments. He is amiss, but I believe more mistakes are often made because we insist on too much in the beginning. Amid all the creeds and dogmas the new disciples are bewildered and get nothing securely. Someone has said, "A man does not need to know much to lay hold on Christ." Paul began with simplicity and brevity.

Paul did not lose touch with his new converts

He sent messengers back to see how they were getting on. Timothy, Titus and Silas were such helpful messengers. He was also in touch with them through letters. He revisited most of the churches at some later time himself. The anticipa-

tion of his coming may have helped them to walk circumspectively.

Paul set apart leaders

Paul probably concentrated his attention for a considerable part of the time while with a local church in teaching leaders. He may have instructed the better educated and left to them the task of teaching the illiterates and the slaves after he had gone. Timothy remained at Lystra for eighteen months after Paul's first visit. Paul could teach Timothy who knew the Old Testament, how to read it and explain it, and then Timothy in a year and half could do a good deal to teach others so that when he was removed there would be others to take his place. "Gaius at Derbe, Luke at Philippi, Aristochus and others at Thessalonica and at Corinth were probably men of some education who could quickly grasp the essentials of Paul's teaching and then give it on to others.

His converts became missionaries

Instead of sending catechists to newly established churches as we are wont to do in present day missionary methods, Paul took them away. Timothy, Titus, Gaius and the rest after short periods, left their native congregations and followed him. By this means Paul was calling out more and more the capacities of the people in the church. This developed leadership, although one feels at a good deal of risk. It also gave the movement an aggressiveness which produced life. Modern missionaries should not lose sight of this fundamental principle.

Paul had great confidence in the believers

He placed tremendous confidence and responsibility on the group of believers from the beginning. One cannot help but feel that St. Paul by removing himself so soon from the scene of action, caused men with less capacity the sooner to realize themselves. It forced the Church to a realization that it could not ride on the thinking or merits of one outstanding spiritual seer. The Mission field is full of good hearted, well meaning missionaries today who are stifling native leadership by carrying the whole responsibility themselves. The Apostle Paul was interested in bringing Christ to a small group of men and then trusted the Spirit of Jesus to guide these men just as the Spirit of the Father had always guided those who sought His guidance in the spirit of honest searchers after truth.

III. THE PROBLEMS WHICH MISSIONS BRING TO THE HOME CHURCH

One of the tasks of every missionary's furlough is to explain to the Jerusalem churches why the applications of the doctrines of the church often express themselves in the foreign field in different manner; and why some of the customs of the home church are meaningless to the descendants of a race who has had customs of its own long before we started making any in the west. Foreign missions always have brought problems to the home

Church. This begun in the days of Peter and Paul.

In Acts 10 we have the record of Peter's journey to the house of Cornelius and the conversion and baptism of Gentiles. He had gone in with, and eaten with, the uncircumcised. This was not according to the customs of the home church. The matter required explanation and there was a council to hear the arguments. The conversion of Greeks at Antioch likewise demanded a delegation from Jerusalem to ascertain the possibilities of those who there "had turned to the Lord." But to St. Paul himself it was left to bring to crisis and settlement as to whether the customs of the Jerusalem church must be copied by the converts from the Gentiles.

The procedure and conclusions of the Jerusalem Conference have been of inestimable value to missionaries of today who have been confronted with a similar crisis and the necessity of settlement. The basis of defence there laid down in the words of Peter are full of wisdom and spiritual discernment and have helped lesser lights to argue for the necessity of doing some things differently in India, China and Africa than in England and America. Acts 15, 8-11, "And GOD who knoweth the heart bare them witness giving them the Holy Spirit even as he did unto us; and he made no distinction between them and us, cleansing their hearts by faith. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers or we were able to bear. But we believe that we shall be saved through the grace of the Lord Jesus in like manner as they."

To anyone engaged in such settlement, a study of the methods and attitude of Paul are also profitable. He had on his first visit to Jerusalem already talked with the leaders about his interpretation of the Gospel. Again in the days preliminary to the Jerusalem conference he was not idle. He had talked privately with the leaders on the doctrinal points involved and must have largely convinced them previous to the more public consideration of the matter. The multitude was then further convinced by a rehearsal "of the signs and wonders God had wrought among the Gentiles through them."

In connection with the trouble arising out of the church at Antioch and its practices, it is also interesting to note that it arose out of "the coming down from Judah and the teaching of certain brethren," "to whom we have no commandment." Many of the misunderstandings between the newly established churches and the home constituency have grown out of the interpretations of self appointed teachers who go out without any adequate training or insight to interpret the home church to the new disciples and return as interpreters to the home church of the work of foreign missions "first hand" after a study of the fields and its needs and problems made on a "world tour" or an incidental "cold season in the east." Vol-

umes might be written on this were it a real part of this study of Acts.

It may, however, interestingly be noted in this connection that Acts does give at least one example of the kind of representative that ought to be sent out on a tour of investigation if such investigation

is felt necessary. Acts 11:22, 23. "And they sent forth Barnabas as far as Antioch; who when he was come and had seen the grace of God was glad; and he exhorted them all that with purpose of heart they would cleave unto the Lord." New York.

THE WORK AT WASHINGTON

By R. J. Shenk

We have had delightful fellowship with the Brotherhood at Washington, and hope for the day when a fully established mission and congregation will be the result. There is more opportunity in this city than in some others, since the nucleus of members is already located there, and some workers upon which a Board can depend. These articles are written in behalf of this work, and any other mission work elsewhere.—Editor.

The Beginning of the Work at Washington

In the fall of 1922 a number of our people came to Washington. By the middle of the winter there was a small congregation here, numbering fifteen or more members, and seven or eight children. It was our custom, almost from the very beginning, to conduct our own Sunday school which has never been discontinued.

We first assembled in a large room occupied by several brethren at the Gospel Mission, an interdenominational organization which has no doubt done a great deal of good, but does not in our estimation, teach the "all things" of the Bible, nor provide a church home for such as are saved there. Later our meetings were held in private homes which was continued until about two years ago when a hall was rented and is still being used at this time.

In the latter part of 1923 Bro. Newton Weber moved to Washington. As we had been wishing and praying for a resident minister, we were glad for them to move in. Bro. Weber was our pastor, he being already in the ministry.

On Dec. 13, 1925 we were organized as a congregation with Bro. George R. Brunk as our Bishop. At the same meeting it was decided to ordain a deacon at which time Bro. Walter C. Grove was ordained. Our membership at that time was twenty-five. It might be said that our little number has been from the beginning a little mission congregation, having a desire to let our light shine and witness for Jesus. Feeling that this could be done far more successfully by having an established Mennonite Gospel Mission in Washington we appealed to the Virginia Mennonite Board of Missions and Charities in the summer of 1924 to consider Washington as a location for the establishing of a permanent Mennonite Gospel Mission. The question was referred to the Virginia Conference and a favorable resolution passed, but owing to other work, lack of funds and possibly other reasons the Virginia Mission Board never reached the point of establishing a Mission in this city. During the efforts of the Virginia Mission Board the Eastern Mennonite Board of Missions and Charities (the Lancaster County, Pa., Mission Board) was asked for help, which they offered to give and later, offered to establish a mission

in Washington and carry the full burden of the work, providing the Virginia Mission Board was willing to turn the field over to them and the little congregation be placed under the Lancaster Conference. With a strong feeling that the Mennonite church should have a mission in the Capitol city, and feeling that our earnest hope and desire could not be otherwise realized, we (the Washington congregation) were willing to make the change. With the same end in view Bishop George R. Brunk by consent of the Virginia Conference released the congregation to be received into the Lancaster Conference. A number of steps have been taken to strengthen the work at Washington, but it can hardly be said without throwing out a wrong impression that a Mission has been established in Washington by the Mennonite Church. We are still praying that the Mission may be established in due time with an adequate force of workers to successfully carry on the work.

The Crying Needs of the City and Environs

Washington like all large cities has many and various needs, the greatest of which doubtless are not realized. A person may be sick nigh unto death and not know it, in fact we know of such, and believe there are many who are in such a condition and do not realize it. Notwithstanding they feel badly at times, their crying need of physical help is not known to themselves, otherwise death would often be hindered for a time.

There is another class who know their condition and would like to get well but for want of proper knowledge regarding the laws of health and the aid of a good physician they never get well.

There is still another class more pitiful than the first two, who are sick and know it, and know what to do to get well, but because the medicine prescribed is bitter and the course of diet or other laws of health outlined for them to follow, are distasteful to the flesh, they prefer sickness to self denial.

Again, a poor man may be ever so well, and have ever so many opportunities for earning money, but if he is too lazy to work, he will ever remain poor unless wealth comes to him in an unusual way. The object of this article however is not

to deal with the physical nor temporal needs of the city and environs, but they are simply mentioned by way of illustration in order to make a spiritual application.

Multiplied thousands of people are dead in trespasses and sins who could be raised to life by following the simple plan of salvation as outlined in the Gospel. Many others are sick spiritually because they do not carefully observe the laws of spiritual health as outlined in the New Testament. They do not get well, either because they do not know they are sick, as in the case of the Laodicean church which said, "I am rich and increased with goods, and have need of nothing," and knew not that she was wretched, and miserable, and poor, and blind, and naked. Rev. 3:17. Notice Christ's words to such, "So then because thou art luke-warm and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). How many there are in this class, sick, ready to die, and too indifferent to find it out. Or they may be in the second class who know they are sick but somehow can not seem to learn how to get well. Those in the third class are they who know they are sick, and know the remedy, but say I can't do this, or that, or the other, which are all plain New Testament teachings, spiritual laws of health, and if they do not become willing to obey the Gospel of Christ they will die.

In Rom. 2:7 we find that God will give eternal life, "To them who by patient continuance in well doing seek for glory and honor and immortality." Again let us notice what Paul says to the Roman brethren. "For if ye live after the flesh ye shall die" (Rom. 8:13). Oh, the crying need of full gospel teaching and preaching.

While Paul waited at Athens his spirit was stirred within him when he saw the city wholly given to idolatry. We do not wish to say that this city is wholly given to modern idolatry, but one needs only to keep his eyes open and see the people in their mad rush after pleasure, in business and sin to know that Washington is sick (spiritually) and in great need of help whether that help is realized and wanted or not.

The greatest need of all unsaved people is a belief in Christ to the saving of the soul, and transforming of the life by the renewing of the mind which can only come by a full acceptance of and yielding to Christ and the Gospel which is naturally followed by New Testament Christian living. Many do not know nor realize that not all those, who simply say, "Lord Lord," are saved. But those who do the will of our Father which is in heaven, shall enter into, and inherit the kingdom of heaven. Is it not expecting far too much of God (or too little) to think that after having to cast out an innumerable company of angels because of disobedience, He would then take a lot of disobedient men to fill the vacancy.

If people are dead in trespasses and

sins, either in the churches or out of them then naturally their greatest need is salvation, eternal life. If they have been saved but are now backslidden, sick and ready to die, then their greatest need is a spiritual remedy. We believe that there are many such in Washington in one class or the other. The very presence of this one greatest need brings with it another great need, a way or ways to meet the greatest need. Christ no doubt had this in mind when he gave us the great commission, Matt. 28:19, 20. Our Motto should be

A Full Gospel For Everybody

All human beings are inclined to be lop-sided or extremists. If Satan can get people to feel safe in professing Christianity without being born again and observing the "all things" of the New Testament, he will do that. If he can get preachers and missionaries to go to the uttermost parts of the earth but neither observe nor teach the full Gospel he has gained his point. On the other hand if he can get people to preach a full Gospel to only a few and then feel that they have observed the "all things" he has also gained a point, for one of the "all things" is to give a full Gospel to every body. There is a crying need for people to be warned in no uncertain terms of the danger in a superficial profession with a shallow experience or generally no real supernatural experience of salvation at all. The writer has been recently impressed and shocked by the awful blasphemous profanity used so generally by professing Christians. Even these blasphemers seem to feel pretty sure that in some way or other they will land safely in heaven "some sweet day." There is a great need for clear, intelligent, emphatic Scriptural teaching and preaching against this and the many other forms of error which are so prevalent today. The city and environs have been flooded with all kinds of erroneous literature and unscriptural teachings. We should know the doctrines of Christianity as well as the promoters of error know theirs, and should with the same degree of zeal and wisdom give the Gospel of Christ which is the only way to counter-balance and counteract the many and mighty forms of religious poison.

Another great need is a Church full of one hundred per cent Christians who preach Christ by their every day life and conversation. The kind of Christians with which the mouths of infidels can be stopped. "We are the only Bible the busy world will read" but they will read us, and hence the importance of giving them a clear, clean, true type to read, for which reading they will be the better.

Christians are needed who carry a bright light and let it shine. It must be said to the shame of too many professing Christians that they are like the man carrying a smoking lantern with a smutty black globe, trying to lead others through a swamp at night and keep them out of the mud and mire. To such these words would be quite appropriate, "Better clean up your lamp or get it out of the way.

I can get along better without it." A great revival is needed, a great awakening. An old time belief in a true and living God. An old time realization of the awfulness of being lost in sin accompanied by true repentance and genuine conversion to "The Old Time Religion."

But how can the people get what they so much need when they themselves are so indifferent, many of them to such an extent that they will not even go to church at all. "Lovers of pleasure more than lovers of God."

In the City of Washington and environs there is a general disregard for the Lord's Day that is alarming. And possibly there is a still greater disregard for God and His Word which is the more alarming. What can we do to change the alarming conditions which exist in the city and environs today? What can I do? I can let my light shine by living a consistent Scriptural life, by speaking a word in season, out of season and by a devoted prayer life in behalf of the lost.

Why Should the Mennonite Church Have a Mission at Washington

We wish to show by a number of Scriptural teachings that the Mennonite church should have a mission at Washington.

It would be in keeping with the teaching of Christ.

Just before His Ascension Christ gave us the words found in Acts 1:8: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." If we as members of the Mennonite church are true followers and servants of Christ, then we are to be witnesses unto Him, and surely our National Capitol is somewhere between Jerusalem and the uttermost part of the earth. Christ also told the disciples to go and preach the Gospel to every creature. If the Mennonite church is upholding a full and saving Gospel, which we are sure she is, then she is responsible to do all in her power to preach the Gospel to every creature. According to Acts 1:8 this can best be accomplished by beginning at home, and then widening out until the uttermost parts of the earth have been reached.

Would it not be inconsistent for the Mennonite church to spend thousands of dollars and years of time to carry the Gospel to heathen lands, which she should do, but fail to take advantage of the opportunities which lie right at our doors at home. Remember that Washington is a part of our Judea and needs to have the full Gospel preached in a way that people will understand the meaning and importance of it.

It would be in keeping with the practice of the early church.

The early Christian church had grown strong in and around Jerusalem when a "zealous young" Pharisee, with others, began to persecute her severely so that, "they were all scattered abroad through-

out the regions of Judaea and Samaria, except the apostles." "As for Saul he made havoc of the church, entering into every house and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:1, 3, 4). What a picture we have before us, Christianity put to the most severe test. Those early Christians had to give up their homes and flee for their lives.

It looked like a dreadful calamity that God had allowed to come upon them, but let us view the scene from another angle.

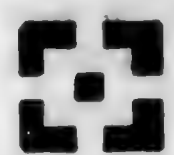
The church had been well established at Jerusalem, and like a dandelion blossom which has gone to seed and was ripe, so she was ready for the wind of persecution to come and scatter her for planting and growth in many other places. No doubt that was just what God wanted, and saw that persecution was the best, if not the only thing that would bring it about and therefore allowed it to come. And how the church grew!

At that time the greater part of the known world was under Roman rule, and no doubt it was during this persecution, that some who were scattered abroad went even to Rome the capitol of the Roman empire, and there witnessed for Christ, preaching the Word. Soon after this scattering of the Christians their chief persecutor, Saul, was converted and began to build up that which he had been trying to tear down.

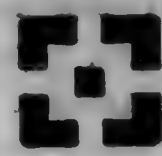
The Church at Rome grew very rapidly in spite of persecutions, which were of a different nature from those caused by Saul and his friends. Under the fiendish emperor Nero many Christians were persecuted and put to death. It was during his reign that half of Rome was laid in ashes by a great fire which many believed he was responsible for. Others blamed this new sect called Christians because of their talk of an approaching destruction of the world. Then is when the wicked Nero saw his chance to turn attention from himself, by taking up the charge against them, which he did, and consequently carried out the first persecution of the Christians at Rome, one of the most cruel in all history.

We are told in history, that, victims, tarred with pitch were burned as torches in the imperial gardens, to light the indecent revelry, of the court at night. Others clothed in the skins of animals were torn by dogs for the amusement of the mob. The persecution, however, was confined to the capitol, and was not religious in purpose. "It was during this persecution that the apostle Paul was put to death in the year 64 or 65. For a time only the weak and down trodden, slaves and poor laborers, especially women embraced this new religion, which had proved to be so satisfactory for life and death, but in the third century in spite of persecutions, Christianity had grown and spread rapidly over all parts of the empire." Is the

(Continued on page 89)



BIBLE STUDY



BIBLE STUDY COURSE

Jeremiah

The Prophet

He is called the weeping prophet, because he did weep. Like the Savior, who wept over Jerusalem, his sorrow for his people, whose destruction he foresaw, was overwhelming. The book of Lamentations is especially expressive of his sorrow and the account of his weeping for his people. Lam. 1:16; 2:11, 18; 3:48. In the prophecy, Jer. 9:1, 18, 19, his own grief is expressed, because of the day of the grief of his people when the Lord would call them to lament the judgment which should come upon them.

Jeremiah was a priest. His home was in Anathoth, in the tribe of Benjamin. This was one of the cities allotted to the sons of Aaron, the priests of the Lord. Joshua 21:13-19. There should be a distinction made between the sons of Aaron who were the servants and assistants of the priests. Jeremiah was eligible to minister at the altar. He was much like John the Baptist, both a priest and a prophet. He was called of God to be a prophet before his birth,—Jer. 1:5, but was not proclaimed as such before his birth as was John the Baptist. He frequently went to the temple to proclaim the messages that God gave him. Chapters 7-10; 19:14, 15, are a series of prophecies uttered by Jeremiah while standing in the gate of the temple, proclaiming the messages unto the people who passed by to worship in the house of the Lord.

There is an element in the prophecy of Jeremiah which recalls the spirit of Job. There are frequent meditations concerning the righteousness of God.—12:1-4; 14:7-9; 15:15-18, etc. There are also frequent complaints which search for the cause of trouble and the sufferings resulting from his faithfulness as a messenger of the Lord, 15:10; 20:7-18, the latter passage seemingly having been quoted from Job 3.

The faithfulness of the prophet to his God is seen in the fact that he denied himself the social privileges of life; he refrained from marriage at the command of God; and he endured all manner of afflictions from the hands of his enemies in order to declare the messages of God and to be faithful to the words he uttered. His tortures and humiliations were great. Beside being the weeping prophet he also was the suffering prophet. In many respects he was like the Savior, bearing the reproaches of his people.

It is necessary to appreciate the political

situation of the days of the prophet in order to appreciate also the prophecies and the spirit in which they were uttered.

Josiah, king of Judah reigned 31 years. The prophecies of Jeremiah began in the 13th year, in the midst of this reign. Josiah was a reformer. Hilkiah, the priest instituted and carried out the reforms called for by the king Josiah. The temple was repaired, the law found and read, the passover feast was restored, reforms established and idolatry crushed in Judah and Bethel. While the heart of the king and the priests had returned to the Lord, it was not so with the people. Outward reforms had not turned the hearts of the people back to their God. This was the cause of the prophet's appeal, his warnings and his declaration of the coming judgments of the Lord. Josiah's death in the battle with Necho, king of Egypt was the result of his meddling in the affairs of this king and his war with the Assyrians.

Jehoahaz, or Shallum, reigned but three months, and wickedly, until he was deposed by the Egyptian king and was carried captive and died in Egypt. Jehoiaxim was appointed king in his stead. The uncertainty of the continuance of the kingdom of Judah was very great, yet the blindness and self confidence of the princes and rulers of the land would not acknowledge the imminence of the fulfillment of the prophet's words, nor acknowledge the sins which were driving them on to certain destruction. Jehoiaxim, son of Josiah, was placed in power by Pharaoh Necho of Egypt, only to be placed under tribute to Egypt for a season and then under the dominion of Nebuchadnezzar of Babylon. At this rebellion there was sent against him the forces of the Chaldeans, Syrians, Moabites and Ammonites, a judgment of God for the sins of Judah. II Kings 24:3. Three months of the reign of Jehoiaxim saw Jerusalem besieged and taken and the king carried away to Babylon.

Jeremiah 4

Zedekiah, third son of Josiah, was appointed king of Judah, a vassal of Babylon. Sin against God and rebellion against the king of Babylon brought swift judgment upon the people of Judah. In nine years the city was besieged and after two years the kingdom came to an end. The words of the prophet at the command of God were fulfilled.

The Outline of the Prophecies of Jeremiah

I. The call of the Prophet—Jer. 1:1-10.

1. The identity of the prophet—1:1.
2. The time of the prophecy—1:2, 3.
3. The manner of his call—1:4-10, cf. Isa. 6:5-8.

II. Two visions of the speedy judgment of Judah by adversaries from the north—1:11-16.

1. The almond tree and seething pot—11-16.
2. The prophet strengthened for his message—17-19.

III. The reproof of the Lord to Judah and Benjamin for the unfaithfulness to God and for their sins—Jer. 2-6.

1. Their unfaithfulness to the kindness and mercy of God—Jer. 2-3. They had left the Lord who blessed them and had gone after the nations around them and their idols. Note the figures used—Harlot, 2:21; Wild ass, 2:24; Sneak thief, 2:26; Maid and her ornaments, 2:32; Divorced wife, 3:1; Backsliding, 3:26; Unfaithful wife, 3:20.
2. A plea for Judah's return to the Lord—4-6.
 - a. The blessing of repentance shall come—4:1, 2.
 - b. Judgment is imminent—4:3-18.
 - c. The prophet's personal appeal—by his grief, 4:19—and by the Word of the Lord—4:20-31.

Jeremiah 5

- d. The generality of the people's sin demands judgment—their sins, their unbelief in God's prophets, their folly in not understanding the afflictions resulting from their sins—5:1-31.
 - e. The callousness of the people to the declaration of their coming captivity—6:1-30.
 - The desirableness of Jerusalem for a prey—1-5.
 - Captivity certain—6-12.
 - The unbelief of priest and prophet—13-15.
 - Call to repentance—16-17.
 - The character of the coming destruction—18-25.
 - Call to mourning—26.
 - The reprobate nation—27-30.
- #### IV. The discourses of the prophet in the temple—Ch. 7-10.
1. The message intended for all of the worshippers—7:1, 2.
 2. Safety only by repentance and righteousness—7:3-7.
 3. The house of the Lord defamed by sin and idolatry—7:8-28.
 - The prophet, not to pray for the people—v 16.
 - Obedience instead of sacrifice—v 23.
 4. Their substitution of idolatry and its judgment—7:29-34.
 5. The blind and unconscious trend of Judah to destruction, prophet, priest and people—8:1-22.
 6. The prophet's lament for his people—9:1-6.
 7. The barren land and captive people—9:7-16.
 8. Call for lamentations because of unsparing judgment of sin in all nations—9:17-26.
 9. An appeal against idolatry and its vanity—10:1-16.

10. The forsaken tabernacle and the fury of the Lord that follows—10:17-25.

Jeremiah 6

- V. The prophet's appeal to the people to keep covenant—Jer. 11, 12.
 1. Told in the streets—11:6.
 2. Appeal to keep the covenant—11:1-10.
 3. Judgments follow the breaking of the law—11:11-23.
 4. The covenant land also cursed by transgressions—12:1-17.
- VI. The girdle and wine figures—captivity and united destruction for Judah and Jerusalem—ch. 13. Note the plea for Jerusalem as compared for the plea for Jesus.
- VII. The death and famine, sword and pestilence—ch. 14, 15. A case for repentance—14:17-22. Judgment not to be stayed—15:1.
- VIII. Marriage forbidden to the prophet Jeremiah—ch. 16, 17. Because of the terrible judgments coming upon the parent and child. A dissertation of man's sin and God's righteousness—17:5-18.
- IX. The prophecy of the potter and his vessel—Jer. ch. 18, 19.
 1. A figure of the change of God's purpose toward Israel if they repent and choose the way of the Lord—18:1-17.
 2. The prophet's lament against his enemies—18:18-23.
 3. The potter's vessel broken in the valley of Hinnom a token of the destruction of Israel at Tophet—19:1-15.

The Fulfillment of the Prophecies

- I. The abuse by Pashur, the representative of king Zedekiah, sin of the priest, and the judgment against him. Jeremiah's lament—ch. 20-21.
 1. The abuse—20:1-6.
 2. The prophet's lament—20:7-18.
 3. The message of captivity by Nebuchadnezzar—21:1-14.
- II. The call to the king Jehoiakim and people to repent, warning and lament for coming captivity—ch. 22-24.
 1. The message—ch. 22.
 2. The charges against Israel—ch. 23.
 3. A prophecy of a coming Savior—23:5-8.
 4. The baskets of figs—The faithful and evil ones in Judah—ch. 24.
- III. Prophecies of coming judgment spoken against Jehoiakim, the second time—a seventy years captivity and overthrow of all nations down to Egypt—Jer. 25-27.
 1. The term of years—ch. 25.
 2. The plot to destroy Jeremiah—ch. 26.
 3. The prophecy with yokes; submission to the king of Babylon—ch. 27.
 4. The prophecy repeated to Zedekiah and the iron yoke used—ch. 28.
- IV. A message to the captives in Babylon against the false prophets, assurance of a return—ch. 29-31.
- V. The prophecies of Jeremiah during the siege of Jerusalem by Nebuchadnezzar—ch. 32, 33.
 1. Certainty of captivity—32:1-5.
 2. Certainty of restoration—The purchase of the field—32:6-44.
 3. Assured restoration of Israel and Judah—ch. 33.
- VI. The unfaithfulness of the kings of Judah to the commandments of the Lord—ch. 34-37.
 1. Zedekiah's unfaithfulness to servants and handmaids—ch. 34.

2. Jehoiakim's unfaithfulness to God's covenants—ch. 35.
3. Jehoiakim's unfaithfulness to the Word of God—ch. 36.
4. The false alliance of Zedekiah with the king of Egypt—ch. 37.
- VII. The miseries of the siege and captivity—ch. 38-43.
 1. Jeremiah put in a pit, later released—38:1-13.
 2. Zedekiah's secret visit to the prophet—38:14-28.
 3. Zedekiah's captivity—39:1-10.
- Jeremiah 8
 4. Jeremiah saved by order of Nebuchadnezzar—39:11-18.
 5. The plot against Gedaliah, the governor, and his death—ch. 40, 41.
 6. The prophecy to Johanan to remain in Judah—ch. 42.
 7. Johanan carries captives to Egypt including Jeremiah—43:1-7.
 8. The prophecy concerning the captives of Egypt and the Jews by the king of Babylon—43:8-13.
- VIII. The prophecies of Jeremiah in Egypt—44-51.
 1. The idolatry of the Jews in Egypt—ch. 44.
 2. A warning to Baruch—ch. 45.
 3. Egypt to be taken by the king of Babylon—ch. 46.
 4. The overthrow of the Philistines foretold—ch. 47.
 5. Moab to be destroyed but later restored—ch. 48.
 6. Ammon overcome but restored—ch. 49:1-6.
 7. Edom made desolate—ch. 49:7-22.
 8. Damascus, Kedar and Elam overcome but Elam to be restored—49:23-39.
 9. Babylon's destruction foretold—ch. 50, 51.
- IX. The close of the days of Zedekiah and Jehoiakim—ch. 52.

THE ARMENIANS

D. C. Eby

The Armenian people have contributed much to the advancement and progress of the Near East. The main reason for this no doubt is the fact that they were the first to accept Christianity as a nation and arise from the paganism surrounding them. Tradition says that Thaddeus and Bartholomew were the ones to bring the Christian teaching to Armenia from Palestine. It grew rapidly and in the year 301 A. D. became the national religion. St. Gregory, the Illuminator, was the instrument used for the conversion of the king, Tiridates, then they unitedly worked for the spread of the Christian faith and the destroying of the heathen worship and temples. Gregory, after much urging by the people and the king, consented to be the head of the new church and from that time it has been known as the Gregorian Church. Many and severe have been the persecutions since then but to this day they have held to the Christian faith and, when the barbarous Turk swept all else before him, the faith of the Armenian Church stood the test of fire and sword.

It is true that during the years of persecution, suffering and servitude by nations who were often their inferior in intellect, ability and morality, they have lost much of spirituality, and to some extent their

character has been moulded by their surroundings. But in spite of all this they have retained many commendable virtues and characteristics which have carried them through the great difficulties which have come to them. They also have stood as a great barrier against the inroads of paganism and Islamism.

When the Protestant missionaries came to Turkey, the Armenians were the ones to accept them and, as a result, many Protestants are found among them. As the missionaries also founded schools, many of the Armenians are well educated and, in Turkey were supplying many of the professions and important offices of the country. The Armenian youth has a great desire for education and is not lacking in ability, as has been proved in many instances. The Armenians do not forget that at one time they were a powerful nation, and that they were a Christian nation, busy translating Greek and Syriac literature when England was still pagan. They are proud to have kept the true faith through the years of darkness and persecution.

Besides the Christian influence they have exerted in a Moslem land, they have had a large influence on trade and commerce. The Armenian being oppressed has had to live by cunning and wit. He has had to scheme or be destroyed entirely. All this has made him the shrewd business man he is and it seems he can make a living where many others would starve. In this respect he much resembles the Jew. While in Turkey they were the tradesmen of that country. The shoemakers, carpenters, masons, tailors, bakers, butchers, weavers, etc. were mostly Armenians and, when they were driven out, the rest of the population suffered much because there was no one to make their shoes, weave their cloth or make their clothes; neither could goods be imported at that time.

The courage with which they have faced the difficulties of being driven from their homes penniless, plundered by the way, thousands being killed, and eventually starting life anew in a strange land, has really been marvelous. They have been thrown together in large refugee camps where the living conditions have been terrible beyond description. They are not beggars and they will not remain content in poverty but strive by every possible means to forge ahead and only ask an opportunity to work unmolested. For the past seven years they have been striving to make new homes for themselves in Syria and as a result of their endeavor and thrift many of them are now quite well established in trades and work of different kinds.

Much help has been given by the philanthropic societies of Europe and America but we must not forget the many who are still destitute and need our help and prayers.—Gospel Banner.

"There is a natural body, and it is naught, and there is a spiritual body and it is life—life here and life forever and forever."

EDUCATIONAL

THE PRESENT SITUATION OF THE FRENCH-SPEAKING MENNONITES

By Pierre Sommer

Our Mission Board is to be complimented and encouraged by other gifts to make it possible to continue this support given to the Evangelist Pierre Sommer. Prayer should accompany these gifts, to the extent that some of the lost ground may again be regained. If the forbears of these Mennonites left slip some essential truth, that does not say that we should neglect the generation of this day. May we do more for this handful of Mennonites in Gospel benighted France.—Editor.

The French Mennonites are without exception descendants of Swiss Mennonites who were banished from Canton Bern, Switzerland, at the end of the seventeenth and beginning of the eighteenth centuries. Many of the exiles from Bern had gone at that time to Holland and later to America, but the majority remained in Alsace and the Palatinate in the hope of returning some time to their beloved homeland. Many also found refuge in the mountains of the Jura region, whence they later had close relations with the Mennonites who had gone to Montbeliard.

The Mennonites who had settled in Alsace as early as 1648 were expelled in the year 1712 by an edict of Louis XIV. They turned toward the Principality (County) of Montbeliard which at that time belonged to Wuerttemberg, and to Lorraine which was likewise at that time not yet French, and to the Duchy of Zweibruecken in the Palatinate. However, in spite of the edict, many remained in Alsace. Those who had settled in Montbeliard remained there, while those who had settled in Lorraine and Zweibruecken kept pushing farther forward into the interior of France, so that today Mennonite families may be found as far west as in the vicinity of Chaumont and St. Dizier.

The French Mennonites of today are divided into two distinct language groups. The language border between the German and French speaking population in France runs on a line from Metz eastward through Saarburg, then southward through the middle of the Vosges mountains to Altkirch, then west to the Swiss border. The Mennonites who settled east of this line in German speaking territory have naturally maintained the German language. On the other hand, those who settled west of this line in the midst of the French speaking population finally were forced by circumstances to adopt the French tongue in spite of strenuous endeavors and many sacrifices. The classification of the present Mennonite congregations in France according to the two groups is as follows. German speaking congregations are: Basel-Binnigen, Birkenhof, Altkirch, Pfaffst-Pulversheim, Col-

mar, Neu-Breisach, Weilertal, Hange, Saim, Saarburg, then southward through the middle of the Vosges mountains. The congregations in French speaking territory are: Morhange, Repaix, Baccarat, Lunville-Nancy, Toul, Ligny (Meuse), Haute-Marne, Darney (Vosges), Belfort, Florimont, Pays de Gex, Montbeliard. Since my work as evangelist covers the French speaking congregations only, I shall confine myself to this group in the further discussion.

The number of Mennonites in the French speaking congregations is small, about 1250 altogether including baptized members and children. The largest congregation is Montbeliard with about 300 members and children, the smallest Repaix, with scarcely 20. Regular worship is held in many of the churches every two weeks, in most every month, and in a few less frequently. The congregations meet in church buildings of their own, or in rented halls, and in a few cases in the homes of the members according to the ancient custom.

The spiritual life of most of the congregations, it must be confessed, is rather weak, and is hindered by much indifference, ignorance, and formalism. What has been the cause of this sad state of affairs? Many reasons can be offered in explanation, some of which take us back into the past history of the churches.

First, the various congregations lost a considerable share of their membership by way of emigration to America, especially about the middle of the nineteenth century. Although for many the desire to better their unfavorable economic situation was an important motive for emigration, yet for just as many the cause was the desire to hold fast to the Biblical principle of non-resistance which had been held by their fathers. For this reason often the best members of the congregations left, and the congregations suffered severely through this loss.

Again, the change in language from German to French was the occasion of serious loss, since it meant for most of the congregations a complete breaking of the connections with the sister German speak-

ing congregations. On the other hand, the preachers insisted on holding fast stubbornly to the German in spite of the fact that it was impossible to maintain it. They could not see that with the members living in widely scattered communities it was impossible to maintain the necessary German schools without which it was utterly impossible to maintain the German language which was utterly foreign in the regions where they were living. It is stirring to notice how desperately the older people and parents worked to keep the German. At home it was forbidden to speak a single word of French. At times the children were sent to relatives in German speaking Alsace, and again the parents themselves undertook the laborious task of teaching the German although often they could scarcely read and write. At other times a few neighboring families combined to hire a "schoolmaster," who usually was a simple "hired man" from Alsace and who lacked every qualification for his work. Then the time would come to give catechetical instruction preliminary to baptism. The Eighteen Articles of Dordrecht had to be committed to memory. It was a terrible task for the poor children to learn these long pages of German doctrinal statements of which they scarcely understood a word. Many still think back with shivers of the experience. Although it may seem unbelievable there are still quite a number of grown men and women in our churches, who learned their confession of faith in this way and said "yes" to all the questions, without having the least conception of what it all meant. Recently I was deeply moved to hear an old brother with gray hair say, after attending one of my baptismal instruction classes in French, "Oh, Brother Sommer, I was born forty years too early."

The preaching was all in German. The people came to meeting from great distance, often twenty-five miles or more, on foot, or by carriage and wagon, in all kinds of weather, sometimes having to stay over night. There they had to sit for hours often without understanding what the preacher was saying, although they knew practically everything that was said by rote, for what they heard every time was but the repetition of what the preacher's father and grandfather had preached their life long before him. The sermons were simply copied from one generation to another. The singing was extraordinarily monotonous. There they sat, four or five to a table, and sang from the Asbund as well as they could, always the same songs over and over again; for opening, usually

number 131 (O Gott Vater, wir loben dich) and for closing, number 134 (Lebt friedsam, sprach Christus der Herr).

Should we marvel that the youth of the church gradually turned away from the church and became more and more distant spiritually in the midst of the strong Catholic environment. The children begun to acquire Catholic expressions and ways of thinking. For instance, today one frequently hears our meetings referred to as "the mass" (La messe); baptism is called "the first communion" (la premiere communion), which is the local Catholic term for confirmation. Mixed marriages became more and more frequent which were of course always followed by excommunication. About 300 Mennonite families are included in the French speaking territory, but I know of at least 200 mixed marriages in the same territory in comparison to this, which means that a fifth to a fourth of our young people have been marrying outside of the church.

In addition to all this, each congregation stood by itself, without any connection or contact with the other congregations, wholly ignorant of the great work of the church and the task given to her by her Master. With such an impoverished existence, the churches had no needs, a treasury did not exist, and why should it? Not a word was said about giving. It was indeed a cheap religion, for most of the families did not give a centime a year for the work of the Kingdom of God.

For thirty years now we have been endeavoring by the Grace of God to overcome these evils by visitation in church and home, spreading French Bibles, conducting French services and preaching, introducing French hymns, gathering the congregations into districts and holding conferences. In the year 1903 the Conference of French Speaking Congregations was organized and in 1906 a monthly church periodical was established with the name of Christ Seul (Christ Only). The question of a regular visiting conference evangelist was taken up. Then came the War which brought much suffering and misery to the churches as well as to all, since most of our congregations were in the heart of the war zone. The periodical naturally had to be given up, and many of the meetings were closed. Much promising new life was slaughtered on the battlefield.

After the war the ruins began to collect themselves laboriously. Many congregations were threatened with complete extinction. The Alsatian brethren, who are again French, came to our aid. They encouraged us and helped us to again resume the former work. And added to this, the brethren in America ("old" Mennonites) came to our support with loving assistance. The American brethren promised financial assistance and support for a traveling evangelist and thus I was enabled to accept the call of the Conference Committee and enter definitely into this work, indeed a large and difficult field of labor.

When I resumed my work at the end of the year 1926, many of the brethren thought that the old French periodical Christ Seul should again be published. It was my opinion also that much good could be done in this way for church and home. So now it is being published in an edition of 1,000 each month. It is circulated among the Alsatian churches also where there are now French schools, and where many read French readily. Christ Seul is also sent to many of the mixed marriage families, and many other families in city and country throughout France who have even the most distant connections with the Mennonite congregations. It also finds entrance into a few Protestant homes, as well as Catholic with which I have become acquainted on my evangelistic trips.

Another part of my work is the house visitation in the various congregations. One advantage of this method of work is that in the homes one has the entire family together. In the meetings usually only a part of the family will be found present. Even at home it is difficult to always get all together, since some are at work and the children are at school. For this reason it is important to use every opportunity since the work with the children is of utmost importance. In this visitation work one sees how impoverished the family religious life often is, and how ignorant the poor children are in spiritual matters. How splendid it is, when the childish hearts are opened and drink in the beautiful stories and songs. One has many experiences, pleasant and unpleasant. I also visit on principle all the homes from mixed marriages, and often find that the Word of God is falling on entirely new ground. At times there is opposition. Unbelievers introduce all sorts of topics for argument. I usually do not take up the discussion but simply give testimony to the love of God, and the joy of the assurance of salvation through the blood of the Lamb of God. How one's heart is filled with joy when the Lord has given grace and freedom for such testimony. It is a hard, unimpressive work. But I believe that if the work is carried with much prayer it will bring much fruit for eternity, and that is after all our goal.

Naturally, wherever possible, I hold special meetings throughout the territory, and attend the regular services when it suits. In this way one covers much distance, as much as 70 to 80 miles visiting a few families. One Saturday evening I came to a family in order to go to church with them on Sunday. We drove to church by automobile in the morning, returning the evening of the same day, and found that the speedometer on the automobile registered 207 kilometers, which is about 125 miles.

Then, in the winter, I aim to hold Bible Conferences in the various congregations. Wherever possible the people are gathered together for two or three days of conference with addresses morning and evening.

The Lord is blessing the work to our

encouragement. Young people are waking up and turning to the Lord, and we are trying to make active members out of them. In this connection the question arises, how can we prepare the active young people for service? We have no schools of our own, and frequently even the elementary schooling is lacking. When I became acquainted with the young American brethren who were engaged in reconstruction work near Verdun, I thought to myself: "O, if we could only have such youth in France!" For some time we have been sending some of our young brethren to a Baptist Bible School in Paris, but they cannot remain there for long and thus do not get full benefit of the instruction. On the other hand there is the danger that they will slip away from us into the Baptist ranks, if they are really gifted.

Gradually interest is being awakened in the work of the Lord. Our periodical is sent out free of charge so that it will get into every family since otherwise there are many who would not subscribe. It is supported only by free-will offerings. To the present time the Lord has provided for it, as before the war. I have the confidence that so long as we labor according to His Will, there will be no lack of support. Our giving is increasing, and reached the sum of 7,000 francs for the year 1927 (about \$300). Of this sum, 2,400 francs goes for foreign missions, 2,600 francs for home missions, and 1,000 francs for deaconess and nursing work. In addition, our congregation at Montbeliard is working on a new church building. The families of this community are giving liberally, many up to 10,000 francs. It is a joy to see how thereby the Lord is enabled to give us further blessings, so that spiritual life may be renewed in our churches.

In France, we Mennonites have full freedom of religion, and have the same rights before the law as any other citizen; we have no disabilities. The military laws, however, recognize no exception, hence every citizen of military age must serve his term, Mennonites as well as others, much to our sorrow. In the matter of the oath, an affirmation is accepted as a legal substitute.

As far as economic conditions are concerned, our families belong to the middle class. We have few rich, and also very few poor. The great majority of French Mennonites are farmers. Earlier many of them were linen-weavers and millers. In many communities one could scarcely find an individual mill that was not operated by a Mennonite. But the little private mills have practically all disappeared, and the home weaving industry likewise has been supplanted by the great factories. So, nowadays, one will find the Mennonites mostly on farms or as village-farmers. In France, as is generally known, the farms are clustered about the villages, a condition which makes agriculture more difficult. Mennonites are reckoned among the best farmers, and are held in high esteem for this reason. In addition to farming, other occupations are also found

among the French Mennonites, such as factory work, civil officials, and salaried positions in trade and industry, etc.

The lack of schooling is to be regretted. I know of no single preacher who has any education beyond the primary schools. Among the youth there are very few who have attended secondary schools. And when they do go they are often lost, for they do not feel themselves at home any longer in our communities.

Another great evil is the small number of children. Although there are still here and there good-sized families, especially along the Swiss border, families of four and more children are a rarity. In many congregations this is a tragedy for in con-

sequence we have congregations that are actually dying out. I know of one congregation with fifteen families where one lone child was the youngest member of the community for 17 years. What future is in sight for such congregations?

Involuntarily, in the face of these facts, one asks the question, why work any longer? But the world is round about us, truly a great harvest field. Souls are dying without a Savior. The commission of the Lord is "Go and Teach," and He says, "The night cometh when no man can work." Nothing more is required of stewards than that they should be found faithful. Lord, make us faithful.—Mennonite Quarterly Review.

THE REFORMATION

V

By John Horsch

Should Elector John Decide The Most Weighty Question?

The temporary abolishment of evangelical practice in Wittenberg, in accordance with the demands of the civil rulers was, as we have seen, the natural consequence of Luther's decision to go hand in hand with the state in the reformation of the church. There was every reason to believe that, if Luther consented to such a procedure, the civil authorities of Saxony would eventually establish the Lutheran creed in the whole province and compel the population to accept it. True, Elector Frederick the Wise had conscientious objections against the compulsory introduction of a new creed, but he was now well up in years, and his brother and heir in the electorate, Duke John, had no scruples of this sort. John had visited Luther at the Wartburg and was known to favor the reformation of the church through the civil government.

The thought of a self-governing church that would be independent of the state was quite out of the question for John and his political advisers. If they lent the strong arm of the state to the introduction of the Reformation, it was a foregone conclusion that they would occupy the foremost place in the church as well as in the state. Church and state would be united as they were while the Roman Catholic Church was in power. The acceptance of the new creed was to be made compulsory for the whole population. Obviously such a compromise would make the organization of a New Testament church impossible. If the reformer consented to a union of the church with the state, Romanism would be abandoned and the new creed established in Saxony by a stroke of the pen on the part of the ruling prince.

The Scriptural Way

On the other hand, Luther could have decided to follow the example of the early Christians who asked of the state nothing but liberty to live according to the dictates of their conscience and, when such

liberty was refused them, endured persecution for their faith. In place of going hand in hand with the state, Luther could refuse to make the reformation movement dependent on the favor of the civil authorities. He could choose the scriptural, apostolic way of propagating the faith, with the aid of his co-workers and followers, by preaching and teaching alone.

The Way of Constantine or of the New Testament?

The first of the ways described in the preceding paragraph was the way taken by Emperor Constantine and the popes. It was a smooth and easy way. It evaded the cross of persecution for all who were willing to recognize the authority of the state in religious matters and to be guided by this authority. It would make the church great and respected in the eyes of the world. Certainly, the civil authorities would not oppress or persecute a church which was joined to the state in vital union. If the reformer chose this course, the population would, as already intimated, be ordered by the state to consent to the introduction of the new faith. The people on the whole could be reasonably expected to follow such orders. Even those who personally preferred the Roman Catholic creed would put up with the new order of things, rather than to endure punishment for disobedience to the orders of the state. So the outward success of the movement would be assured in all states whose rulers accepted the Lutheran creed. Thus the task of the reformer would be immeasurably lightened.

On the other hand, if the reformer decided in favor of a New Testament church; if he proceeded to organize a church contrary to the desires of the heads of the state; if he declined to consent to an unholy union of the church with the state, he would see himself confronted by a difficult task. Every indication pointed in the direction that a dissenting church would be subject to persecution. Therefore only those who were in real earnest in their Christian profession and had the

courage of their convictions would unite with such a church.

The Authority of the Scriptures or of the State?

It is seen, then, that the decision of the question of the relationship between the church and the state was a matter of the greatest importance. This question had not only to do with the polity or government of the church but its decision would largely determine the whole character of the church. If the church was united with the state and all persons compelled to hold membership in the church, the principle of separation between the church and the world would be set aside. And, as intimated above, the reformer of the church would see himself compelled to be guided to a large extent by the desires of the heads of the state. In theory the reformer staunchly upheld the supreme authority of the Scriptures, but in practice he permitted himself to be guided by the desires of the Elector in matters of practical Reformation.

It was clear also that, unless the state made the new creed compulsory for his subjects, and the population obeyed the orders of the state in this regard, the religious unity of the Saxon people would be destroyed. If liberty of conscience were granted by the state, other religious leaders would undoubtedly arise and win a following, while not a few of the population could be expected to prefer the creed of the church in which they were born. In order to preserve the nominal religious unity of the population, and for other reasons Luther at first consented to and then defended the regulation of religious matters by the state.

A Turning Point in the History of the Reformation

The abolition of evangelical reforms which had been introduced by Carlstadt and others marked a turning point in the history of the Reformation. Thinking people realized that the state was given the deciding voice in church matters. In questions of the greatest importance the church leaders took their orders from the state. The people had no voice in the abolition of the evangelical reforms, and they were not consulted a few years later about the final re-introduction of most of these reforms and the establishment of Lutheran worship. Considered from the political viewpoint the restoration of the mass, in 1522, was indeed desirable. However, the reformer of the church was supposed to view matters from quite another angle. To take an attitude, such as he did, on the burning question of the day was to trifle with religion. It was, practically, to subordinate religion to the interests of the state. As a matter of fact, Luther, like Emperor Constantine, in the fourth century, entertained the hope that the compromise to which he consented would in the end result in great gain for the church. In this expectation he was wholly disappointed.

A prominent Lutheran church historian,

Professor Karl Mueller, of the university of Tuebingen, Germany, says on this point: "The aggressive, conquering power which Lutheranism manifested in its first period in the whole realm of the German tongue, and which was in evidence longer in the Free cities than in the provinces, was lost everywhere at the moment when the governments (of the provinces) took matters in hand and established the Lutheran creed, or when in the Free cities the Lutheran movement became sufficiently strong that its representatives seized the government." (The Free cities of the German empire were governed by boards of councils which were not responsible to the princes in whose territory these cities were located, but to the emperor direct).

A True Religious Awakening Quenched

There is convincing evidence of a genuine religious awakening in Wittenberg at the time when, under Carlstadt's leadership, the first practical reforms were introduced. The theological students of the university, who later gave the reformer so great cause for complaint, showed marked religious interest at this time. According to the testimony of an eye-witness writing from Wittenberg they, instead of following the common student custom of bearing swords, carried (Latin) Bibles in those times, in so far as they found it possible to obtain them. As previously stated, the people of Wittenberg in that period, declared their willingness to endure persecution for the sake of Scriptural doctrine and practice. They desired the abolition of unscriptural practices regardless of the attitude of the government. They were unwilling to fashion their faith according to the wishes of the Saxon politicians. Their attitude and way of procedure were clearly contrary to the principle of a union between the church and the state.

When Luther himself restored the Romish forms and usages after they had been discarded, there came a definite reaction on the part of the people. Naturally they were seized by a religious apathy. The unfortunate indifference which came to prevail did not cease when, a few years later, the Lutheran reformation was fully introduced. Indeed, if there had been a desire to make a studied attempt to quench and destroy the purely evangelical enthusiasm, the genuine Christian devotion that was in evidence in Wittenberg at the time of the introduction of the first practical reforms, it is difficult to see that a more effective way to such an end could have been chosen. Under a mere pretext evangelical worship was abolished and the Romish forms restored. The people of Wittenberg and their spiritual advisers were censured for abolishing a practice which they had been taught and fully believed was sinful and blasphemous. A deceptive form of the mass service was introduced which was designed to make the people believe that mass was still said by the priests who were under duty, in their preaching and teaching, to condemn it. Luther's writings of later periods contain many bitter complaints about the spiritual and moral con-

dition of the people of Wittenberg and all Saxony. He repeatedly threatened to leave the town and finally did so, declaring that he would never return to that "Sodom." However, he was persuaded to reconsider this decision.

The Acceptance of the New Creed made Compulsory

That "sparing (or having regard for) the weak" was not the real reason for abolishing evangelical worship in 1522 became quite clear when, after the death of Elector Frederick (in May, 1525) his successor, Elector John, within a comparatively short time abolished Romanism and established the Lutheran creed in his whole realm. While in 1522 and the following year the population of Wittenberg had demanded the introduction of the innovations that were undertaken, this cannot be said of the people of Saxony as a whole at the time when the Lutheran creed was established in the whole province of Saxony. Yet at this time Luther had no suggestion to make concerning the need of "sparing the weak." Elector John gave orders that the priests of his land should discard the mass and certain other Roman Catholic practices; that they should accept the new creed, follow the new order of worship, and preach the Gospel. The priests were willing to be guided by these instructions.

What Elector John undertook for Saxony, Landgrave Philip did for Hesse, and other rulers for other provinces. In this way Lutheranism was established in all states whose rulers accepted the Reformation, as well as in states which, through war-like operations, came into the control of Lutheran princes. The populations of some of these countries were ill prepared for the intelligent acceptance of the new creed, and yet "sparing the weak" was entirely lost sight of.

The Beginning of Persecution

It may be recalled here that, as above noted, Luther had criticised Carlstadt's reforms on the ground of the assertion that the principle of liberty of conscience had been violated by the introduction of these reforms. Soon however Luther, in agreement with the heads of the state, discarded this principle in practice while in theory he attempted to uphold it for some time longer. The first instance on record in which the reformer called upon the magistrates to take action in the way of suppressing religious dissent was the case of the preacher (former priest) of Oelsnitz. This courageous man, had with the consent or expressed desire of his congregation, ceased saying mass some time after Luther had restored the mass service in Wittenberg. Upon hearing of this, Luther wrote to Michael von der Strassen, at Borna, the head of the magistracy in that district: "My petition therefore is that you instruct the Schoesser (policeman) at Oelsnitz that he should command the preacher to go slowly and first of all preach Christ, and to discard his fanaticism or leave the place." On December 5, 1523,

Luther wrote to the same officer, admonishing him earnestly "to use force and either drive the preacher of Oelsnitz away or compel him to talk this awkward notion out of the people and to recant..... Have one or six taken by the neck and cast into prison, and the devil will cease to act in this way" ("Lasset einen oder sechs beim Halse nehmen und in's Loch werfen, so wird der Teufel sich anders stellen"). Luther adds that he had a short time before written a letter in regard to this matter to the town council of Oelsnitz. A few weeks later the pastorate of Oelsnitz was vacant. Whether the minister had fled or been removed by force is uncertain.

Persecution of those who disapproved the Union of Church and State

In the following year (on September 16, 1524) Andreas Carlstadt who, at Orlamünde, had proceeded independently of Luther with the introduction of reforms, was banished from Saxony by Duke John. Luther says in his principal book against Carlstadt that this action of the authorities had his full approval. Dr. Gerhard Westerbürg and Martin Reinhard were banished with Carlstadt.

Despite these facts, Luther, before the establishment of the new state church, sought in theory to maintain the principle "of the freedom of a Christian man" which he had so ably defended in the booklet bearing this title. When, in the same year in which he wrote the above mentioned letters concerning the preacher at Oelsnitz, he received word that certain priests who favored the new creed were driven out by the Catholic ruler of a neighboring province, he wrote a booklet in which he asserted that "a Christian assembly or congregation has the right and authority to decide all questions of doctrine and practice, and to call and depose ministers."

However, in territory ruled by Lutheran princes he did not concede this right to the congregations. In his principal work against Carlstadt, printed in 1525, he defends the duty of a church to accept the preacher chosen for it by the civil authorities. Again, in his booklet "Against the Hedge-preachers" (1531) he rejects the view that a congregation has the authority to call and depose ministers. The fact that he attempted in theory to hold fast to the principle of liberty of conscience for some time after he had discarded it in practice, shows that he found it not easy to adjust himself to the union of church and state with all its implications. Nevertheless it is clear from such facts as those mentioned above, as well as from many passages in his writings of later periods, that he approved of the radically intolerant attitude of the Saxon government to the dissenters.

(To be continued)

Scottdale, Pa.

The soul's a house with wondrous flexible walls,
Misuse this temple,—vengeance is at hand.
Bereft of Him, it narrows till it falls:
With Christ its guest, how vast it does expand!

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter VIII

The Philosophy of Evolution

By Chester K. Lehman

VI. POSITIVISM.

The noted French philosopher, Auguste Comte, held to certain views which have since been ardently accepted by certain evolutionists, and on this account calls for notice. This philosopher maintained that the human mind successively passes through three stages of thinking or philosophizing: the theological stage, which is elementary and represents the period of childhood, the metaphysical stage, and the positive stage.

"From the theological or anthropomorphic point of view, cosmical phenomena are governed, not by immutable laws, but by wills like ours. This primitive form of thought has three stages. First, the objects themselves are regarded as animated, living, intelligent (fetichism). In the next stage, invisible beings are imagined, each of them governing a certain group of objects or events (polytheism). In a higher form, at last, all of these particular divinities are merged into the conception of one God, who created the world and now governs it either directly or through the medium of supernatural agents of the second order (monotheism).

The **positive** explanation of facts gradually supersedes the theological and the metaphysical explanations. Unhampered by the phantoms of the former stages the individual is at last in position to give a **positive** explanation of facts. Only phenomena are studied because the real essence of things cannot be ascertained.

Evolutionary scientists take to positivism because it relieves them of answering some very embarrassing questions. When one asks, "Whence came the universe? Whence came life? Whence came species?" he is politely informed that this is not the domain of positive science and so these questions are held to be irrelevant to the subject of evolution. A typical example is found in Conklin's "The Direction of Human Evolution," page 210; "It (evolution) neither affirms nor denies the existence of a God; it deals only with processes and does not profess to touch the question of ultimate causation." They who press such questions are still hampered by the outworn metaphysical speculations. When one finds a lofty explanation of these questions in the fiat of an infinite omnipotent God, he is humiliated by the taunt and sneer, that he is still grovelling in the elementary and crude theological stage of development. Spiritual realities are denied because they cannot be classed as phenomena.

I refuse to be classified into Comte's categories. His entire system of thinking is shot through with a most per-

icious philosophy, and in so far as evolutionary thinking grounds itself in this system, it is refuted by the fallacies of its philosophy.

First, Comte's categories of three stages is entirely repudiated by facts. It moves on the assumption that the evolutionary view of the origin and history of religion is true. In Chapters V and VI this view of religion was found to have no basis in science.

Secondly, a fairer estimate of thinkers will not relegate believers of God and metaphysics to a level of a childish mental calibre.

Thirdly, the human heart cannot be satisfied to give up its search for the origin of things. Intuitively these questions are asked. A satisfying solution is demanded. The theistic position alone solves these problems to the heart's satisfaction.

Fourthly, in its denial of spiritual reality, positivism proves itself puerile and one-sided, entirely unworthy of being the foundation for a world view. Possibly no system is as anti-Christian as this. In its exaltation of what is called positive science, it ignores realities whose existence are more certain than those known through the five senses.

VII. WHENCE ARE THE STANDARDS OF THE NORMATIVE SCIENCES?

Logic, Aesthetics, and Ethics compose the normative sciences. They are normative because they inquire as to the nature of that which should be, they deal with a norm or standard of being which serves as an ideal according to which the phenomena in these several spheres are judged. I am concerned here chiefly with Ethics because it is in this department that the theory of evolution has had the most vital relation.

Herbert Spencer, an agnostic, applied the theory of evolution to Ethics and developed a utilitarian scheme of morality. I quote Dr. Keyser's statement of its cardinal principle: "In the evolution of the human race, some kinds of conduct were found to be beneficial to the social organism, perhaps the primitive tribe, and these in course of time came to be called **right**; while other kinds of conduct were found to be harmful, and they have come to be called wrong. Thus the terms **right** and **wrong** are identified with the **useful** and the **harmful**. Nothing is either right or wrong *per se*." In addition to the refutation of this view already given in sections 4 and 5 of chapter VI, let me urge the following:

1. The world is beginning to reap the baleful results of such an ethical system,

which fact itself refutes this philosophy as the true source of right. What agency can restrain the wickedness of mankind if we deny the existence of an external law giver, God, who speaks to the individual through the conscience and has established the immutable law of right in His written Word?

2. In the foregoing chapters it has been found that the moral nature of man is fundamental to man, and is not an accretion added through stages of development. Spencer never verified his scheme in the researches of science.

3. It does not satisfy the heart to believe that our moral nature has its origin in such a method of utility. As I look back to certain evil acts of my life, a feeling of remorse comes over me for having committed such deeds. Utility cannot produce remorse, guilt or shame. A conscience which smites one with these emotions is the spokesman of God. This conscience and this voice are real things, because they form a part of my experience.

4. This theory denies the free moral agency of man. Since man is reduced to an animal, all of his acts are decided by the law of determinism. Belief in free moral agency does not minimize or deny the effects of heredity and environment upon individuals; but to assert that all of men's acts are determined is to deny to mankind the distinguishing mark of personality. The existence of the emotion of remorse is in itself a final refutation of determinism. "Oh, if I had not done such and such an act, but I did." This is the assertion of a personality which feels responsible for what it has done. If this is not true, then all criminals and lawbreakers are to be pitied rather than punished; they happened to be a link in a chain of circumstances that compelled them to commit deeds of lawlessness. Let us abolish all laws, regulations and restrictions, then because we have overrated mankind with a power to will and to control his desires.

Such is the philosophy of evolution as applied to man's fundamental nature. Does it satisfy the heart? Having found evolution unscientific, and lacking a sound philosophical basis, I shall now examine its religion. This is the holy of holies of man's constitution.

Does the theory of evolution sanctify this holy place or defile it?

8. "History of Philosophy," by Weber with "Philosophy Since 1860," by Perry, page 493.

9. "A Manual of Christian Ethics," page 45. Harrisonburg, Va.

(To be continued)

"When we are tried or under provocation, and are patient, then others will see it is possible to bear the fruit of the Spirit."

* * *

"The peace of God is deeper than the troubles of life."

MISSION WORK IN WASHINGTON

(Continued from page 81)

faith of the Mennonite church the same as those early Christians had, who rejoiced in tribulation and persecutions and gloried in dying for their Savior? We say it is. Is our religion the best thing in the world, the only thing worth living for? The same true satisfying portion, good enough to live by and good enough to die by just like those early Christians had? We know it is. But why are we so indifferent about giving others a chance to enjoy it with us. Maybe we are too much like the four lepers who had found the many good things to eat just outside the gate of Samaria while the people of Israel were starving just on the other side of the walls.

Might it not be truthfully said of the Mennonite church that she is in a sense selfish with the good things of the Gospel, willing to enjoy the unsearchable riches of Christ while so many others are perishing?

The lepers saw their great sin as we see from their own words, II Kings 7:9. "Then said they one to another, we do not well, this day is a day of good tidings and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore, come, that we may go and tell the king's household." Possibly these words are more applicable to us than we think.

Popular churches have drifted into worldliness and unbelief, and fail to observe and teach the true standards of New Testament Christianity

This condition brings a real challenge to the Mennonite church since she claims to be strong in the observance and teaching of a full Gospel and New Testament standards of Christian living and is also putting up a strong fight against the drift into worldliness and unbelief. We might just state here that should we cease to stand, for a full Gospel, the high standards of New Testament Christian living, which includes all the unpopular doctrines which we have long stood for and maintained, then there would be no excuse for us to have a mission at Washington, or any where else, nor to exist any longer as the Mennonite church, for there would be enough, and to spare, of other denominations to which we could belong and the name Mennonite would not need to be disgraced. People generally are too easily satisfied hoping to get through without meeting the conditions that God has laid down in His Word. A brother recently said that either God would have to go back on His Word or else a lot of people will be sadly disappointed.

As a church we should continue incessantly stressing the absolute importance of being real New Testament Christians, separate and different from sinners, ever seeking to please our Father in heaven. Recently we heard the pastor of a small congregation rather bewailing the fact that the members of his congregation were not

real New Testament Christians. We wonder how they can be expected to be New Testament Christians when they had not been taught the importance of it. How happy we should be that as a church we are still preaching, teaching and observing the same principles which the early church observed and taught. May we ever continue to enjoy these blessings of full salvation, which come from a Savior and Lord who taught a full Gospel for everybody.

We believe the Mennonite church should have missions in at least all large cities.

This of course includes Washington which has a population of about one half million. The Mormons have a zeal, and a system of working which might well make us do some serious thinking. It is their aim to send their emissaries by two and two into every home in every city, in every country of the world, and they are making considerable progress toward reaching their goal. It is their practice to send out their young men and women, taught and trained in their own doctrines, to give two years of their time as missionaries. What a pity that they having such distorted ideas of the true religion are so zealous in spreading their error, and we with the blessings of the Gospel of Christ are so indifferent about publishing the glad tidings. What great things could be done for God if the Mennonite church would begin with one accord to, "Seek first the kingdom of God and his righteousness," and all her young people upon arriving at a certain age would spend two years doing nothing but mission work, and all the rest of their life time let God have first place in their life. How the church would doubtless grow. Too often we excuse ourselves by saying the people would not accept our plain, simple, peculiar doctrines any way and are satisfied to leave it without even trying.

We might be surprised at the results if we would begin one and all to work for the extension of the kingdom of God, with the same degree of zeal and wisdom that we generally manifest in our business life.

Because it is the National Capitol.

Not primarily because it is the National capitol should the Mennonite church have a mission there, but how often we find people who know nothing at all about the Mennonites or may not even so much as know that there is such a sect. If we had a mission at Washington our governmental leaders would know more about us and our doctrines, and would likely be in a better position to deal wisely and fairly with us in time of war etc.

Last but not least the Mennonite church should have a mission at Washington to give the people of Washington a chance to know and accept the full Gospel doctrines which we hold so dear.

How will we know that they will not accept until we have given them a chance. Oh! we know they will not all accept our teachings as found in the New Testament

but they should have a chance to do so. Whenever our church has started missions and put faithful men in charge they have at least not been a total failure. There are always some who are willing to make the full surrender and accept the all things of the New Testament.

But suppose there are more who will accept our doctrines, have we honestly cleared ourselves. Was Jonah clear because he thought his preaching to Nineveh would not result as he wished. No he was not clear until he went and preached as God had told him. Here is Washington, a large wicked city within easy reach of a number of our largest congregations and Christ's commission is "Go into all the world and preach the Gospel to every creature" and ye shall be witnesses unto me both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth.

Will we heed the call or let the others do it?

The harvest truly is plenteous but the laborers are few.

"Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest" (Matt. 9:37, 38).

Washington, D. C.

EDUCATION

Remembering Mark Hopkins and
James A. Garfield

Mark Hopkins sat on one end of a log
And a farm boy sat on the other,
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught—
If his Latin was small and his Greek was naught—

For the farmer's boy he taught, thought he,
All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is!"

Philosophy, languages, medicine, law,
Are peacock feathers to deck the daw,
If the boys who come from your splendid schools

Are well-trained sharpers or flippant fools.
You may brag of your age and your ivied walls,

Your great endowments, your noble halls
And all your modern features,
Your vast curriculum's scope and reach
And the multifarious things you teach—
But how about the teachers?

Are they men who will stand in a father's place,
Who are paid, best paid, by the ardent face
When boyhood gives, as boyhood can,
Its love and faith to a fine, true man?
No printed page nor spoken plea
May teach young hearts what men should be—

Not all the books on all the shelves,
For education is: Making men;
So is it now, so was it when
Mark Hopkins sat on one end of a log
And a farm boy sat on the other.

—Arthur Guiterman.

"I have been helped by praying for others; for by making an errand for them, I have gotten something for myself."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The third in the series of BIBLE CHARACTERS comes on March 10. These stories if well fixed in the memory of boys and girls will be a source of blessing to them in days to come. We who are older and have had the stories well in mind for years will do well to study them very diligently that we may receive the lesson which God has in them for us.

During this month many of our young people who attend school are in the midst of their studies. It is a time in the year when a consideration of what the responsibility of a Christian student is toward the Church will be a splendid thing to deepen the determination to make good and to consecrate all in the service of Christ and the Church.

Many of us have attended the worship of the Church all our lives. But it is well that we think of what it should be and compare it to what we have helped to make it in the past. May God so illuminate the hearts of all that we may appreciate it more and be enabled to be of more service in making it what it should be.

Easter season comes at the close of the month. The resurrection of Christ is a theme we ought to appreciate every day of our lives. May this special season for its study deepen our devotion to our living Lord.

We continue the study of the Sermon on the Mount on the first Sunday in April. The study this month has presented a challenge ever since it was uttered. Teachers are to-day seeking some way out of receiving it at its face value. May God help us to accept it as truth and so meet the requirements of the plan of salvation that it may become a reality in our lives. In this age when the world is tired of war but is deeply puzzled as to how to get rid of it, it should be a privilege for us to be able to point to the work of Jesus Christ as the only solution that can stand the test.

STORIES OF BIBLE CHARACTERS —GIDEON (Jr.).—Judg. 6:11-40; 7:1-23.

Topic for March 10

MOTTO

"The Lord is with thee."

MEDITATIONS ON THE TOPIC

I. Gideon.—He lived in a time when Israel had drifted away from God. God had allowed the Midianites to oppress them seven years. They had to hide everything lest it should be taken away. One day as Gideon was threshing wheat in a secret place an angel of the Lord appeared unto him and said, "The Lord is with thee, thou mighty man of valour." This speech awakened Gideon to wonder how God could be with them when the Midianites were oppressing them so. But God made him to understand that it was by him that He would save them from the Midianites.

Before God could save them or bless Gideon as their leader there must be a putting down of idolatry. God first proved to Gideon that He had really talked with him and that He would accept him. But God expected Gideon to obey Him. So Gideon obeyed God and threw down the altar of Baal and cut down the grove by it. He did it by night. And when the men of the city found it out they were ready to have Gideon put to death. But his father said that Baal should plead for himself if he really was a god with power, and that any one who would plead for him should be put to death. So Gideon was called Jerubbaal which means, "Let Baal plead."

God showed Gideon by a sign with a fleece of wool, according to his prayer when he asked if God would save Israel through him. And when he had gathered many of the people to him God directed all the fearful to go back home. Many left, even 22,000 men. God still said that

there were too many. They would not give God the glory.

He told Gideon to sift them again at the brook by taking only the men who lapped the water from their hand. With only three hundred men he was to drive out and overthrow the great host of Midian. With only a trumpet, a lamp and a pitcher apiece they surrounded the camp and at the right moment when ordered they broke the pitchers so the light shone and they blew the trumpets and cried, "The sword of the Lord and of Gideon." God sent confusion among them and fear came upon them so that they "ran and cried and fled." Gideon chased them calling for others to help him. Thus God used a few to drive out many.

OUTLINE STUDY

- I. Israel Sins and is Oppressed and Sorry.**
 1. They did evil in the sight of the Lord.—Judg. 6:1.
 2. God allowed the Midianites to spoil them.—Judg. 6:2-5.
 3. Israel began to pray to God.—Judg. 6:6.
 4. God sent a prophet to teach them.—Judg. 6:7-10.
- II. God Called Gideon to be Israel's Deliverer.**
 1. An angel appeared and talked with Gideon.—Judg. 6:11-18.
 2. This Angel of the Lord receives a sacrifice.—Judg. 6:19-23.
 3. Gideon built an altar for the Lord.—Judg. 6:24.
 4. The Lord asks Gideon to destroy the altar of Baal.—Judg. 6:25-27.
 5. Baal could not fight for himself.—Judg. 6:28-32.
- III. Gideon's Fight Against the Midianites.**
 1. He calls people to help.—Judg. 6:33-35.
 2. He asks God for a sign that He will be with them.—Judg. 6:36-40.
 3. God asks him to send part of the people back.—Judg. 7:1-8.

4. Gideon prepares and goes against them with 300.—Judg. 7:9-25.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Victory."
2. Commit a Verse from the Text.
3. Tell the Story of Gideon's Call.
4. How did God Prove His Favor in Answer to Prayer?
5. How did Gideon Choose Three Hundred Men?

For Others.

1. Gideon's Victory.

PERSONAL THOUGHT

A few who are with God have more power than a multitude without God.

SEED THOUGHTS

"Great men are they who see that spiritual is stronger than any material force."—R. W. Emerson.

"Stand up; stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the Gospel armor,
And watching unto prayer
Where duty calls or danger,
Be never wanting there."—G. Duffield.

THE RESPONSIBILITY OF THE CHRISTIAN STUDENT TO THE CHURCH.—Matt. 25:14-30; Heb. 13:7-17.

Topic for March 17

MOTTO

"It is required in stewards that a man be found faithful."

MEDITATIONS ON THE TOPIC

I. Student Responsibility in the Christian Relationship.—Everything comes from God. "Ye are bought with a price, therefore glorify God in your body and in your spirit which are God's." The Christian has reason to feel an obligation as no other person does, because he should be aware of what it has cost to be redeemed. And since he has accepted the Lord's redeeming love, he is made to realize as never before the wonderful provision that God has made for the development of His children. "And He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12).

The more we grow in grace the more completely will we discern what God has done for us through the Church. The Church has spent and has been spent for its membership. Above all other members, the Church has considered the young of great value because of the possibilities within them of increase in usefulness in the service of God. It is because of this hope that the hundreds of thousands of dollars are invested for equipment and in preparation of teachers that schools may be provided for the youth. A large amount of time and means is expended for the

production of literature. Much attention is given to Sunday school and Young People's Meetings. Much of the pastor's time and energy is expended in feeding the flock with special thought in behalf of the young. It is a law of life in the plan of God that the student should feel obligated for his opportunities.

The Text.—Matt. 25:14-30; Heb. 13:7, 17. —In the first text we have the Lord teaching responsibility of individual according to talents entrusted to them. A time of reckoning will reveal what the Lord requires of us for our opportunities in life. In the second text we have a duty set forth in relation to those who are over us in the Lord. Submission is the greatest mission that we have in life and will fit us for every other mission.

OUTLINE STUDY

I. What the Lord Has Done for the Student through the Church.

1. Surrounded with heavenly influences from infancy.
 - a. Songs of worship.—Col. 3:16.
 - b. Prayers.—I Tim. 2:1-4.
 - c. Preaching.—Acts 20:28.
 - d. Bible instruction.—Eph. 4:11; II Tim. 3:15.
 - e. Godly association.—Psa. 42:4.
 - f. Guarded and guided.—II Tim. 4:5.
2. Provided for Development of Talents. Psa. 144:12.
 - a. Sunday school.
 - b. Young people's meeting.
 - c. Mission service.
 - d. Church school.
 - e. Literature.

II. Responsibility toward the Lord's Church.

1. To perpetuate her usefulness to others.—Psa. 78:1-8; Psa. 48:12-14.
2. To strengthen her service.—Psa. 122:6-9; Heb. 13:7, 17; I Thes. 5:12-15.
3. To fill the ranks of those called away.—Num. 27:15-17; 18-23.
4. To take heed to her doctrines.—I Tim. 4:16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Memorize a Scripture from the Text.
2. Loving God's Church.

For Young People.

1. Our Entrustment in the Church.
2. Our Responsibility to Perpetuate the Church.

For Older People.

1. What the Lord Expects of the Christian Student.

PERSONAL THOUGHT

"All thy heart and all thy soul" is the measure of service that we owe to the Lord for what He has done for us. It is ours to labor in the sphere in which He has placed us. That is the Church sphere. None of us are ever graduated from that sphere.

SEED THOUGHTS

"Ability involves responsibility. Power to its last particle is duty."—Maclaren.

All in One Service

"O Thou who makest souls to shine
With light from brighter worlds above,
And droppest glist'ning dew divine
On all who seek a Savior's love.

"Do Thou Thy benediction give
On all who teach, on all who learn,
That so Thy Church may holier live,
And every lamp more brightly burn.

"Give those that teach pure hearts and
wise,
Faith, hope, and love, all warmed by
prayer:

Themselves first training for the skies,
They best will raise their people there.

'O bless the shepherd; bless the sheep;
That guide and guided, both be one;
One in the faithful watch they keep,
Until this hurrying life is done."

—John Armstrong.

WORSHIP IN THE CHURCH.—I Cor. 14:23-40; I Tim. 2:1-15

Topic for March 24

MOTTO

"I will pay my vows unto the Lord,
now, in the presence of all his people."

MEDITATIONS ON THE TOPIC

I. The Church in the Attitude of Worship is in her greatest glory. All the services of the Church should have a measure of worship in them. Songs, prayers, meditations and holy contemplation are worship. But teaching, giving, serving, visiting, helping whether in a material or spiritual way should all have the motive of glory to God and hence bear in them the spirit of worship.

Worship may be engaged in by the individual in solitude as well as in a great congregation, because the Lord is present with His people whether there are many or whether there are few. The presence of God realized is to have a cause to engage in every thing as unto Him.

Worship, however, is not in its highest glory with one in solitude. "Let us exalt His name together" cries the psalmist. In this he gives an expression of a characteristic which God has planned for our lives. When we worship together, we encourage one another and thus stir up one another to deeper devotion to God. But, the service that we have together must be free from the element of display.

The hypocrites love to pray on the street corners that they may have glory and be esteemed as pious, by men. If the congregational worship or public worship does not stir any higher ambitions in us than to show others how well we can sing, or pray, or speak, we do well to come to God in the solitary place and there learn the secret of His presence.

The Text.—I Cor. 14:23-40; I Tim. 2:1-15.—In the first of these texts we have the thought of proper conduct for edification in the congregation of God's people. God is magnified before the unbelieving and the believer is benefited only when the conduct of God's people in worship is conducted decently and in order. Among the regulations which are not to be overlooked is that proper authority is recognized in an orderly way and that silence be engaged in at appropriate times by all as well as by sisters.

The second Text emphasizes the importance of certain objects for prayer and what the condition of the worshiper should be who engages in it. With men it should be especially "holy hands" and with women modesty and submission.

OUTLINE STUDY

I. The Holy Convocation of God's People Means More than the Building.

1. Where God is in the midst.—Matt. 18:20; Psa. 46:5.
2. Where worship is in spirit.—Jno. 4:21-24; Phil. 3:3; Isa. 66:1, 2.
3. When hands and hearts are clean.—Psa. 24:3-5; Heb. 10:19-22.
4. Where idols and uncleanness are put away.—II Cor. 6:14-18.

II. Acts of Worship in the Church.

1. Sacrifices of praise.—Heb. 13:15.
2. Sacrifices of good deeds.—Heb. 13:16; Phil. 4:18.

3. Spiritual sacrifices acceptable.—I Pet. 2:5.
4. Prayer.—I Tim. 2:1-4.
5. Teaching and admonition.—Col. 3:16.
6. Deeds in the name of Jesus.—Col. 3:17.
7. Ordinances observed.
 - a. Baptism.—Acts 2:41.
 - b. Communion.—I Cor. 11:26-29.
 - c. Feet Washing.—I Tim. 5:10
 - d. Veiling and unveiling.—I Cor. 11:4-10.
 - e. Holy Kiss.—I Cor. 16:20.
 - f. Laying on of hands.—Acts 6:6; II Tim. 1:6; Acts 28:8.
 - g. Anointing.—Jas. 5:14, 15.
 - h. Holy matrimony.—I Cor. 7:2.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Worship."
2. Memorize a Verse from the Outline.
3. Meetings that Honor the Lord.

For Young People.

1. God in the Midst.
2. When the Church is Worshipping.

For Older People.

1. Acceptable Worship to God.
2. How May the Church be Made More Truly Worshipful?

PERSONAL THOUGHT

Is my presence among the worshipers
a glory to God?

SEED THOUGHTS

Delight in God's Worship

"We love the place, O God,
Wherein Thine honor dwells;
The joy of Thine abode
All other joy excels.

"We love the house of prayer,
Wherein Thy servants meet;
For Thou O Lord art there
Thy chosen ones to greet.

"We love the Word of life,
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.

"We love to sing below
For mercies freely given;
But O we long to know
The triumph song of heaven.

"Lord Jesus give us grace
On earth to love Thee more
In heaven to see Thy face,
And with Thy saints adore."—Wm. Bullock.

LESSONS FROM THE RESURRECTION OF CHRIST.—Col. 3:1-14; Rom. 6:1-14.

Topic for March 31

MOTTO

"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

MEDITATIONS ON THE TOPIC

I. Things the Resurrection of Jesus Teaches Men.—We are impressed with power transcending any power common to man as the first lesson of the resurrection upon our hearts. "Tell us more about God" said a little child who was hungering for the sublime miraculous things that had been withheld from its mind hitherto. So our hearts welcome anything of power that is able to lift us above the dead level of our lives here below.

The resurrection power assures us of the reality of other miracles. The miracle of
(Continued from page 94)

THE SUNDAY SCHOOL

TEACHING THE LESSON IN THE SAND TABLE

By Salome Bauman

This article is well written. It gives evidence of deep study on the subject of making the Bible realistic to the child, who otherwise would not get much out of the Lord's Day School. The Editor has the opportunity of watching the effects in the classes of Sister Bauman, and two others, and is convinced of its good results. Besides, it has a Biblical precedent. Read the Book of Ezekiel, and you will see him do many such things before their dull eyes. Why not aid the thinking of a small child?—Editor.

The sand table, as a means of teaching the Sunday school lesson to Primary and Beginner's classes is somewhat a new venture in our Sunday schools and as a result many people are skeptical as to its value. Others say "Just how can one teach a lesson on the sand-table?"

The sand table is merely the foundation on which to work. Sand is clean, and if moistened is very easily shaped into mountains, valleys, plains or rivers. The initial cost of the sand table need be the only expense. It is not necessary to buy expensive sand table cut-outs, or toy animals etc. To the teacher whose eyes are open for material, many very ordinary things adapt themselves admirably for the required purpose. If your Sunday school can't afford a sand table procure a large cardboard box such as coats are packed in. Place the box into the lid so as to have double re-inforcement. Fill it with clean white sand and place it on two chairs. A fine sand table is the result.

Materials

Trees, grass, animals, cut-out figures, pieces of mirror or tinfoil, blocks, paper and tents are practically all that is needed for building up an ordinary story. For trees, small ever-green twigs—preferably balsam—are very good in the winter time. Very realistic palm trees can be made by taking goose quills, dyeing chicken feathers green, and inserting them into the quill. When placed beside a stream, leaning at a slight angle, it needs no elastic imagination to see palm trees. For grass, sawdust dyed green is very good and inexpensive. Green paper excelsior, as used by the candy factory to pack candy eggs at Easter time, when cut in small pieces resembles grass, and is inexpensive. Tinfoil or broken pieces of mirror may be used for water, as part of the scenery. If the story takes place on the water, such as "Christ walking on the water," a large shallow pan lined with blue paper and filled with water is the best thing to use. Tents are made by folding rectangular sheets of paper. Animals may be cut from pictures and pasted on cardboard, in order that they can stand. Toy animals are nice but expensive. Sheep cut from white cardboard with absorbent cotton pasted on

each side, have quite a woolly appearance. Colored pegs may be used for people, however, matches and tooth picks will do, also.

For the principle figure in the story, cut-out figures should be used. Cut the figures out of old daily text calendars and paste them on cardboard. If the teacher remembers the paper dolls of her childhood she will know how to make them. Figures from the Bible calendars are preferred because they are usually painted in oriental dress.

For blocks, do not use picture blocks as they detract from the children's attention. A piece of wood "1x1" and several inches long, cut into one inch lengths, makes nice blocks if they are planed smooth. The possibilities of blocks are almost unlimited. One can build city walks, sheep folds, oriental houses with outside stairway, palaces and tables. Two set beside each other with a piece of fabric thrown over them, make an oriental couch.

Coarse salt is very nice for drives, roads or walks. With these materials at her command and a little initiative, the Sunday school teacher can build many a lesson on the sand table. Never have anything intricate or elaborate on the sand table. Children have wonderful imaginations and calling a "stick" a man is less likely to excite their ridicule than a doll dressed up for the purpose. It is wise to keep your articles as well proportioned as possible. That is, have your men taller than the animals, houses larger than men, if possible, etc. Children are quick to sense the ridiculous but can imagine almost anything. One should have a cupboard to keep all the materials, placing each in a separate box. In that way one knows immediately where to look for things and no time is wasted.

ILLUSTRATION

The Story of Moses.—

Place the tents of the Israelites along one side of the table. On the other side the palace and grounds. Put the river across the end of the sand table. An abundance of trees on the palatial grounds, contrasts forcibly with the poorer Israelites' homes. Moses' mother and Miriam are placed beside one of the homes. The

story is related, of how the wicked king wanted to kill the babies and the precautions taken to save baby Moses.

At last the little ark is made and the baby is put in and carried to the river. Miriam is stationed behind a tree to keep close watch. Then the princess and maids-in-waiting come down the walk to the river. This group can be made very attractive by wrapping bright pieces of silk about the cut out figures, especially around the princess. They approach the river, and notice the basket. A maid brings the baby to the princess and she immediately declares it to be one of the Hebrew babies.

At the proper moment Miriam is brought forward to suggest a nurse for the child. The teacher receives ample reward for her efforts, as she notes the expressions on the children's faces, when the baby and mother are united, not to be parted for quite a while.

The Lost Sheep.—

Build a sheep fold in one corner of the sand table. Let the children count the sheep as you place them in the fold. Large stones are placed across the sand table to give the appearance of a steep cliff. On the other side of the cliff put a stream of water. The shepherd leads his sheep to the stream, over the cliffs. Wild animals are lurking about and there are brambles among the rocks. At last the shepherd leads his flock back. Unnoticed by him one of the little lambs falls and is unable to catch up with the flock. It is hurt and hidden in a small cave. When the shepherd is about half way home he misses the lamb. He leaves the rest of his flock in the wilderness and immediately searches for it among the ledges and briars. Usually one of the children says "I see it, there it is," before the shepherd has searched very long. At last he finds it, and to the joy of the class and the shepherd, he carries it home, and leads all the sheep into the fold.

So many stories can be illustrated on the sand table. Christ calling His disciples while they were fishing on the sea of Galilee, is a beautiful story. The triumphal entry into Jerusalem. Christ teaching from a boat. The widow's mite. Christ walking on the water. Christ healing the man sick of the palsy. Peter's denial—all these stories have an added touch of joy or pathos and seem much more real when illustrated on the sand table.

In the old Testament, stories of David, and Jonathan, Daniel, and Abraham are all appropriate to teach in that way. I well remember the story of Joshua calling the

people together to decide whom they should serve, Jehovah or idols. Joshua gave his statement "As for me and my house we will serve the Lord." The children of Israel repeated the vow and then the large stone was placed under the oak, as a witness of the promise. It was very impressive yet only short.

Remember, the sand table is a means to an end, not the end in itself. Only use it when the lesson is applicable. Sometimes it is wise to omit it for a Sunday or too, for a change. Older pupils may be allowed to help with the story but I would suggest that you be very firm in asking the smaller ones to keep their hands out. They become preoccupied in lifting sand from one hand to the other and it teaches them bad habits as they grow older. It is annoying to both teacher and pupils.

"Childhood is not a garner to be filled but a garden to be tilled." To my mind the Bible stories simply and well taught, prepare the soil for the seed of spiritual truths and applications to be sown later. Kitchener, Ontario.

LITTLE IS MUCH

(Continued from page 77)

ious, and said, "You were so sure the man was saved because he took God at His word, and I thought I, too, would take Him at His word and trust Him anyway, and right away I felt and knew that there was nothing more to do or to pay; I am happy, oh, so happy!" A few days later the end of her life came, and her last words were, "Only Jesus can save, He has saved me. Oh, it is not the cross, a mere piece of wood, but Jesus, for there is but 'one mediator between God and men, the Man Christ Jesus'" (I Tim. 2:5). Then Sister Cautious repeated these words, so often quoted by her brother, "I know, am persuaded, able to keep; what does it all mean?" And again they go over the work done on Calvary's Cross by the Saviour. Surely all is centred there! What a meditation for any heart!

Quietly and softly, lost in thought, they parted, Sister Cautious thinking, groping through the dark, yes, longing, but still unconvinced. She returned to the hospital, where again she was absorbed with her many responsibilities and cares; but God says, "I will work, who shall hinder?"

* * *

Again Sister Cautious and Sister Abigail determine to spend a day together, for have not the feelings of Sister Cautious been stirred? Her whole being is in unrest, with longing to know. Feeling, thinking, groping, hoping, she cannot, must not, go thus longer. "My brother knew, Sister Abigail knows, and I, too, must know." Bound in superstition so long, inflicting penance upon herself, doing, working, saying prayers, with no rest, no peace, oh! how can she get light when all is so dark? Truly, how can she be led into the light? Oh, that God would speak the word, for is not Jesus the Light of the World?

They go to Niagara Falls, and there

close by the water's edge, where the mighty torrent falls in such unrest and the spray showers all around, they find a secluded corner, and, in spite of the noise and roar of the waters, there creeps a hush over their souls, as they solemnly read from the four Gospels the account of our Lord's crucifixion, that awful tragedy, enacted at Calvary's Cross, where amidst men's curses, railings, and revilings, and in the full blaze of the noonday sun it becomes as midnight and a dense darkness covers the land for three hours, and out of that awful gloom there rends through the sky that heart-rending cry, "My God, My God, why hast Thou forsaken Me?" followed so soon after by the words, "It is Finished!" Then He bowed His head and died.

"It is Finished." Oh, what words of triumph—the Son of God dying for man, the creature's sin! Wonderful, wonderful words! "Oh, Sister Abigail, it all comes before me now, like dissolving views—I can see, I can know, I believe now." "Believe, believe what? the power of the Virgin Mary to intercede for you?" "Oh, no, not so much that, but what my Jesus accomplished on the cross." "What was He there for?" "I know it all now, He was there for me apart from all that any man can do," and, falling on her knees at the water's edge, amidst the din and roar, she clasps together her hands, crying, "O my Jesus, my Jesus, my Lord Jesus Christ! I can see now that nothing can atone but the blood of Christ." "What about your penances, your suffering and many years of works in order to obtain salvation?" "Oh, don't speak to me of them any more. Nothing, nothing could be added to such an atonement as this. What you have read has shown me Jesus on the cross, dying for my sins, and there is nothing left for me to do." "What did you mean by saying not so much the Virgin Mary?" "Just to think there is so little said about her in God's Book. I realize she is nothing more than any other woman (apart from the honour of being the Mother of Jesus), but I have been so accustomed to think of her interceding for me. Can it be true, Sister Abigail, that Jesus intercedes for me all the time?" "Yes, indeed! and do you know that your prayers in His Name arise as sweet incense to God?" "How strange! What you tell me makes me see that you Protestant Christians do confess, do have an intercessor, and do believe in good works but all after salvation instead of for salvation, and that you pray to God through Christ instead of through the Virgin Mary." Then they had prayer together, and Sister Cautious said, "God! Father! teach me to pray through Jesus to Thee." What a scene to God and to angels! "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10). God and His Son satisfied with that work for the poor sinner, yes, and the poor sinner well satisfied also. Are you?

They had brought a little lunch for re-

freshment, and, after spreading it out, they bowed their heads reverently and gave thanks to God, and Sister Cautious whispered "for Jesus Christ's sake."

They lingered together, but now there is new life, and with it many questions arise. "How can I go on in the old way?" "Will they have me in the Church of Rome under the new condition of things?" "Why, God will make your path as plain as your salvation! Have you ever read of those in distress, who called on God and He delivered them out of all their distresses?" "No!" "Will you write it down?" And so she copied the words from Psalm 107:28. "Oh, I must have a book, exactly like yours!" "Yes, indeed, it is worth its weight in gold, being the Word of God, and the Word says, 'Ye were not redeemed with corruptible things as silver and gold but with the precious blood of Christ.'" "Oh, no! does it say so in these words?" "Yes, in I Peter 1: 18." "I must indeed have a book like yours!" "You call it a book, I call it 'The Book.'" "Yes, it is The Book of books to you." They had prayer together again, and Sister Cautious thanked God for Sister Abigail. But time was going, they could tarry no longer, and returned to the city. Our Sister Cautious began to live her new life—in old surroundings.

Surely the little praying circle had proved that their God was true. How encouraged they were to go on moving the hand that moves the world! Our priest's prayer for his sister answered. I wonder, does he know? But he prayed also for his brother. Will not God answer? Father, we add our petition, "Save him for Christ's sake." Oh, it does pay to pray, and surely "Little is much when God is in it."

(To be continued)

WEDDING COSTS AND HAPPINESS

The daughter of a multi-millionaire asbestos manufacturer was married to a member of the Swedish royal family in a ceremony which cost her parents \$500,000 and was the occasion for the reception of gifts totaling \$1,000,000.

Mr. Man-on-the-street wonders what it is all about. His little five or six room castle, his one or two or more lovely, healthy children and his helpful, gracious wife participating with him in the daily struggle for his bread, wonder about the social forms which make the simple setting of a marriage vow cost \$500,000.

The question is purely relative. Every one wishes the young couple health and happiness in their marriage venture. But the average American father and mother will look across the table and say that \$500,000 would not have purchased the happiness they have. And the average American minister will recall that he has promoted more marital happiness growing out of ceremonies where the groom shyly handed over \$2.50 than where orchids and diamonds littered up the place.—St. Louis Star.

Y. P. M. TOPICS

(Continued from page 91)

the inspiration of prophets, who foretold Christ's suffering and death and the resurrection that should follow, is made real. The miracle of conversion in which a hardened sinner is made a tender loving saint is not so hard to accept when we realize the power by which Christ arose. Miracles of Jesus and His apostles and saints are not unbelievable when we realize that the resurrected and ascended Lord is in a place of power and can confirm the word and faith of His disciples on earth.

With the confirmation of the miraculous, comes a glorious hope into the life of believers. "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:3-5). This hope forms an anchor for the soul and enables us to endure suffering for the name of Jesus (I Pet. 4:13).

The Text.—Col. 3:1-14; Rom. 6:1-14.—These passages teach that the quickening power of God manifested in the resurrection of Christ, and His work in our behalf, enables us to walk in newness of life. The old walk, of the things of earth, is put off, and the new man is put on with graces in the image of the Creator.

OUTLINE STUDY

- I. Lessons Causing Faith in the Word.
 1. Thus it is written.—Luke 24:44-48.
 2. Honest doubts dispelled.—Jno. 20:1-29.
 3. The Gospel message brings conviction.—Acts 2:22-37.
- II. Confounding the Unbelief of the Hardened Sinner.
 1. The soldier.—Matt. 28:2-4, 11-15.
 2. The Jewish rulers.—Matt. 28:11-15.
- III. Lessons Concerning Our Christian Experience.
 1. The death of the "old man" like the crucifixion, death, and burial of Christ.—Rom. 6:6, 7.
 2. The new birth like the resurrection of Christ.—Rom. 6:8-11.
 3. The call to a new walk.—Rom. 6:4, 5, 12.
- IV. Lessons of Assurance.
 1. Declaring Jesus the Son of God with power.—Rom. 1:4.
 2. Assuring us of the power that saves.—Eph. 1:19-23.
 3. Assuring us of our resurrection.—Rom. 8:11.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Commit a Verse from the Outline.
2. Tell the Story of the Resurrection of Jesus.

For Young People.

1. Figures of the New Life.
2. Assurances which the Resurrection of Jesus Brings.

For Older People.

1. How Obtain the Hope of the Resurrection.

PERSONAL THOUGHT

Has the power manifest in the resurrected Christ full sway in our being?

SEED THOUGHTS

"He lives! He lives! what glorious consolation!"

Exalted at His Father's own right hand, He pleads for us, and by His intercession, Enables all His saints by grace to stand.—C. R. H.

"Lives again our glorious King:
Where, O death is now thy sting?
Once He died our souls to save:
Where thy victory, O grave?"—Chas. Wesley.

"Praying for His children
In that blessed place,
Calling them to glory,
Sending them His grace;
His bright home preparing,
Faithful ones for you;
Jesus ever liveth,
Ever loveth too."—F. R. Havergal.

SERMON ON THE MOUNT—PRINCIPLES OF THE KINGDOM.—

Matt. 5: 17-48.

Topic for April 7

MOTTO

"Be ye therefore perfect as your Father which is in heaven is perfect."

MEDITATIONS ON THE TOPIC

I. **The Righteousness of the Kingdom.**
—The work of Christ is based upon the same standards that were the intent of the law and the prophets. The Scribes and Pharisees had failed to discern it. Christ came to fulfill it. He wants His disciples to attain to the standard that exceeds the outward forms and ceremonies without the life principles for which they stood.

When Christ has brought in the righteousness which is of the heart, "in the spirit and not in the letter," there will be a change in such parts of the law as the new life will no longer require. The outward semblance of righteousness, though it may not take the life of a fellow, may fail of true righteousness by hatred in the heart. Offerings at the altar cannot avail if there is no peace between the offerer and his brother. The look of lust is short of the standard of purity though the act may not be committed outwardly. The divorces under the law were not according to the standard which the law intended and must pass away before the law of the kingdom. The law of swearing indicated an imperfect condition "that cometh of evil." The kingdom of God calls to truth without the compulsion of a fearful oath. Self-defense is a law of justice which the law of love and mercy supercedes in the Christian dispensation. The goodness of God toward the just and the unjust is to dwell in the citizens of the kingdom and God's perfect law is to be the perfection in God's children.

OUTLINE STUDY

- I. Christ's Work the Complement of the Law and the Prophets.—5:17-20.
 1. Not to destroy but to fulfil.—v. 17.
 2. All must be done.—vs. 18, 19.
 3. His righteousness more thorough than that of the Scribes and Pharisees.—v. 20.
- II. Standards of Righteousness in the Kingdom of Heaven.
 1. The law against murder reaches farther than the act of killing.—vs. 21, 22.
 2. Reconciliation to a brother, a condition of acceptable offerings.—vs. 23, 24.
 3. Agreement is better than going to law.—vs. 25, 26.
 4. The law of adultery is violated in the lustful desire.—vs. 27, 28.
 5. It is better to lose seeming good than to keep it for greater loss.—vs. 29, 30.
 6. The sin of separation is not settled by divorcement.—vs. 31, 32.
 7. Affirmation is stronger and more harmonious with the order of the

perfected law of Christ than the oath.—vs. 33-37.

8. Nonresistance and submission is the higher and more perfect law of the kingdom, rather than self-defense.—vs. 38-42.
9. The law of love and kindness toward the evildoer is the godlike requirement of the kingdom of heaven.—vs. 43-48.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Perfect."
2. Memorize a Verse from the Text.
3. The Sin of Anger and Hot Words.

For Young People.

1. Difference between the Old and the New.
2. How the Difference Completes Rather than Destroys.

For Older People.

1. The Perfection of the Christian.
2. Peace and Worship

PERSONAL THOUGHT

Have we entered the Kingdom of heaven? This is the searching question which the lesson before us seems to ask. It behooves us to come to Jesus and follow Him to the end that he may complete that in us which He has undertaken.

SEED THOUGHTS

Exceed the Righteousness of the Scribes and Pharisees.

"They were much in fasting and prayer, and giving of alms; they were punctual in observing the ceremonial appointments, and made it their business to teach others; they had such an interest in the people that they thought that if one man went to heaven, one would be a Pharisee; and yet our Lord Jesus here tells His disciples, that the religion He came to establish, did not only exclude the badness, but excel the goodness of the scribes and Pharisees. We must do more than they, and better than they, or we shall come short of heaven. They were partial in the law, and laid more stress upon the ritual part of it; but we must be universal, and not think it enough to give the priest his tithe, but must give God our hearts. They minded only the outside, but we must have conscience of inside goodness. They aimed at the applause of men, but we must aim at acceptance with God: they were proud of their religion, and trusted to it as righteousness; but we, when we have done all, must deny ourselves, and say, We are unprofitable servants, and trust only to the righteousness of Christ; and thus may we go beyond the scribes and Pharisees."—Matthew Henry.

Non-resistance

"Let grace our selfishness expel,
Our earthliness refine;
And kindness in our bosoms dwell,
As free and true as Thine."

APPRECIATION

(Continued from page 66)

ment, and with all the strength of our lives show our appreciation by being worthy of it. What shall I render for all these blessings? I will be a loving husband, a dutiful child, a law-abiding citizen, a follower of the Christ, without rebuke, in the midst of a crooked and perverse generation, wherein we shine as lights in the world. With my lips I'll praise Him, in my heart adore Him, and by my life glorify Him.

Lancaster, Pa.

HAPPINESS

(Continued from page 69)

the newly acquired treasures fail to add any pleasure to our life. We cannot gain at the expense of others, both of us lose. She is not unworthy of my friendship, but I am unworthy of her and the ideals which she holds. Please do not speak of her in the way you have been speaking."

"Then," said his father, "if you reject my counsel in this, you reject my future help and support. You may go now and do not return until you have thought better. I am sorry you fail to appreciate your privileges."

So Richard went, and Tom thought harder. What had he been working so hard for all these years? Wasn't he satisfied with what he had accomplished? Wasn't he happy? Sure he was happy. There wasn't a man in Morriston who didn't envy him. Richard was wrong. But what was the matter after all? Was happiness a fleeting shadow, or a will-o'-the-wisp that played with you, luring you on but always keeping out of your grasp? Or did Richard have the secret? No, Richard would find out. He would come back and beg forgiveness and ask his father to pay his debts for him. Richard could not stand it to be poor. In the meantime he would redouble his efforts for his own satisfaction. Folks said that accomplishment was the secret of happiness. To know that you had played the game, and won, was the secret of contentment. So more investments were made and new wells drilled. He seemed to possess the touch of King Midas. Everything he dealt with prospered. What if his men had to work for four dollars a day and support their families on this? He guessed he had been there. Let them lift themselves like he had. Anyway, if he did pay them more they would probably spend it foolishly. Besides, wasn't he giving a large sum for the new temple.

Years passed but Richard failed to return. They had received a letter or two from him but they remained unanswered. Later came the announcement of his marriage to Elizabeth. Then they heard that they had sailed to Africa as missionaries. It was too bad for him to throw his life away like that when he had such splendid business ability. And then, perhaps the cannibals would eat him. It was too bad, too bad.

Finally Richard came home on a furlough. Tom relented to the entreaties of his wife and Richard was permitted to visit them. It was a formal visit. Little was said by father or son, but Tom felt, although he would not admit it to even himself, that Richard was satisfied, was aglow with his work. He and Elizabeth really seemed to be tremendously happy. He left for Africa soon after that and Tom wished that he hadn't visited them because it made him think of his own selfish life in a way that he didn't like.

Tom was getting older now. His wife took pneumonia one winter and died. Then

he felt entirely alone. Tom couldn't help thinking that everyone was so kind and courteous to him so that they might receive a larger portion of the will. He did so want a friend. He guessed Richard wasn't coming home again. But he did wish he would after all. He finally wrote him a letter and told him to come home. After months of waiting he got a reply. It was impossible for him to leave his work but he gave his father a warm invitation to come and visit him. Somehow Tom hadn't thought of that before. But he had the wealth, he had the time, and he needed the vacation. Why shouldn't he go? So he went.

It seemed to be good to be going to see his boy again. It was too bad that there had been trouble between them. On the journey he received unconfirmed reports that Richard had been killed by a hostile tribe. It probably wasn't true but it worried him. He finished his trip and on his arrival he found out that it was true. Elizabeth met him and told him about it. He suggested that she return home with him but she thanked him for his kindness and said that she was sure she would not be satisfied in any other place. She showed him what they had done, and what remained to be done. And everyone was so kind to him and tried so hard to serve him because he was Richard's father. Natives brought him presents and showered him with trinkets. They tried to tell him how the great doctor had set their broken bones and dressed their wounds. They tried to tell how he had cured their ills when he himself had been so ill with fever that he could scarcely be up. Then he went to see Richard's grave. It was such a crude affair. A small stone bearing his name marked his final resting place. At first Richard's father thought he would buy a large monument. But Richard didn't need a large stone to preserve his name. Tom knew that it would live forever in the hearts of the natives. Richard's life had been spent "going about doing good."

So Tom went back home, leaving the grave as it was. He died soon after his return, from a stroke of paralysis. All the newspapers in the country announced his death in headlines, commenting at length on his success and his wonderful accomplishments. The company announced a holiday for all their employees. Relatives spent a tremendous sum on the funeral, and placed his name on a magnificent monument. But in a neighboring oil town a truck driver asked his partner if he thought the new president might raise their pay.

Goshen, Ind.

STUFFED AND STARVED STOMACHS

Ernest Cordeal

With the assistance of a shrewd lawyer it is possible to travel the line between guilt and innocence without running foul of the authorities. With luck it is even possible to deliberately violate man-made

law without suffering punishment. No such liberties may be taken, however, with the laws of Nature.

Nature has said "use or lose," and her decree is final. She confers upon every man a full complement of bodily members, equipped with muscles to operate them, nerves to guide them, and provides a brain to energize the whole machine. But Nature has laid down the law that the man must use the organs and the muscles or their effectiveness will be taken away.

Many men, after they have passed into the age of full maturity, go through the remainder of their lives hitting on three cylinders. If their cars behaved in a like manner they would have them overhauled or trade them in, but when their body or mind refuses to function properly they dope them up with drugs and curse the disabilities which inhibit them. If one cylinder fails to fire it does not help the situation permanently to put ether in the gas.

According to a very famous authority the human machine was designed to function for a period of three score years and ten, and there is no mention in the specifications of any necessity for reducing speed during that time. Why then should most men at fifty and many men at forty be slowed up or stopped entirely by physical disabilities? Usually because they have violated the law of atrophy and are required to pay the penalty.

Brains Without Physical Energy Are Useless

There is surprisingly little difference between the capabilities of one man and another. The great industrial leader may not be more than ten per cent better than the average of the men under him. It is not at all unusual to find men of superior capacity of far inferior natural ability. To continue the automobile simile, brains without physical energy are as useless to a man for all purposes of material advancement as a car body would be without the motor.

Personal efficiency, whether of the athlete, of the business man, or of the society woman, depends upon the complete coordination in action of brain, nerve and muscle. What the athlete calls condition, the business man calls confidence and the woman calls poise, in reality are all the same thing and result from the same causes. When the athlete is tuned for competition every muscle is stripped of waste fiber, every nerve is strong and steady and the brain is clear and untroubled. Not all races, by any means, go to the strongest and the fleetest. A troubled mind or a trembling nerve may invalidate the best of sinews and muscles. The brain of the business man is only one of his assets and without physical virility to back it, it is frequently no asset at all.

Nature Demands Full Price

There is a streak of perversity in most of us which leads us to try to get by without paying the full price for the favors which we desire and expect. When the

other party to the contract is Nature any such effort is as vain as it is foolish. Every human body demands so much food, so much exercise, so much rest, and if it is persistently cheated of its needs, it decreases in efficiency accordingly.

A Stuffed or Starved Stomach Won't Do Its Duty

A strong, healthy stomach kept on sick-room diet for a space of time would lose its power to handle the foods which the active body requires. A horse that has

been kept on hay or dry pasture through the winter has not the strength to do a day's work, although he may appear to be in excellent condition, nor can he be given a full ration of grain until his digestive apparatus has had time to become gradually accustomed to the stronger food. No horse will stand up to heavy work day after day on a ration of roughage nor can any man function mentally or physically at top efficiency on a diet of spinach and whole wheat. The human digestive organs were probably not designed to handle a nightly ration of boiled lobster or to stand up against homemade hooch, but neither were they so delicately constructed as to require the elimination from the daily diet of all of the appetizing viands for which the healthy body craves. The law of atrophy applies to the stomach as well as to the other members and organs; if it is used consistently and properly it should last through the allotted term of life, but if stuffed or starved it cannot be expected to do its duty properly. The motor will not deliver its rated horsepower if the gas mixture is either too rich or too lean. The stomach, which converts food into energy just as the motor turns gas into power, cannot function properly unless given the proper fuel.—Selected.

"Bear with each other, get grace for it. To have a cat-style hump on our back, and to siss when others err, is neither charming nor edifying."

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CHRISTIAN MONITOR

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503—EASTER JOY

Each flower we see unfold seems lovelier than the last, So may each Easter hold more joy than Eas- ters past. The Lord is risen indeed. Luke 24:34.

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504—GLAD EASTER TIDINGS

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505—JOYFUL EASTER

May your Easter skies be skies of blue, Reflecting naught but joy for you. He is risen, as he said. Matt. 28:6.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. 3:16.

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507—A JOYOUS EASTERTIDE

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. I Thess. 4:14.

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508—HAPPY EASTER

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CHRISTIAN MONITOR

APRIL, 1929



Bridal Veil Falls

THE SCUDDERS AND THREE KNOCKS IN THE NIGHT

By Mary K. Parker

Among the names which stand high in the annals of foreign missions is that of Dr. John Scudder. The family, including their wives, have given almost six hundred years of service among heathen peoples. The founder of this missionary family was Dr. John Scudder, born September 3, 1793, in Freehold, N. J. He was one of several children, and consecrated to God, as he was, from infancy, he early showed traits of a devotional and Godly nature. Faithful in his studies, he entered Princeton College in his sixteenth year and was graduated in 1813. It was his great wish to be a minister of the Gospel, but his father was opposed to it, and so he chose the healing art.

Putting himself under the then eminent Dr. David Hosack of New York, he worked so hard and efficiently that in 1815 he was graduated with honor from the New York Medical College. This compulsory choice of profession made Dr. Scudder the first medical missionary to India, and in due time he was ordained to the Gospel ministry. He chose New York City as the best opening in which to practice his profession.

He made his home with a cultured family named Waterbury. Through his influence the entire family became Christians and later he married Harriet, who was a beautiful girl of engaging manners and a gentle spirit, and to her may be ascribed much of his success in after life, for as his wife she was his helpmeet in every particular.

He united with the Dutch Reformed Church. His success as a physician was conspicuous. His income so far exceeded their needs that they lived in great comfort.

While awaiting admittance to the sick room in a Christian home, he picked up a booklet with the title, "The Conversion of the World, and the Ability and the Duty of Those Representing the Churches." He borrowed the book and read it till his whole being was aflame with the subject matter. He prayed over it and was soon convinced as to the necessity and utility of foreign missions. He heard the call,—"Come over and help us," and cried out from the bottom of his heart, "Lord, what wilt Thou have me to do?" His wife married him as a rising New York physician, not a foreign missionary before whom were unknown hardships. His father, a stern autocrat, positively forbade his son's wild scheme to give up all his worldly prospects of fame and fortune, and threatened to outcast and disinherit him if he dared disobey him. But through all the opposition came a voice saying,—"Go preach the Gospel to the heathen," and above all was the Saviour Himself saying,—"Follow Me, and I will make you a physician and preacher to the benighted world." It meant enduring hardships. It also meant following

Christ, and that was enough to counter-balance all.

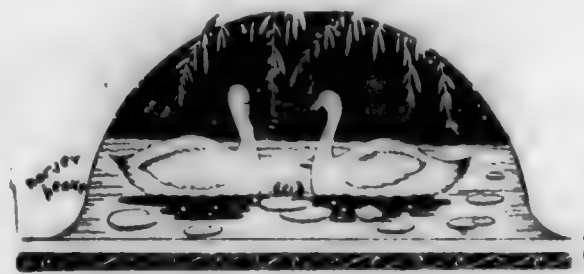
All this time the American Board of Commissioners for Foreign Missions, of Boston, was looking for a Christian physician to send out with a party, which were soon to start for India. Dr. Scudder offered himself. When the little family left New York, his parting words were, "Only give us your prayers, that is all I ask."

On June 8, 1819, the missionary party sailed from Boston bound for Calcutta: All arrived safely after a voyage of four months. Great blessings followed the services held on that memorable voyage and many were converted. Soon after their arrival their little daughter died suddenly, and in a few weeks they lost a second child a week old. They soon acquired the Tamil language. Schools were started and personal work among the children was begun.

That which distinguished Dr. Scudder from other missionaries was the fact he combined medical and surgical aid with the preached Word. Another important work was the training of medical students. He found the population so great he could not repeat his visits to the same place and people, but he distributed literature by the cart-load.

Excessive work and exposure to the heat told on his large and robust frame, and in two years' time his health was shattered. He was opposed, persecuted, stoned, but all to no effect. He kept on preaching the Word, distributing Bibles and tracts. In 1841 his health failed entirely, his left arm being partially paralyzed.

During these twenty-two years, fourteen children were born to them. The first four were early laid to rest, but the others, eight boys and two girls, grew to manhood



WARP AND WOOF

Harry Halbisch

Some days, you say, are good days
And other days are bad;
The dark days make you gloomy
And the bright days make you glad,
But when you weave the cloth of life,
You must use warp and woof,
And the good days and the bad days make
Your fabric weather-proof.

The fair days are the long strands
That the shuttle carries through,
And the drab days are the cross weave
That keeps the fabric true;
The weaver knows his pattern
As he works upon life's loom,
And he threads the golden warp of hope
Against the woof of gloom.

—The Pathfinder.

and womanhood. Some had been sent to the home land. When he found nothing else would save him to further work, he consented to take a furlough to America. He began to improve at once on the voyage and by the time he reached New York, he was again able to work. A great joy of this visit home was the reconciliation of father and son.

In 1846, he, with his family, sailed again for the East. In 1849 he was found again working with his two sons who had returned to India as missionaries. The great blow of his life fell upon him in November, 1849. After a very short illness his beloved wife died. He was heart-broken, though he bore up wonderfully. He also received word that his son, Samuel, had died in America three days before the death of his mother.

But the "Well Done" of the Master was heard on January 13, 1855, in his sixty-second year. "He was not; for God took him." All his children became true Christians; nine of the ten became foreign missionaries while the other died in preparation for the work.

Ida Scudder, one of the fifteen grandchildren, was holding tight to her mother's hand one night in Chicago. The rain was falling in torrents. Her mother opened the door and peeped out, "Ida," she said, "it is raining too hard, you must not go to the station. Mother will say good-by here." Ida choked back the sobs. Why should her mother go all the way back to India, and leave her here in America? She had been born in India and her mother had brought her back to America to go to school. One long, long, hug and kiss, and her mother was gone. Ida knew that her mother hoped that some day she would come to India as a missionary, but in her heart that night she said, "No, enough Scudders have given their lives in India." She thought of India resentfully.

Her splendid grandfather's life and work blazed the way with a trial of light through India's darkness, and never since he set the light a shining, had there been a day when there was no Scudder in India to bear the torch on.

One day Ida received a cablegram saying her mother was ill. Of course she would go, but when mother was well, she would come back to live in America.

One night she sat in her father's house in India. As the twilight deepened into darkness, a knock sounded at the door. When Ida answered she found a high born Mohammedan. He bowed low and said,—"My young wife is ill to the death. Our doctor can do nothing. Will the gracious lady come?" Ida knew nothing of medicine, so she answered, "My father is a doctor and he will come." The man drew himself up proudly, and said, "No man has ever looked on the face of my wife. We are high born. I would rather a thousand times she should die than a man should look upon her face." Proudly he turned and went out into the darkness. Ida sat and thought. She was in India

(Continued on page 125)

CHRISTIAN MONITOR

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Vol. XXI

SCOTTDALE, PA., APRIL, 1929

No. 4

GLIMPSES OF THE YOSEMITE VALLEY

By E. E. Harris

Where giant cliffs of granite meekly rise,
And speak in stately voice to vaulted skies.

We again thank Mr. Harris, the Editor of *The Watchword* for the courtesy of permitting us to use his article and the accompanying cuts, thus making this interesting article available for our readers.—Editor.

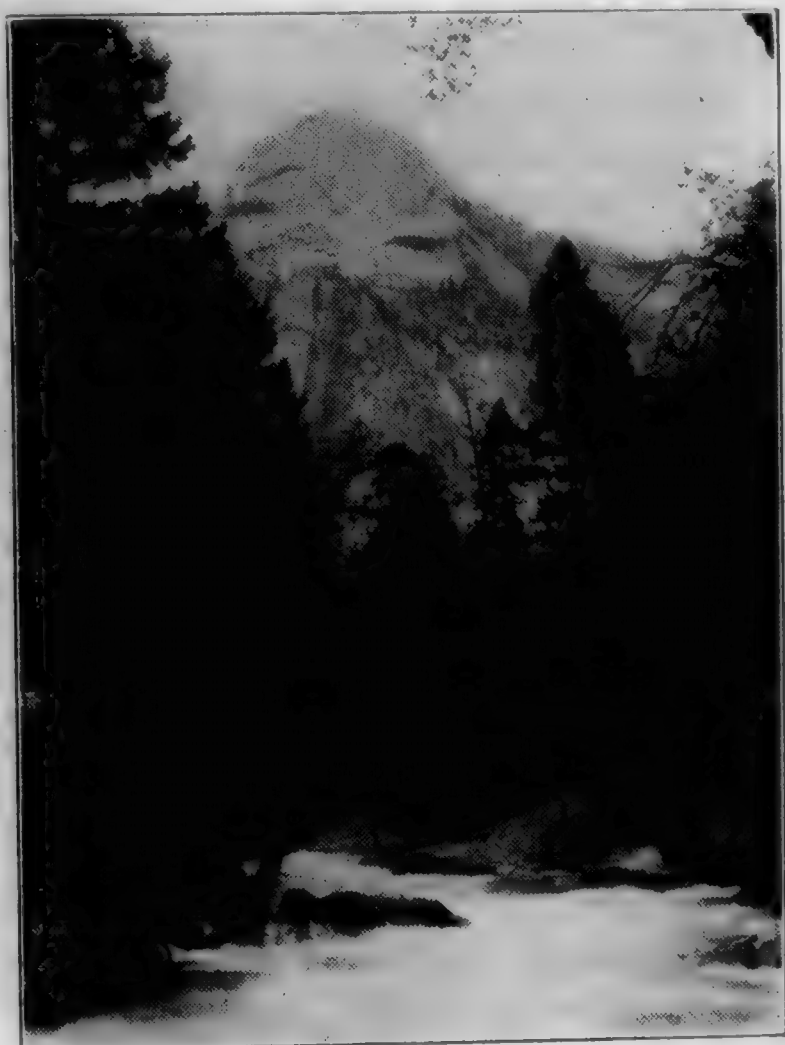
Yosemite Valley was unknown to civilization until 1851, at which time it was discovered, somewhat by accident, during an effort which was made to settle certain problems relative to the Indian population of that region. Since the discovery of the

end. The Merced river flows through the valley which indicates that this section is not an arid section.

From Merced, a station on the Southern Pacific Railway, it is eighty-five miles to the heart of Yosemite valley. From Merced to the valley the trip may be made over one of two roads—over the All-year highway or over a road that leads through the Mariposa forest. It was my privilege to make the trip into the valley over the All-

valley, the stages stopped for a ten or fifteen-minute rest. This gave opportunity to take some pictures, one of which is presented with this article. This is not a very imposing town, and does not impress the traveler as a county seat. Upon learning that this was a county seat town my curiosity was stirred to the point of desire to see the courthouse. When this building was pointed out to the stage passengers we saw a very modest frame building which resembled in size some of our one-room country school buildings. Remembering that this section of California is very mountainous and that the population is limited, I suppose that such county-seat facilities are sufficiently adequate to serve the needs of this county. We were informed that this little town is located in a section which once was, and to some extent yet today is, characterized by the "gold fever." The picture presented with this article is a picture of one of the largest buildings in the town, a building which houses a confectionery at one end a grocery store in the other.

A few miles beyond Mariposa we passed a gold mine in operation. We were informed



North Dome and Merced River.

valley it has been "a Mecca for travelers." Thousands of people visit Yosemite Valley each year; and thousands of these thousands return to drink in its beauties again and again. There is no way by which we can compare Yosemite with Glacier National Park or Grand Canyon or any other national park of our country, for it is entirely different. Yosemite cannot be considered as massive as Glacier Park but there is a beauty and charm about the great giant cliffs of this valley that stir the aesthetic feeling of the appreciative traveler. The valley is characterized by numerous granite cliffs, thousands of feet high, over which come tumbling several majestic water falls.

Yosemite valley proper covers about eight square miles; being seven miles long and approximately one mile wide. Its width makes it possible for the traveler to see both sides of the valley as it is traversed from end to



El Capitan, the Granite Giant.

year highway which is a paved-surfaced road. The trip into the valley is a delightful one—to say nothing about the great experiences that await the traveler after reaching Yosemite proper.

After traveling several miles from Merced, we came to the county seat of Mariposa county, a little town called Mariposa. From the appearance of the town the traveler would not guess the population to be more than three hundred. This town being about midway between the railroad and Yosemite



Half Dome Towering 4892 Feet High.

that three men owned this gold mine and that their average income is something over three thousand dollars a month. It was my first time to see a gold mine, for the experiences of my life have been rather limited in connection with this important and valuable metal. Near a little town

called Briceburg the highway reaches the foot of a tremendously steep mountain and there touches the Merced river, along which stream the highway leads into the Yosemite valley. The floor of the Yosemite valley is four thousand feet above sea level and the giant cliffs of this valley tower several thousand feet above the floor of the valley. The inquiring traveler wonders how this valley was ever produced in this region of granite. Perhaps it is a matter of much conjecture and yet the explanation that seems to fit conditions better than any other explanation is to the effect that this valley is largely the product of glacier action. The man who served as our guide on the exploration trip through the valley said the floor of the valley underneath the soil was U-shaped and was comparatively smooth. This indicates that some mighty force has ground out this hollow which now rests between massive granite walls.

An interesting explanation of the making of Yosemite valley follows: "Scientists explain that a Glacier came down Illilouette canyon meeting another glacier from Little Yosemite and these two met a third glacier emerging from Tnaya canyon, and that these glaciers, with tremendous force, ground away the granite, leaving Glacier Point perched more than a half a mile above Yosemite valley." If this theory is a correct one, a glimpse of the mighty power of these great rivers of ice is portrayed. Whether it was the work of a glacier or some other mighty power that scooped out this valley, a mighty force did it.

During the ages the floor of the valley has been in the process of filling up with decaying vegetation and the crumbling of the cliffs, which crumbling is due to the freezing and thawing condition of the winter seasons. This has produced a soil with sufficient strength to produce vegetation. The floor of the valley itself pre-



Yosemite Falls Which Has a Total Drop Of 2,425 Feet.

the valley itself is a name which pays honor to the early tribes of red skins who made their home in this valley. It is said that Yosemite Indians frequently visit this section bringing their little children for the amusement of visitors.

As one approaches the valley he is carried under what is known as Arch Rocks. These are two massive rocks that have come together at the top but leave sufficient space at their base for the highway. One of the first wonders that greets the eye of the traveler upon entrance to the valley is the massive granite cliff known as El Capitan. Somebody has said that the wall of this giant cliff presents a huge map of North America. I suppose this sort of impression depends, to some degree,

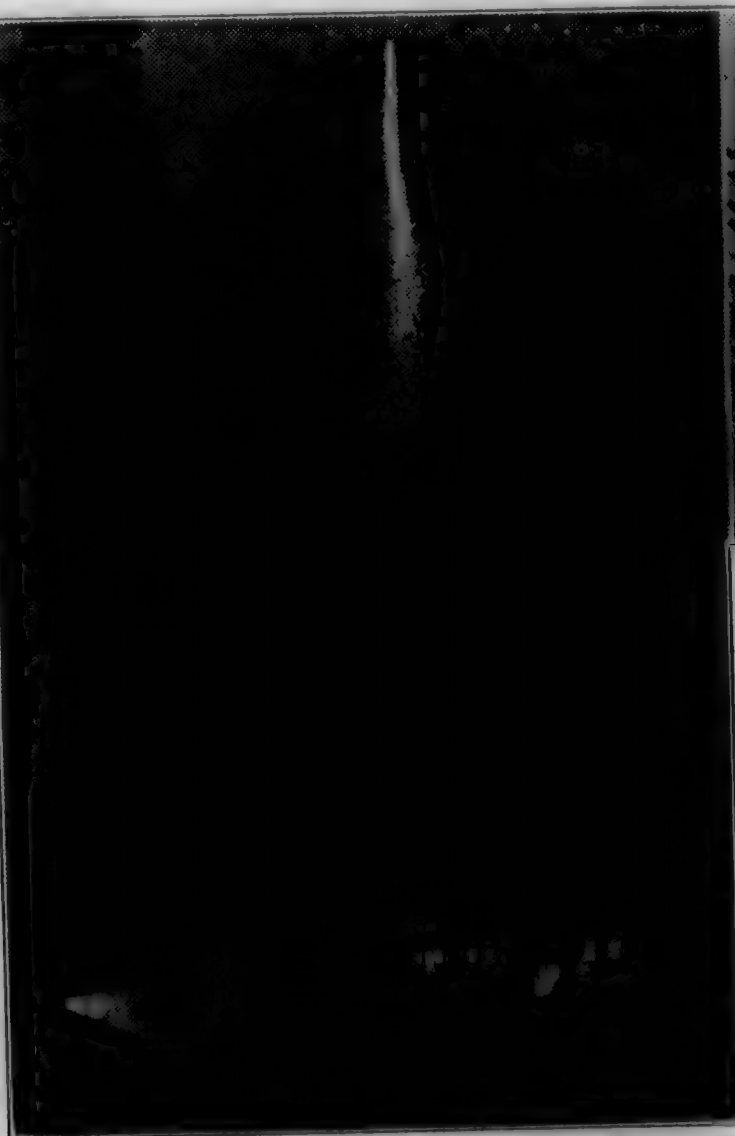
upon the perfection of one's imagination, perhaps a good deal like seeing the man in the moon. Standing in the valley one may see a tree on the side of El Capitan said to be eighty feet tall; this tree was pointed out to us on the day we toured the valley and it looked like only a small shrub. Its dwarfed appearance was due, of course, to the great distance from the base of the cliff to the place where the tree is growing. There are a number of other interesting cliffs and peaks in Yosemite, some of which we present in picture with this article. Some others can be only mentioned. Sentinel Rock is one of the most interesting peaks for "it rises like a cathedral to guard the valley. At its base was located the site of the old village, Yosemite's first white settlement." As the traveler views Sentinel Rock from the valley he is made to think of the towering spires of some great cathedral. The peaks known as the Three Brothers are also objects of interest. These, like others, are peaks of massive granite, the tallest of which rises 3,813 feet above the floor of the valley. Near the head of the valley stands two giant cliffs, opposite each other, one called North Dome and the other Half Dome, whose pictures we submit with this write-up.

Volumes could be written describing the physical characteristics of this valley but space does not permit an extended description, but mention must be made of at least two of the falls. Miles beyond the top of the giant cliff, over which these falls come tumbling, are the snow fields which constitute the source of the stream that issues into Yosemite falls. It is a beautiful sight to cast the eye up this giant cliff and behold the sheet of white water that speaks forth in the tones of nature's music as it comes dashing down the cliff to the valley thousands of feet below. Yosemite Falls must have been an object of worship to the Indians who lived in this valley before the white man discovered it.



Resting Awhile at Mariposa.

sents many objects of interest. "All over the level floor of the valley are curious formations, dwarfed by their real importance and interest by the greater wonders surrounding the valley. At the upper end of the valley directly below the Royal Arches will be found several naturally-formed Indian caves." These caves tell us that in the day before the white man became especially interested in Yosemite, it was the home of the Indian. The name of



Presenting Camp Curry's Fire Fall.



Looking Up the Yosemite Valley.

One of the most beautiful falls I have ever seen is the falls known as Bridal Veil Falls. The group with whom I traveled were most fortunate in the selection of the day for the touring of the valley. Bridal Veil certainly must have had on its most gorgeous dress that beautiful July afternoon. The water that constitutes the falls takes a plunge of 620 feet and at times the play of this water is like the waving of a beautiful bridal veil in the

gentle zephyrs of springtime. The beautiful white mist produced by the falling water played back and forth along the sides of the mighty cliff producing, at times, rainbow colors when touched by the rays of the sun. If there were not other attractions calling for attention, the traveler could stand in the valley and watch the play of Bridal Falls with contented mind for a stretch of hours.

The night spent in Yosemite valley will linger as one of the richest experiences of my life. Having spent practically the entire day in stage and sight-seeing busses, I felt, as evening came on, that I was about through with sight-seeing for that day. During the afternoon I overheard others talking about the beauties of the "fire fall." I had little conception of what was meant by that term. Desiring to relax a bit before going to my tent on the mountain side for a night of rest, I had the privilege of attending the evening entertainment composed of music and readings which was held under the big trees at Camp Curry. The program was not finished until about nine o'clock, at which time the announcement was made that the time for the Fire Fall had arrived. Knowing little what the term meant, I was, of course, in an expectant mood. The attention of the crowd was directed to a mighty granite wall that stood just to the rear of Camp Curry. In response to the call of the bugle, a gorgeous stream of fire came rushing down the mountain side. Its playful attitude in the darkness of the night reminded one very much of the characteristics of Bridal Veil Falls which we had seen in the afternoon. The reader must use his imagination to catch the significance of what is known as Fire Fall. During the day the mountaineers who live on top of this mountain build a huge bonfire and allow it to burn down to the point of a great bed of coals. At nine o'clock these live embers are pushed over the edge of the cliff and come raining down the side of the cliff like a stream of miniature stars. The traveler who misses the Fire Fall of Yosemite misses one of its richest contributions. Perhaps there is no other place in the United States where such a performance could be staged, for it is most unusual to find perpendicular cliffs whose height equals that of the granite giants of Yosemite valley. We are happy to present a picture of the Fire Fall but the unfortunate thing about the presentation of the picture is the fact that the fire is not actually falling; only a moving picture could give such an effect.

I know of no other place in the United States where winter and summer are so close together during the winter season as in the State of California. Los Angeles is only three hundred and fifty miles from Yosemite valley and the temperature of this city seldom drops below forty, but within a few hours' time the interested person can be in the heart of Yosemite valley, where winter presents its grandeur quite as majestically as that presented in the eastern portion of our country. Those who de-

sire the real Christmas thrill as the old year is about to give the kiss of welcome to the new, wend their way to this snow-covered valley whose glistening walls of granite harmonize in color with its carpet of snow.

When forests have decayed and ceased to be, and when the generations of man yet unborn shall have come and gone, Yosemite with her granite walls and massive peaks shall still speak forth the wisdom and power of the Great Creator.—The Watchword.

A REMINISCENCE OF SCHOOL DAYS

By P. S. Hartman

To hear, and read the words of men in their four score years, who are still interested in their and others' school days is invigorating. Thanks to "Uncle Peter" for this "Reminiscence of School Days" with the story included. Congratulations to him, and all our aged readers still interested in life. After all, life itself is a school. We trust that when the Great Teacher rings the bell on the last day for His world-worn pupils, we may see His smile, and hear His "Well Done."—Editor.

About November 1, 1858, I started my third term of school, my first being a term of two weeks, the second a term of four weeks. I will first give a description of the school house. At Weaver's Church stood an old one-story log school house about 18 x 20, and about seven feet high. In the school room was one large ten plate stove dated 1777. Nearly in the middle of the room were three rows of benches. On each wall made out of very rough slate, was a wide board the whole length of the school room. On two sides of the room, fastened against the wall, were student writing desks, one rude desk for the teacher, which, with a wooden box for a spittoon at the desk and one chair for the teacher, about completed the outfit for the school room. The branches taught in this school were spelling, reading, writing and arithmetic. There was no special book for the reading, every scholar could have any book he chose. One boy, about eighteen years old, brought an almanac to read in. In the spelling class the word almanac was given this boy and he could not spell it. It so happened that three or four boys had the McGuffey Third Reader. These boys were put in one class, one of these boys being about twenty years old. This class one time was called up by the teacher to read. The lesson was about a man who had an awful dream the story of which will be appended to this article. While reading this dream, William H., twenty years of age, began laughing so that he could not read. He went back to his seat. The teacher commanded him to come back and finish his lesson. He would not come. The teacher then took a large whip and went to bring him back to the class. The teacher hit him several licks and the young man clinched with the teacher and an awful fight ensued. They had a great scuffle and knocked down one benchful of children. We all got scared and left the school room. The fight was long and hard but finally the teacher gained some advantage over the young man and pushed him backward out of the door and told him he could never come into that school room as long as he was teacher. The teacher then called us all back to the school room and demanded order. The class was then called to finish reading the lesson about the "Chance World" which was done without any laughing. We can

see that both teacher and scholar made a great mistake. Let us profit by their mistakes as well as by Hafeed's rebellion against God. God is the Supreme Ruler of all the world and should be obeyed as such. We will now give our readers the entire story of the awful dream, with the hope that many will get good lessons from it.

THE WORLD OF CHANCE

At the foot of a noble mountain in Asia, stood a beautiful cottage. Around it were walks and shades, and fruits, such as were nowhere else to be found. The sun shone upon no spot more beautiful and luxuriant. It was the home of Hafeed, the aged and prosperous. He reared the cottage, he adorned the spot, and here for more than four score years, he had lived and studied.

During all this time the sun had not forgotten to visit him daily, the harvest had never failed, the pestilence had never destroyed, and the mountain stream had never dried up. The wife of his youth still lived to cheer him; and his son and daughter were such as were not to be found in all that province.

But who can insure earthly happiness? In one short week Hafeed was stripped of all his joys. His wife took cold, and a quick fever followed, and Hafeed saw that she must die. His son and daughter both returned from the burial of their mother, fatigued and sick.

The nurse gave them, as she thought, a simple medicine. In a few hours it was found to be poison. Hafeed saw that they must die; for the laws of nature are fixed, and poison kills.

He buried them in one wide, deep grave, and it seemed as if in that grave he had buried his reason and religion. He tore his gray hair, he cursed the light of day, and wished the moon turned into blood. He arraigned the wisdom of God in His government of the world, declaring that the laws which He had established were all wrong, useless and worse than none. He wished the world was governed by chance, or at least that at his death he might go to a world where there was no God to fix unalterable laws.

In the center of Hafeed's garden stood a beautiful palm tree. Under this Hafeed was sitting the second evening after he had closed the grave over his children.

(Continued on page 126)

CHRISTIAN MONITOR PULPIT

IS HEALING IN THE ATONEMENT OF CHRIST

By P. W. Philpott

We would advise all our readers to take time to think through this illuminating article on the much discussed question of **DIVINE HEALING**. Many are bewildered by so-called "Faith Healers." Personally we believe in **Three Kinds of Divine Healing**. First, by the "**White Corpuscles**" that God placed in the blood stream to combat disease. Second, by the wise use of all "**Means**" that God has placed at man's disposal, whether used by the individual or physician. Third, by "**Supernatural Power**," in answer to the prayer of faith, with anointing of oil in the name of Jesus.—Editor.

By "**DIVINE HEALING**" we mean supernatural healing for the physical body by the same means that a soul is saved through trusting in the merits of the Lord Jesus Christ—healing entirely apart from human skill or medicine.

Is that kind of healing ours, just as salvation is ours, by believing in the Lord Jesus Christ? In other words, did He atone for sickness and disease as He atoned for sin?

Logical Conclusions

That you may get my viewpoint at once, let me set before you a few logical propositions:

1. If it is true, that divine healing is in the atonement, then there are no faithful preachers of the Gospel apart from those who proclaim it.
2. If it is true, there could not be a faithful preacher of the gospel who did not proclaim it, for it puts deliverance from sickness on exactly the same plane as deliverance from sin.
3. If it is true, there could not be an exemplary believer who did not receive this truth and witness to it in his body.
4. If it is true, one would be just as unfaithful to the Lord by being sick as one would be if he continued to live in sin while professing to trust Christ as his Saviour.

A Reflection upon Godly Men

If this theory is true, then the mighty men of the church, whom we have considered the great preachers of the past, have not been heralds of the gospel at all; as, for instance, Luther, Knox, Wesley, Moody, Finney, and others. These have been looked upon as notable preachers of the Word, but according to this theory, they have not preached a "full gospel," but only a partial message.

Without any sarcasm, if this theory is scriptural, then there have been no faithful Gospel preachers through all the history of the church, from the days of the apostles, until—quite recently—the preachers arrived who are teaching this particular interpretation. And, it must be remembered, that these have come within the years of your recollection and mine!

Sickness and Sin

At this point it might be well to ask,

Do sickness and disease need atonement just as sin needs atonement?

In other words, is sickness or disease an offense against God as sin is an offense against Him? If so, it surely needs atonement, for "without the shedding of blood there is no remission of sins." If sickness is on the same level with sin, without the shedding of blood there can be no healing of disease.

Christ Endorsing His Witnesses

While Jesus was with His disciples, He commissioned the twelve to go forth healing and performing miracles. Just before He left them, He said:

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). We read also that:

"They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

These miracles and signs were wrought by the disciples who were eye-witnesses of the Lord's resurrection, during the "transitional period" covered by the book of the Acts—after the days of Christ's earthly ministry and before the New Testament was given in written form to the church.

On the Day of Pentecost, Peter declared that the Messianic claims of Christ were "approved of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22).

In Hebrews 2, we learn that "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The testimony of the apostles and Christians in that particular period was attested by signs and miracles and wonders. That was then God's way of endorsing His accredited witnesses.

But since then, God has never delegated

His power to heal the sick to any one individual.

Mark you, I did not say that He does not frequently heal the sick in a miraculous way. I believe that He does. But there is a vast difference between praying with and for a man, and—by laying hands upon him—demanding that the disease or devil leave him. The latter was the apostolic prerogative and has not been committed to any one since the days of the apostles. The former, we are not only authorized to do, but it is our responsibility. Therefore, it is not divine healing that I question, but **divine healers**.

Apostolic Prerogative

The apostles had that power. It was a divine credential of their apostleship.

The Corinthian believers disputed whether Paul's status was equal to that of Peter, John, and the others. He replies:

"In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Cor. 12:11, 12).

Probably you have observed in the Acts that the miracles wrought by Peter were duplicated by Paul.

Peter healed a "certain man lame from his mother's womb" (Acts 3:1-8). Paul healed a "certain man, being a cripple from his mother's womb, who never had walked" (Acts 14:8-12).

Peter pronounced a judgment upon Ananias in Acts 5:1-5. Paul pronounced a judgment upon Elymas, "Behold the hand of the Lord is upon thee" (Acts 13:11).

Peter had a miraculous night jail deliverance recorded in Acts 12:5-10. Paul had a miraculous night jail deliverance, Acts 16:25-29.

All kinds of sick people were healed by getting near to the body of Peter, Acts 5:15, 16. All kinds of sick people were healed by getting handkerchiefs and aprons that had touched Paul's body, Acts 19:11.

Peter healed Aeneas who was suffering with palsy, Acts 9:34. Paul healed the father of Publius of a fever, Acts 28:8.

Peter raised Dorcas from death, Acts 9:40. Paul raised Eutychus from death, Acts 20:12.

Peter was visited by an angel: "And behold the angel of the Lord came upon him (Peter); and the angel said unto him" (Acts 12:7, 8). Paul was visited by an angel: "For there stood by me this night the angel of God whose I (Paul) am, and whom I serve, saying, Fear not, etc." (Acts 27:23).

God dealt with the Jews with signs and wonders always.

There were many phenomenal things

connected with the exodus. The crossing of the Red Sea, the pillar of fire by night and of cloud by day, the giving of the manna, the smiting of the rock. These continued for some time, served their purpose, and then ceased, never to be repeated. But note that God deals with the Gentiles on an entirely different principle.

In the early part of Paul's ministry he performed miracles, but in the closing of his life they were not the rule. Take, for instance, Epaphroditus, in Philippians 2: 25-27. Paul says of this beloved brother:

"For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

Then in II Timothy 4:20 he says: "Trophimus have I left at Miletum sick."

To Timothy, his son in the gospel, whom he loved so dearly and trusted as perhaps no one else, he writes and prescribes a natural remedy for an affliction which he designates "your oft infirmities."

If the miracles were to continue with the church, why did not Paul send a handkerchief to Timothy and thus heal him?

Why did he not speak to Epaphroditus and say, "Arise"? He had that power in the beginning of his ministry.

Why was not Paul himself delivered from the "thorn in the flesh"? Whatever it was, he prayed God again and again to take it away and the Lord kept saying to him, "My grace is sufficient for thee." Finally, Paul saw that this physical handicap could become a means of grace and give him a greater testimony to the power of God than he could ever have without it, and he accepted it in that way.

If divine healing, deliverance from disease, is in the atonement of Christ as our friends declare it to be, then the benefits of it should continue in the church. We should have the privilege today of taking by faith deliverance from all our maladies and infirmities, and we should neither have bald heads, nor false teeth, nor use crutches or canes, for we would certainly dishonor God by using these things if deliverance from sickness is in the atonement.

One Scripture Relied On

The one passage of Scripture which our friends make the basis for the teaching that healing is in the atonement of Christ, is Matthew 8:16-17:

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Luke, in giving an account of the same thing, says:

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

On this passage the whole theory of bodily healing in the atonement is built.

Relating to it, I would have you observe that Christ healed all, without exception. No one would say, after intelligently reading his Bible, that these people were believing on Him as Jesus the Saviour, for they were not. He healed multitudes, but a very small percentage could be considered His disciples. We know that Christ healed many people who never professed to love or trust Him.

Take the blind man. He did not know who it was that healed him until the day following the miracle! Christ healed ten lepers and only one returned to give glory to God.

In only a few cases do you find that He forgave their sins before He healed their bodies. In some places He could not do many mighty works, He could not assert His claims to Messiahship, but He could heal a few sick folk.

In our day, great stress is placed upon the fact that you must be saved, you must be consecrated, etc.—all of which leaves a loop-hole for the divine healer to crawl through if you are not healed.

If Jesus Christ atoned for my sickness as He did for my sins, and if a sinner of the deepest dye can accept Jesus Christ simply by faith, and be immediately regenerated, as he may, why should the sick be obligated to three or four day's examination and catechising before being eligible for healing? Why should he be made to feel (if he is not healed) that he has not met the required conditions? Do we treat the sinner that way?

Two Healers Quoted

Briefly stated, the theory is: Christ bore our sickness at the same time that he bore our sins.

I quote Mrs. McPherson:

"Was He whipped that my many sins might be washed away? No, child, the blood of the cross was sufficient for that. Then why did they pluck the beard from His face and beat Him with the cruel staves? Was that for cleansing for sin? No, child, the blood was sufficient for that. Then why did they whip Him so? Why, child, do you not know the meaning of that lash, the cruel blows of the smiter's scourge? 'Twas thus He bore our suffering, and by His stripes ye are healed... at the whipping post He purchased our healing."

In other words, it was not at the cross, but while He was being beaten that He atoned for our sickness! If you can accept that teaching, please don't tell me. I want to keep my faith in your intelligence.

I quote F. F. Bosworth:

"I want to establish this in our minds that Jesus included healing for the body as one of the benefits provided for us by His death on the cross."

Moody Bible Institute Monthly

Then he makes the astounding claim, while the wine at the Lord's Supper represents Christ's blood for the forgiveness of sin, the bread represents His broken body for the healing of our bodies:

"You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body. It is just as possible to be healed of a cancer as to be forgiven sin. Thousands are in the

cemeteries before their time because they did not discern the Lord's broken body for their healing, and thousands of others are sick who can be healed if they will discern the Lord's body."

That is the most flippant travesty on the sacred ordinance of the Lord's Supper I have ever read.

According to this theory, you have no more right to the Lord's Table if you are sick than a sinner has.

And if this theory is true, no one ever discovered it until Mr. Bosworth arrived.

Regarding the statement in Matthew, let me remind you that the writer does not say that Isaiah's prophecy regarding Christ's bearing our sins was fulfilled at that time. He only referred to sickness in this verse. There is no mention of sin whatever. "He bore our sickness" in the same way that we are to "bear one another's burdens and so fulfill the law of Christ." That is, bear sympathetically, kindly, by doing anything that one can do. We cannot do that perfectly, but He could and did.

Inconsistency of Interpretation

Is it not significant that in Matthew there are twelve quotations from the Old Testament where the prophecies were fulfilled. They are equally plain and dogmatic as to when they were fulfilled. In each case we find that they were fulfilled at the time spoken, not at some later date.

Then why single out one prophecy and postpone its fulfillment for three years when there is no more warrant for doing so than there is for the others?

Why is it that there are in the New Testament scores of references to Jesus Christ's bearing our sins in His own body on the tree, and never once is sickness associated with it?

Dr. A. J. Gordon in *The Ministry of Healing*, says:

"In the atonement of Christ there seems to be a foundation laid for faith in bodily healing. Seems, we say, for the passage to which we refer is so profound and unsearchable in its meaning that one would be very careful not to speak dogmatically in regard to it. But it is at least a deep and suggestive truth that we have Christ set before us as the sickness-bearer, as well as the sin-bearer of His people. In other words, the passage seems to teach that Christ endured vicariously our diseases, as well as our iniquities."

Later he wrote: "We hold that in its ultimate consequences the atonement affects the body, as well as the soul of man. Sanctification is the consummation of Christ's redemptive work for the soul, and resurrection is the consummation of His redemptive work for the body."

That is exactly what we believe and what the apostle Paul taught in Romans 8:18-23.

Here is the question of a certain healing evangelist: How can God justify us and at the same time require us to remain under the curse of the law which Jesus redeemed us from by bearing it on the cross?

He takes the diseases mentioned in Deuteronomy 28 as the curse of the law from

(Continued on page 127)



EDITORIALS



THE CHALLENGE TO THE MENNONITE CHURCH IN AMERICA

The Toronto Globe, recently carried an interesting report of the findings of John Fletcher, about the Mennonites in Holland. Dr. Buell, a lecturer for the Ontario Schools, a great lover of the Mennonite Church, sent the write-up to my office, thinking that other Mennonites might appreciate the information. To us it is a challenge to do more for the enlightenment of those of our brethren who have allowed themselves to drift from the faith of our fathers. This affords an opportunity through personal contacts, and literature to get them back to the Non-Resistant Faith, as well as to other vital truth. The present generation of young people are not to blame that their forefathers turned from the faith. Many of this younger generation are witnessing strongly for the faith, while many of the older Ministers are less willing to risk imprisonment for their Church's ancient faith. Let the article speak for itself. May we pray for these in Holland where the torch of truth is again springing up.

John Fletcher, of the Council for International Service, England, recently had an opportunity to meet with the Mennonites in Holland. He reports that during the past six years the Mennonite Church has become much stronger. The most significant thing in the Mennonite movement in Holland, however, seems to be a strengthening of their peace testimony.

A committee recently sent out a questionnaire to all the Mennonite ministers in Holland and their replies to the inquiries concerning peace were very interesting. All ministers under forty years of age supported the Mennonite peace testimony. Of those between forty and fifty years of age one-third supported, one-third were neutral, one-third against; while of those over fifty only two supported the historic witness of their denomination against war.

To those who are familiar with the unanimity of the Mennonite witness on this continent the Dutch attitude is a surprise, but there are special differences. Mr. Fletcher reports that compulsory military service makes the peace movement a living one in Holland. There the issue is made real by the opportunity of going to jail rather than don the uniform. Mr. Fletcher writes: "At the present time there are twenty-two men in prison, about half the usual number. These are mostly members of active labor movements, such as syndicalists and anarchists, and as a rule the religious peace organizations will have little to do with them. The general propaganda against war and conscription is having effect on the military authorities.

"In 1925 alternative service was allowed. Seven men accepted this this year. Five or six are in the forest service, and one in post office service for two years. They are paid 45 gulden a month, the equivalent to the army pay and keep. The absolutists are imprisoned for eleven to twelve months. I was told that the advantage of alternative service is that it makes conscientious objection a legal right."

The young Dutch Mennonites who are leading in the matter of conscientious objection are mostly those who have been trained with the English Quakers at Woodbrooke. Apparently they are not drawing their inspiration from the Mennonites of North America.

AMERICAN CIVILIZATION OUTDOING HEATHEN CIVILIZATION

"America on top," so we have heard men say, but there are times when we are sorry that the slogan is true. We blush to state the record, as did some pagan historians the record of the bloody arena, where Christians were killed by the thousands by their own rulers.

When it comes to divorce we have passed heathen Japan by a long way, they have one divorce in eighteen marriages, we have one in every 7.6 marriages. A section of barbarian territory in Africa has one out of every twenty-four marriages, we have even gone much further than barbarians. Shame upon us, we are getting on top. We are going the way of Rome and Babylon. Unless we halt we will go upon the junk heap of nations. Let us hear God when He speaks to us. The glory of the Stars and Stripes, and the power back of that standard will never keep us from the judgment of God, nor the wages of sin. "The wicked shall be turned into hell, and all the nations that forget God."

Divorce is wicked, it is criminal. The breaking up of homes, and marriage ties is not tolerated by the Almighty. There is no government upon the face of the globe, no high court of man, no parliament of the nations that has the right of passing any law that permits divorce. "What God has joined together, let not man put asunder." This declaration still stands, and makes no exception. The only exception the Word of God allows, is the privilege of separation in the event of adultery.

May God give us higher ideals of love and courtship. May God call a halt to our sensual literature that inflames the mind. May God show us the criminal tendencies of our houses of pleasure which have no regard for the ties of marriage and home. May God give us the pure, noble, and lasting conceptions of marriage, courtship, and home.

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We greatly appreciate the many new subscriptions received at the Grantham College and Messiah Bible School. We trust that the ministry of the Christian Monitor may be inspirational to all. This College is under the auspices of the Brethren in Christ Church. With so much in common we ought to feel more closely the bonds of Christian fellowship. With a Church that stands with us on the

"Fundamentals of Christianity," Nonconformity, Nonresistance, Antisecrecy, Separation from the world's evils, etc., we dare not let a sectarian spirit mar our association.

THE MINISTER AND FOUR FIELDS OF SERVICE

The minister's first place of service is in the place of **STUDY**. Without study the minister has no message; he may have a message, but not the message of God. This place of study should be one of the best places in the house. The minister should enter this sanctuary at least once every day. To study, to meditate, to read, to pray, to sermonize. Here to find the "finest of the wheat," and the luscious "grapes of Eschol."

The minister's second place of service is the **PULPIT**. This is his real place of business. A man who has no message has no place in the pulpit. Many an otherwise good man has had his career spoiled by entering the ministry, or by some one else putting him in the ministry, when the good man belonged somewhere else. All the talk, "well he is a good man," will never feed the Church, and it will never preach the Gospel to men who are lost and dying. His good example could well be used outside of the Pulpit. The Word of God makes one qualification so plain, that he who runs may read, "apt to teach." The minister's message in the Pulpit should be plain, evangelical, and with no trimming.

The minister's third place of service is the **CHURCH**. In this sphere he gives good precepts, he should be a good example, he should maintain a scriptural and wholesome discipline, he should be faithful in all the ordinances, he should visit the flock of God, he should keep his eye upon all the flock, noticing especially the weak, the erring, the discouraged, the indifferent, and the backslidden. Much good work can be done by faithful commendation both publicly and privately. Commendation is like giving oats to the horse that pulls, it keeps him in good condition. A little oil often goes a long way with a rusty lock, and human nature even in the Church needs some attention frequently, so that the Word of God may enter the heart freely.

The minister's last sphere of service is in the **WORLD**. The salvation of men and women in the world is the big task of the Church, especially the ministry. The poor, the lost, the straying, the sinning, the ungodly, in the world, all need the Gospel. Let us not pull our "Holy Robes" around us, like the Priest and the Levite on the Jericho Road, and pass them by on the other side, while we attend some House of God, or a Conference where we go to discuss "how to reach the masses." When Matthew the Publican was saved, his first message was carried to his lost friends out in the world. He made a "Great Feast" to the publicans and sinners. The more men that we save from the world, the more will we be kept from the destructive powers of that world. "God so loved the world, that he gave his only begotten Son." What is the extent of our love for that same world might indeed be a question for all of us? Will God and the world receive our unprofitable lives, or shall we keep them ourselves and lose them eternally?

Some things are better kept when they are given a-

way. During the era when larger nations were stealing smaller ones, especially islands of the sea, a small island nation appealed to Queen Victoria for adoption under the British Commonwealth. Correspondingly, this small nation was kept by giving itself away.

"My life, my love I give to Thee,
Thou Lamb of God who died for me."

THAT UNWRITTEN LETTER TO MOTHER AND FATHER

Sitting to-night at the table, or mayhap meditating upon some sleepless bed are some fathers and mothers who seldom receive a letter from those of their own family, the boys and girls whose prattle and song made life a merry chime, whose later associations made life so interesting. Their hearth has suffered the loss of some of its rare treasures, you are building your own, but please, "don't forget the old folks." Some years ago, in the course of a sermon, we remarked, "write that father and mother of yours a real love letter." Some responded, for one good lady afterwards gave me this bit of information. "You don't know Bro. Derstine what that letter meant to my parents. The letter I received is one of the great experiences of my life." Whether you shall receive such a letter, or not, give them the thrill which will mean so much to gladden their declining years.

The following letter written by a young man who spent some years on the "Broad Way" at the expense of character, father, mother, and God, will give the readers an inspiration in the directions of the contents of a fine letter.

"Dear Mother—I do not know how many years you have prayed for me, but I do know your prayers have been answered. I have given my heart to Jesus. Oh, why did I not do it before?"

"I wonder how many years it has been since you received a letter from me? That is what this is—a message from your boy to tell you that when I awoke to my Savior's love I also awoke to yours. I now know your sacrifices, your tender anxiety, and, most of all, your wonderful faith in me all these years.

"How well I remember the winters when you sewed and baked for other people that we children might be kept at school? And only lately have I realized what a brave woman you were when you mortgaged the little home that I might go to the medical college. And your letters, mother, meant more than you will ever know. Too many were the weeks when you received no letter from me. Oh, the heartaches I have caused you! But this is not a letter of remorse; it is a message of love to the dearest mother in the world from a son who thanks God it isn't too late to tell her.

"This afternoon a little, gray-haired woman was brought to the hospital. She had been fatally hurt in an accident. Her son, who lived in a near-by town, arrived half an hour after she had died. I think I have never seen a grown man suffer such grief as he did. He brokenly said to me: 'If I had only had a chance to tell her how I loved her, and what her sacrifices have meant to me! But it is too late! too late!'

"So I am not waiting until it is too late. I am telling you to-day. So good-by, mother. Your saved boy, Richard."

When hatred wins the day, both lose. When love and forgiveness win both gain. "Charity never faileth."

CHRISTIAN LIFE

CHRIST THE ONLY SAVIOR

His Birth, Life, and Teaching

By Elias Miller

It seems at this remote period since the advent of Jesus Christ into the world, when He came in His humiliation (God in the flesh) to accomplish His plan of Redemption, that the saints, His followers, need to contend for the faith as much as ever they did and even more than when Jude by inspiration gave this principle. This contention, now as always, centers around the person of the Lord Jesus Christ. The believers contend for and accept the Divine Revelation as given in the Holy Scriptures of this Person and His work; the critics attempt to limit or destroy this Divine Revelation but always fail.

In examining and looking into this subject it brings to our minds and hearts anew its living and powerful realities; this truth is given so nicely in Isa. 25:9, "And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

His Birth

The Old Testament Scriptures are full of statements and prophecies concerning our Lord's coming into the world. In fact why wouldn't they be? Jesus Christ and His plan of redemption is the theme of all Scriptures both old and new. The first prophecy we have relative to His person is in Genesis 3:15. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This promise was given after the fall of Adam and Eve in the Garden and put in effective operation the greatest event that ever occurred in human history, in God's relation to mankind, the Plan of Redemption.

As we pass along in the Divine Record this promise is restated again and again, possibly with each succeeding prophecy more is revealed and some facts given in detail while the nearer we approach the time of His coming into the world, the more in detail the facts of the event are given. Isa. 7:14, and 9:6 illustrate this truth. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son and shall call his name Emanuel." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Another scripture in Heb. 10:5-7 is illuminating, relative to His coming. "Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

These scriptures are revelations and positive facts in relation to Christ's birth and person, while scores more could be given, but let these suffice for our present purpose. The consummation of these prophecies were unique in their fulfillment. Sages of old were living in expectancy of Him, but few were looking for Him when He came. Matt. 1:18-21 sets forth the actual fact and record of His birth. "Now the birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." All these scriptures were the fulfillment of prophecy.

There were many direct revelations given at the time of His birth to different groups and individuals. He was born in Bethlehem of Judea. The angelic host proclaimed the news to the shepherds, also the wise men from the East came to worship Him, having seen His star. These facts given in the Bible record certainly are convincing to the one who comes with an open mind to receive the truth and the revelation too, of His Deity. The Wise Men investigated, found Him and worshipped; the end of their quest satisfied their highest desires, and gave them peace. We have similar records in Luke relative to joy and peace to the earnest seeker, in the persons of Simeon and the prophetess, Anna. Note the testimony of Simeon, "Lord, now lettest thou thy serv-

ant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Recurring again to Christ's birth. The virgin birth is absolutely essential to our salvation, because of the two-fold being of our Lord. Here let me give a quotation from Neighbour in relation to His being. "He was God, manifest in the flesh—the whole man, Christ Jesus, His Deity and His Humanity was God. The first was coequal and coexistent with God; the second was begotten of God—but both were very God." Not a verse in the Bible differentiates between the Deity of Christ and the humanity of Christ.

The fact of His being is the answer to His saving Grace and Power. Only, The Very God, the sinless one could be our Savior, because He is the Christ of God.

His life and teaching are such immense subjects we scarcely know where to begin, and then too they are so closely associated that we can not easily separate them, but will consider His life first.

The Scriptures are silent after the incidents of the birth of Christ till at the age of thirty when He enters His public ministry, with the exception of the incident at twelve years of age, when He was found in the Temple in the midst of the doctors hearing them and asking them questions. And as the record says they were astonished at His understanding and answers. There are several scriptures giving very illuminating truth relative to His thirty years of private life. Luke 2:40, "and the child grew and waxed strong in spirit, filled with wisdom. And the grace of God was upon him." Also 2:52, "And Jesus increased in wisdom and stature and in favor with God and man."

The character of Christ's life is in a very definite way set forth in the following passages, Acts 10:38 shows how God anointed Jesus of Nazareth with the Holy Ghost and with power, and went about doing good and healing all that were oppressed of the devil, for God was with Him. Luke 4:18, 19, "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." These passages give in brief the busy, active, intensive life of Christ while on earth. The principles herein stated met the need of every human heart with which He came in contact. While many came for physical help and always received it, nevertheless we believe it was always the purpose of our Lord in miracle working to impart a blessing to satisfy the need of soul. The power

of the miraculous in His life work were the credentials by which He manifested and substantiated His person and Deity, a positive evidence of God in the flesh.

Quoting from Speer in relation to Christ's character—"What we see when we look at Him is a character of complete sincerity, simple, humble, unselfish, dignified, loving, forgiving, steadfast, considerate, yet absolutely independent." Quoting further from Primers of Faith by Gray; "The uniqueness of His character is the most conspicuous human fact in the history of the world. The testimony of His enemies at the time that 'Never man spake like this man' has been repeated by the profoundest scholarship in all the ages since. And with the testimony has come the ever recurring question, How hath this man letters, having never learned? His power was so astonishing as to compel the exclamation even from those reluctant to acknowledge His Messiahship. When Christ cometh, will He do more miracles than these which this Man hath done? His humility power, presenting features of character, and self-sacrifice are as astonishing as His which were not true of any heroes of antiquity."

His dignity and majesty were equally incomparable, and we may well say with Theodore Parker that there was "supremacy in every attitude and aspect of His life." No one ever ventured on a liberty with Jesus Christ. He never fled through fear. He was never carried away by success, or driven to despondency by opposition. No enemy overrode Him and Satan never baffled Him. Never did He apologize for anything He said or did, retrace a step He took, or recall a word He spoke. He of all the human beings who ever lived could challenge His contemporaries with the question, "Which of you convinces me of sin?" The sinlessness of Jesus is the very essence of that uniqueness of which we speak. His enemies testify to this as do His friends. Their reproaches were for His virtues rather than His faults. Judas, as well as Pilate, who confessed that he had betrayed innocent blood, found no fault in Him. Paul once spoke of himself as the "chief of sinners," and the disciple whom Jesus loved declared, "If we say we have no sin, we deceive ourselves," but Jesus never accused Himself like this. Was His soul less refined than theirs, His spiritual sensibilities less keen, or does this mean, that He "was tempted in all points like as we are, yet without sin. Never did this Galilean peasant ask forgiveness or betray the faintest consciousness of imperfection or demerit. He was the ideal Man, the perfect Man. But He was more.

The background of His absolutely holy character gives compelling weight to His stupendous claim to be the Son of God. Dr. Moorehead has well said that men could no more imagine or invent this character than they could create a world, even with the character before them. They must have had the assistance of the Holy Ghost.

His life in relation to humanity always

appeared more or less a mystery. Even to His own relatives His life seemed a complex problem. Then His life in relation to His immediate followers was in the truest sense a mystery. They had been with Him for some time, witnessed His miraculous power over the sick, over the elements, over evil spirits and demons and were encouraged by His gracious words and teachings.

The time came that Jesus wanted a definite answer from His disciples as to whom they thought He was. The answer came from Peter "Thou art the Christ, the Son of the living God." Christ's answer to this was, "Blessed art thou, Simon Barjoni, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." Here is a truth, a fact in relation to the person of Christ that needs double emphasis. Christ was present with them in person, but the disciples needed a revelation from heaven to know who He really was. In this revelation is the central fact of Christianity. This truth is ignored by modernists and by all cults, it is the truth that is foreign to all human devised religions as Dr. Evans has said. Christianity is a revelation from heaven brought down to man; human devised religions are systems, man made, looking up to heaven trying to find God. Seems to me it is very easy to understand why men reject the substitutionary atonement wrought in Christ. In the first place the enemy blinds them, they are not open minded to receive the truth and consequently hinder the revelation. Following are scriptures to bear out the above truth. I Cor. 2:14. "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him." Also I Cor. 12:3 "And that no man can say that Jesus is the Lord, but by the Holy Ghost."

Christ goes still further in His progressive revelation of His life and person. Taking

GOD KEEP A CLEAN WIND BLOWING

God keep a clean wind blowing through
my heart
Night and day;
Cleanse it with sunlight—let the silver
rain
Wash away
Cobwebs—and the smothering dust that
years
Leave, I pray.

God keep a clean wind blowing through
my heart;
Wind from far
Green pastures—and from shaded pools
where still
Waters are;
Wind from spaces out beyond the first
Twilight star.

Bitterness can have no place in me,
Nor grief stay—
When the winds of God rush through and
sweep
Them away.
God keep a clean wind blowing through
my heart
Night and day.

—Selected.

with Him three of His disciples He goes to the Mount of Transfiguration and there on the Mountain was transfigured before them and a voice spoke out of the cloud saying, "This is my beloved Son. Hear Him." Peter who confessed Him as the Christ of God, had a glimpse of His Glory. In fact God gave His testimony that He is that One.

As we have stated before, His life and teaching are so interwoven that they are practically one, yet His teaching is so much more far reaching than His short earthly life. His teaching was and is eternal as was His Deity.

Quoting from Liddon in relation to His teaching "Consider the audacity of His teaching. Here is as it seems a Galilean peasant surrounded by a few followers, taken like Himself from the lowest order of society, yet He deliberately proposes to rule all human thought to make Himself the center of all human affections, to be the law giver of humanity and the object of man's adoration. He founds a spiritual society, the thought and heart and activity of which are to converge upon His Person, and He tells His followers that this society which He is forming is the real explanation of the highest visions of seers and prophets, that it will embrace all races and extend throughout all time. He places Himself before the world as the true goal of its expectations, and He points to His proposed work as the one hope for its future. There would be a universal religion, and He would found it."

We find in the following verses the scope, manner, and purpose of His teaching: Matt. 4:23 "And Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom." Matt. 7:29 "For he taught them as one having authority and not as the scribes."

The magnitude of His teaching is so large and profound that we shall confine ourselves to only a few thoughts. His teaching and manner of teaching has revolutionized all thinking and conduct the world over, the teaching of the Sermon on the Mount is of universal application, even the world attempting to live out of its precepts. The teaching about sin, and Christ's power to forgive it, was itself revolutionary. The Gospel of John has many discourses which are precious to the believer, such as the New Birth, John 3; the Bread of Life—John 6; the Good Shepherd—John 10. These teachings are given to meet the need of a new creation, which came about through the power of the Resurrection. In fact all the teaching in the Gospel of John is centered in this verse John 20:31. "But these are written, that ye might have life through his name."

Jesus' teaching by parables, touched every phase of human life, temporal and spiritual, past, present and future. The teaching of His omnipresence also needs to be mentioned. "Where two or three are gathered together in my name there am I in the midst of them" Matt. 18-20. Likewise His omniscient power, "And Jesus knowing their

thoughts said, "Wherefore think ye evil in your hearts" (Matt. 9:4).

There are numerous scriptures that convey the fact that His life and teaching were one and inseparable. Especially those wherein Jesus makes definite claims of His Person; we quote a few. "Jesus saith unto her, I that speak unto thee am He" (Jno. 4:26). "My Father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath but said also that God was his Father, making himself equal with God" (Jno. 4:17, 18). "I and my Father are one" (Jno. 10:30). "Jesus said unto them, verily I say unto you, before Abraham was I am" (Jno. 8:58).

Comment on those scriptures is not necessary. They are self-explanatory to the believing heart. Possibly the most conclusive evidence of Christ's person and teaching was the testimony of the Father at baptism. Luke 3:22. On the Mount of transfiguration. Luke 9:35. And to the disciples. Jno. 12:28.

Now what is our position, our attitude, our relationship, to the birth, life and teaching of our Lord? or in other words what will we do with the record God gave of His Son? To those who receive it through faith (he that cometh to God must believe that He is) there is in store blessing, honor, glory, eternal life. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:12). To those that believe not, judgment. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (Jno. 3:18)

Let us remember too, that we are not saved by the example of Jesus but by His work on the cross, His shed blood puts away sin; and the power that raised Him from the dead, the resurrection, is our justification. But Christ in His earth life always anticipated these events just mentioned, the cross and the resurrection.

Just a few thoughts in closing. Quoting from Scroggie. "Christ dominates the Old Testament, that He is the substance of its message and the goal of its hope. We now come to the point at which the Portrait is exchanged for the Person, but with all these changes one thing remains the same, the Purpose of God in Christ of which indeed all these changes were but the advancing steps. In the synoptic Gospels we follow Him up and down the land as He performs His Works, but in the fourth we sit at His feet and hear His words. In the three we are impressed with His real and perfect humanity, but in the fourth with His true and awful Deity.

His teaching was the Enunciation of His message, preaching the application, healing the illustration. In the Gospels the subject is His manifestation *to us* but in the Acts and Epistles it is the manifestation of Christ *in us*. In the Gospels we are *with* Him, but in the Acts and Epistles we are *in* Him and He *in us*.

Colorado Springs, Colo.

LITTLE IS MUCH WHEN GOD IS IN IT

A Word of Encouragement

By Mrs. Cyril Bird

(Continued)

New desires, new hopes, and new aspirations had been begotten in the soul of Sister Cautious, and she felt that there must come changes in her life; was not, too, her sister in the Old Country, to whom she must go, to tell her of her newly-found joy? This would necessitate leaving her old surroundings, and this she decided to do as soon as she could see her way clear. But how could she do so? Had she not become absorbed in her work? How strong were the old ties and associations of so many years! How she prayed and agonized in prayer for strength to do the right thing! To break her vows was no small matter with her, and yet again, under the new condition of things, how could she be true to her Church obligations? Would it be treating justly and honestly those who had committed so much to her trust to seem to be what in reality she was not? No! She felt the time had come for her to go; and go she must to her sister, as God was seeming to say, "This is the way, walk ye in it!"

Only God knows what it meant to her to tear herself away from her life-long associations, to be misunderstood, maligned, yes, even cursed. Her distress, her agony was terrible. At last the time had arrived when this step must be taken, though with only two dollars and a half in her possession, the means to buy a pair of shoes, what was she to do? She decided she would not touch this money, but would trust the Lord, who had done so much for her, and step out, not knowing whither she went. She telephoned to Sister Abigail, telling of her decision, and asking her to meet her at the railway depot to say farewell.

How exercised in heart was Sister Abigail that morning! Sister Cautious going away! No means with which to go; and Sister Abigail with no means to help! But she knew her God, who had supplied her every need for so long a time, and He was faithful. Did He not know? Did He not love? Did He not care? To her knees she went, telling Him all about it, and saying, "Father, I will give Sister Cautious all the money You will send me this morning." The morning mail arrived with one letter from England containing eight pounds sterling. Then at eight o'clock ten dollars were sent in, and on her way to the depot a Christian put a five-dollar gold piece in her hand.

Sister Cautious said she had a friend in R— with whom she could stay till her way was opened to go to her sister in the Old Country, and she was willing to go with simply her fare to R—. Sister Abigail purchased her ticket, gave her an envelope enclosing what money remained, and told her about God answering prayer and sending so much for her in so short

a time. Oh! what gratefulness arose in their hearts, as they withdrew to a corner in that depot to pour out their thanksgiving to such a God as was theirs. How encouraged and cheered they were to go on for God, not counting their lives dear unto themselves!

"But, Sister Cautious, did you not think you should have made a confession of your faith, and explained why you were leaving and going to your sister's?" "Oh, you do not understand; I could not, but go I must." The train was ready now, and they must part. They had become very dear to one another, and were feeling the parting very much, knowing that in all likelihood they would not meet on earth again, but the next meeting would be in the Glory-Land, in the presence of Him who had died for them. Sister Cautious boards the train for R—, treasuring the word, "He knoweth the way that I take" (Job 23:10). Our Sister Abigail says farewell, hesitates a moment, then slowly returns to her home and labour in the Lord. With what mingled feelings of joy and sadness does she review all the happenings of the last few years! Communication is now cut off, and it is some time before word comes from Sister Cautious; but one day she telephones Sister Abigail that she is leaving R— for England.

How anxiously Sister Abigail waits for news of her arrival there, but none comes. What can be the matter? Has she forgotten Sister Abigail? Are her trials too great to tell? Has she grown cold in heart towards her Lord? Is not her Saviour a reality? Has she done wrong and repented? Our little praying circle does not forget to pray, and, though lost sight of for a long time, she is commended to the care of our Lord, in whom she had learned to trust, and God was not unmindful of their prayers! Will they ever hear from her again? Well, they can trust in the dark, for He doeth all things well, and He cares.

A long time elapses. There is a ring at the door bell, and Sister Abigail is wanted. It is a gentleman, and he will not enter. Sister Abigail goes to the door, to find a gentleman clothed in the garb of a priest. Immediately he asks if she is Sister Abigail. "I am Sister Abigail only to one person. How do you know me as that?" Holding up a little book of poems by Miss Havergal, he asked, "Do you recognise this?" "Yes, I left it at the — Hospital." "Who did you say could have it? Where did you get it? Did you know anyone you called Sister Cautious?" "Yes, indeed; where is she? What do you know about her?" "She is my sister, and she is gone. I have just come from the Old Country, from her bedside, where I saw her pass away from this world into the next. She told me that she desired you

to have this book, and that you would recognise it. I have another book here," and, removing the wrapping paper, he continued, "Do you know this?" "I think so. Oh, it is her Bible!" "My sister asked me to give these in your hands, which I most solemnly promised to do, and she wanted me to tell you she was not going through purgatory nor into judgment, because she knew whom she had believed, and was persuaded—and persuaded—and persuaded!"

"And are you, sir? Do you believe?" "I do believe that Jesus died for my sins, and I know whom I have believed—I believe in Him! I cannot leave the true Church, but my eyes have been opened to see there is no other way but to trust simply in the Lord Jesus Christ for salvation, and I will tell it. It is a very deep sorrow to me that my sister left the true Church, and for that I cannot forgive you."

Another one entered into His presence, and safe at home! Another prayer answered, the priest's brother saved! Oh, sisters, pray on; surely it pays! Our God is a faithful God. He does hear. He does answer. How eagerly, how sacredly, our Sister Abigail clasps the book of poems and the Bible in her hands! How much she feels! "And so dear Sister Cautious is at home with her Saviour! Truly she knows Him! Dear, dear Sister Cautious."

The leaves of the Bible are reverently turned. Exodus 20 is found marked and divided into ten sections, then a footnote written at the bottom of the page reads, "All this done away in the death of Jesus, for I know whom I have believed." Another passage of Scripture is underlined. Do I need to tell you what that text is? Surely none other than II Timothy 1:12. Let us say it over together reverently: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

A leaf is turned down in the little book of poems, having been marked by her own hands.

"He is with thee! In thy service
He is with thee 'certainly,'
Filling with the Spirit's power,
Giving in the needing hour
His own messages by thee."

Yes, it is her last message to Sister Abigail. She has gone to be with Him, but sends this word across the waters, "He is with thee," and Abigail responds, "Mizpah!" Till that day.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11:1).

Five o'clock? Yes, that is the last whistle. The bells are ringing in the engine room. They are pulling in the plank and the boat is moving out. "Throw off the ropes," cries the deck hand. Everything

is in motion, and that large boat with its pleasure lovers and pleasure seekers, is plying its way through the water to the Beach. The band strikes up, and many couples are wending their way to the dancing deck; groups of business men are seen here and there talking over the topics of the day; many are busy reading the evening papers. The popcorn boy and the ice-cream boy wend their way through the crowd.

Sister Abigail is also on this boat going to the Beach, where Iona is staying for the summer. Iona has been very ill, and Sister Abigail spends the nights with her, and is now carrying with her a basket of extras for the invalid, and, of course, is not without her bundle of tracts, for she feels she must use every opportunity to reach souls. And what an opportunity this is! So she passes in and out among

the title "I am not going to a Christless grave. Are you?" She put it into the bottle, and placing the cork in, pounded it tightly on the boat's railing; then, after hesitating but a moment, while she had telephonic communication with heaven, "Father, use this message, for Jesus' sake," she threw the bottle adrift upon the waves. Many were the eye-witnesses; what can she be doing? What a crazy thing to do! Then there was the smile, the sneer, the criticism, but what does she care, while the little song of trust makes melody in her heart. He said, "Cast thy bread upon the waters; for thou shalt find it after many days," and will He not keep His word? So, with the thrush, she can sing:

"He'll do it, He will, He'll do it!
Nor sings he his song in vain;
For as oft as I hear the music
It brings to my heart the word,
'He is faithful who hath promised.'
'I will do it,' saith the Lord."

Well, the summer passes by, and nothing seems to have been accomplished. Our little praying circle asks God to use the little messengers distributed in His name, and thus the trust is committed to His hands. A year has passed by, and still no news of results has come, but the text reads, "After many days." Is there just a little impatience during the waiting time? The thrush echoes:

"But listen! the song is changing,
'Tis a note of impatience now,
Quick! quick! quick! quick! he is saying,
As he flits from bough to bough.
And it seems to be only an echo
Of some human hearts we know;
They say, God will keep His promise
But think the performance slow."

There is yet a little longer waiting, but the heart is learning to trust; yes, and is learning something more.

"For sweet is Thy will, O Father,
And right is Thy chosen time,
And again the thrush's anthem
Is joyous, full, and free.
He'll do it, He will, He'll do it;
The Amen is said by me."

Eighteen months have passed now; a gentleman is ushered into the sitting-room. It is Monday morning. What could have brought such an early visitor? Surely something important! He looked at Sister Abigail for a moment, then exclaimed, "Yes, you are the lady I saw on the five o'clock boat every evening that summer. I watched you give out your little messengers from time to time, and also watched the faces of the recipients, but no matter what their attitude, you passed on serenely, and one of the little tracts, you placed in a bottle, corked it and threw it overboard, much to the amusement of the onlookers. Well, I got so that I watched for your coming, and now I have my story to tell.

(Continued next month)

"Whatever occupies the largest place in your heart is your Isaac."

A HYMN

(Morecambe)

Spirit of God, descend upon my heart;
Wean it from earth, thro' all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

I ask no dream, no prophet-ecstasies;
No sudden rending of the veil of clay;
No angel-visitant, no opening of skies;
But take the dimness of my soul away.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart, and strength and mind;
I see Thy cross—there teach my heart to cling:
O let me seek Thee, and O let me find.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame.

—George Croly, 1854

the people, giving away her little messengers; among others is the tract about our conductor. Many receive one graciously, some with sneers, others with a toss of the head or a smile, but few refuse. She cares not; on she goes, saying softly to herself, "Thou knowest not which shall prosper: either this or that." And, "little is much when God is in it."

On one occasion she caused a sensation: while standing at the side of the boat, as it went dancing over the waves, gazing at the large expanse of water, she thought of these words, "Cast thy bread upon the waters; for thou shalt find it after many days." Quick as a flash she responded, "I shall literally do it! Messages have been sent in bottles from ships in distress and received somewhere, and I have a bottle in my basket, I shall put the tract about the conductor in it." So, deliberately taking out the bottle, she rolled the tract, taking care to have on the outside

• MISSIONS •

THE COLORADO MEXICAN

By Lenna Heatwole

This apt article on the Colorado Mexican should be interesting to our readers, it should stir us to do more for them in the future, than we have in the past. There is no way in the world of giving them a fair chance, if we do not give them the real GOSPEL. In a small way efforts are being put forth to reach some, but the masses are unreached. Missions at our door. —Editor.

"Hasta Manana." Yes, "until tomorrow," seems to be the motto of the immigrant from Mexico. Possibly he is indolent because of the tropical climate, and listless because of the misery and poverty which has been his lot for many generations. By his actions, the Mexican shows an unconquerable tendency to put off all progress and effort until sometime in the future.

When speaking of the Mexicans, we do not have in mind the Spaniards who even in the decline of their country did not lose their proud bearing. Nor do we have in mind the sunlit court yards surrounding unique latticed windowed houses in which the Spaniards live. Statistics show that out of the whole population of Mexico only nineteen percent may be classed as pure Spanish while the remaining eighty-one percent are Indians or of mixed Indian and white blood. The Mexican, then, is quite sure to have Indian blood in his veins and to have inherited with it most of the superstitions, the customs, and the vices which the Indian ancestors possessed before the Spanish conquest.

It is a difficult task to give the characteristics, which distinguish the different Indian tribes, as they have merged into the Mexican people. In this merging of many races it seems that the women have lost much of their natural modesty and sweetness of manner. However, as among the Spanish, so among the Mexicans, one finds women with startling dignity, beauty and grace. The Mexican stature is average or rather below the average. The hair is black, thick, coarse, and glossy. The skin is brown but clear, and the eyes usually are black. The senses are very acute, especially that of sight which they enjoy unimpaired to the greatest age.

Every year in the early summer many Mexicans come to Colorado to work. Their help in the beet fields is almost indispensable. With heads bowed and backs bent, they go crawling from row to row, thinning the beets. In the blazing sun they hoe out the weeds. They top off the leaves and throw the beets on piles ready for the farmer to haul to the factory. These tasks the sugar beet grower gladly offers to the Mexican. And the Mexican gladly accepts, for what more does the United States or his own land offer him?

Many stay only through the beet season and then go back to Mexico to spend their earnings. The little saved above the bare necessities of life they almost invariably spend foolishly. Others remain in the states because making money, having elbow-room, enjoying freedom, and being under the protection of a government are better than the old Mexico method of living. Even by remaining in the states, they find it difficult to make and save money. For the most part it may be said that the Mexican is incapable of management, lacking in financial judgment, unreliable, fond of ease, pleasure loving and incapable of understanding the principles of wise and sane living. His wages are often spent before they are earned. Many times the grocer and the farmer have a contract by which the farmer pays the Mexican's grocery bills and then what is left goes to the Mexican himself.

Years ago the Mexicans pitched tents on each farmer's land and lived there during beet season. Strange combinations gathered into one tent. Sometimes the group consisted of father, mother, their children and several men who were bossed by the head of the family. Often the group were all men. No doubt as they were chattering rapidly and noisily together they were deciding which one was to be cook and dish washer for the day. In the evening the light cast shadows on the tent walls and mirrored images playing cards. Sometimes sweet enchanting strains of music floated from the tent. Evening after evening those songs held us children spell-bound.

A childhood ambition of mine was to pull back the flap at the door-way and look inside. One day when I was sure all the men were in the field, I stole over to the tent, raised the flap and stepped in between those mysterious walls. All was breathless stillness now—no sweet song or no shrill voices were within. In the farthest end of the tent, covers were spread over the floor. On top of the small stove was a lard bucket disfigured by smoke, which was full of frijoles or black beans and on an old cracker box lay several tortillas left from breakfast. The air was filled with the fumes of onions and garlic. Quietly I stepped out into the world

again. "How wonderful!" "If I could only live in a tent too," thought I.

Since those days, the sugar beet companies have built small adobe brick houses which have taken the place of the tents. These little rectangular houses, connected together as one long house under the same flat roof, make up a little village of its own. The houses are one story high, one room wide and poorly lighted through a few narrow windows. Around the door are hung strings of ripe pimento peppers. Not a blade of grass is to be found in the yard; nothing that is green save a few straggly corn stalks. Practically every family owns at least one dog, a few chickens and a bony horse. These homes indicate extreme poverty and lack all the means of comfort and sanitation. The staple articles of food the year around are beans, tortillas (a tough dough patted into saucer sized pancakes and baked on the stove), chile con carne, tamales, peppers and coffee. It is very hard to find out facts regarding these people. When someone tries to get data, they conceal from him as many facts as possible, thinking that he may do them harm in some way.

The greatest problem that has presented itself with the coming of the Mexican to Colorado, is that of compelling him to abide by the state school laws. In Mexico the government has a tremendous task in enforcing the compulsory education laws, and illiteracy is wide spread. The Mexican sees even less reason for going to school where he must learn English. However, the Mexican child, just as any other child under sixteen years of age, is compelled to go to school.

He may be of any school age from six to sixteen and yet be in the first grade. What was the teacher to do with him? He could not read, he could not speak or understand English, he was often too old in years for the work, he could not keep up with children who were Americanized and he could not be given much special attention. For years the work with the Mexican children was unjust. He was there in class because he had to be, even though he was a hindrance to himself, to his classmates and to his teacher.

Now in every district where there are enough children in the first three grades to make a room full, they are in a separate room. This is called an opportunity room. By the time the child is through the first three grades he can speak the English language well enough to keep up with his grade and he is then put in with American children.

Since the children's parents are not interested in keeping them in school it is up to the teacher to make the work of such a nature that the Mexican will not want to miss school. Many of the children come two days and stay at home the remaining three days out of each week. To keep the child interested, the school room must be as a magnet drawing him there each day. He loves music, games and making things with his hands such as paper mats, weaving reed baskets, stringing beads, modeling clay, building with blocks and sticks and drawing and coloring. Prizes

for the best attendance also bring splendid results.

By the correlation of work and play the child soon becomes interested in both. Unless the child is below normal, he will have completed his work by the end of the year and be doing it as efficiently as the American child. The minds of the Mexican children are endowed with the same powers as the rest of the children of earth. The teacher, after working with them a few weeks, finds that their greatest need in life is a chance.

La Junta, Colo.

finally they decided to continue to herd our cows.

Division of the land.

The total area of the village is 800 acres of which the Mission owns directly 150 acres. 104 acres is village grazing land which is owned by the community and cannot be disposed of in any way. 104 acres are owned by Christians, and 279 acres are owned by non-Christians. These latter are practically all farmers who were land owners when the Mission bought the village. It is the established policy of the Mission to sell all the land it can secure to Christian people. The non-Christians sometimes feel badly that we do not sell land to them but we tell them that they can purchase any amount of land they desire in villages owned by non-Christian land-lords.

Since the Mission has purchased the village non-Christians have prospered in our village because the Mission did not practice nor permit the abuses so common in Indian villages, such as much taking of free labor, loaning money to man in dire need and then foreclosing at a time when he cannot pay in order to get hold of his land, and many other such practices that are the cause of poverty and serfdom. People of the neighboring villages still talk of how poor the people of Balodgahan were before the Mission purchased the village. They say they were so poor that they had a roof on one side of their houses and none on the other.

We have never yet given land free of charge to any of our Church members but have always sold our land at about market price. At present there are twenty-six Christian farmers in Balodgahan who own land of their own and there are many who are anxious to buy land as soon as it becomes available. The Mission recently decided to sell a little over sixty acres of its present holdings to Christian farmers. The Mission is not primarily here to farm, and, furthermore, so much of the work in connection with rice-farming here is hand-work that it becomes very expensive and not very profitable unless the land owner spends a great deal of his time out in the fields overseeing the work. In the past the farming we have done

has not been wholly unprofitable but our returns have not been large. Because of fragmentary holdings farm machinery is impracticable. The original purpose was to secure land for our Christian brethren and in selling land to them we are fulfilling that purpose.

Who farms our land?

During the past three years we rented to other people much of our land, but land renting in this country, as in all other countries, is least profitable to the owner and decidedly harmful to the land. At present it is the intention of the Mission to keep just as much land as the Widows'

BALODGAHAN VILLAGE

By A. C. Brunk

We do not see the name of Brother Brunk in print as often as we would deem desirable. However we are glad that he broke into print in the India Mission News. This message will bring us closer to the problems which face our Missionaries on the field. May God bless them all. All who "love the Lord Jesus Christ, in sincerity."—Editor.

History.

The village of Balodgahan is located seven miles South-East of Dhamtari. It was purchased by the Mission from a Maratha Hindu Malguzar (village land-lord) in 1906 for the purpose of giving Christian farmers an opportunity for buying and owning land. Practically all the villages of India are owned by either Hindu or Mohammedan malguzars and no one can buy land in a village without the sanction of this village owner, even if he should wish to purchase it from another farmer. In other words, a farmer cannot sell his own land without the signature of the village owner on the deed, and so the malguzar can easily keep anyone out of his village if he chooses. This power is often used by prejudiced malguzars to keep our brethren out of their villages.

Christians in non-Christian villages.

But even where our people have succeeded in securing land in a non-Christian village their troubles have but begun, for the whole village organization is for all practical purposes a non-Christian religious organization. This organization has strong executive force and it is most difficult for any resident of the village to escape its toils, especially so when collections are being made for purchasing the sacrifices to be offered to the village idols. There are a number of holidays which cannot be properly observed without the cooperation of all the farmers of the village, so it becomes difficult for a farmer in India not to be a partaker in idol worship. The village priest is employed by levying a tax on all the land holders of the village according to the number of acres of land he holds. These taxes cannot be collected legally from Christians but boycott and pressure of various kinds are used so that

it becomes all but impossible to live in the village.

A midnight council.

Even in Balodgahan where the Mission is the malguzar the non-Christian farmers are continually trying to bring pressure on our Christian brethren. Just a few days ago I was called out at eleven o'clock in the night by a committee of the brethren saying that they were having a village meeting to employ the village cow-herd. He is a servant of all the farmers of the village, is hired every six months, is paid in rice according to the amount of land a man farms, and in return must graze



The New Mennonite Church at Balodgahan, India, dedicated

and milk all the village cows. On this particular night the cow-herd, a Hindu caste man (Raut) was refusing to graze the Christians' cows because they had not given anything towards the special sacrifice which had been promised to the village idol the year before.

I spent about three hours in the village explaining to the Hindus that they ought to support financially their own worship and not try to force us to help. I reminded them that we brought no force to bear upon them in trying to make them Christians or to support our Church, and

Home and the Girls' Orphanage can farm. Both these institutions have been farming and this has been helpful to all concerned. This has especially been true of the Widows' Home. It pays a little financially and provides an abundance of healthful outdoor work much of the year for the inmates of the Home. Rice weeding and reaping, and leveling of the fields is all hand work and is particularly adapted to women. The plowing, stacking and threshing of rice are done by men, but women, especially the more feeble, do the winnowing.

Evangelistic opportunity.

The most important question is whether the Mission ownership of the Balodgahan village has been an evangelistic asset. Has it helped or hindered the establishment of the Kingdom of God? It has indeed brought us into close contact with the non-Christian people and we have been able to witness to the power of God. They have confessed that surely God has been with us and yet have refused to yield their lives to Him. The just manner in which

the Mission has conducted the affairs of the village has been a real object lesson to the surrounding villages. Some of the people of Balodgahan have become members of our Church, but not a large number. Most of the land owning Christians have come from our orphanages and it was mostly for these that we bought the village and it seems that the original purpose for which the village was bought has been fulfilled and amply justified during the past twenty-two years.

India is so much inclined to make religion merely a matter of outward form and so much a thing apart from the business of everyday life. I believe God is using the village to show them that it is possible to do every-day work along lines of righteousness and justice and in such a manner that God can and does bless. All these things I believe God is using in the establishing of His Kingdom. There is still so much to do but by the help of God and the prayers of His people I believe God will do even a greater work in this village in the years to come.

India Mission News.

THE VALUE OF MEDICAL MISSION WORK TO THE CHURCH

By Allen H. Erb

With the New Hospital in operation at La Junta this article is timely. May the Church never fail to pray that the SPIRIT of ALL OUR INSTITUTIONS may be strongly EVANGELISTIC. Serving tables or healing men's bodies will never do the supreme work for the world, but it is a means to the end. Let us trust that the daily grind of duties may not dull the spiritual tone of such institutions.—Editor.

In discussing this subject, I think I will not do violence to medical mission work if I include all that is done for the healing of the physical body, including hospital work, the work of doctors and nurses. Neither do I think I will be unfair to other medical work of the church if I specifically refer to hospital work, for what I will say about that specifically will apply in principle to all. Therefore, I think I shall be doing justice to the medical work in our city missions, our home churches, our foreign mission stations and charitable institutions. In the second place, we do not wish to measure the value in terms of direct contributions of the church, but in terms of the spirit of service.

My first question is, What say the Scriptures? I do not believe that we should be satisfied with accepted practices unless we can go back to the Scriptures for it; even though every one would say we should be engaged in medical work, unless it would be founded on the Scriptures, we should not engage in it.

I want to read a few Scriptures. First comes that command in general terms to "Love thy neighbor as thyself." Then we come to the example of Jesus, Matt. 4:23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people."

Matt. 8:14, 15, "And when Jesus was

come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto them."

Matt. 8:13, when the centurion asked for the healing of his servant, "Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour."

Matt. 8:16, 17, "When the even was come, they brought unto him many that were possessed with devils and he cast out the spirits with his word and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Matt. 9:2, "And behold they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son be of good cheer; thy sins be forgiven thee."

Matt. 9 also tells the story of the healing of the woman with the issue of blood; and the story of Jesus bringing back to life the daughter of Jairus.

Matt. 9:27, 29, "And when Jesus departed thence, two blind men followed him crying and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him; and Jesus saith to him, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he

their eyes, saying, According to your faith be it unto you."

Matt. 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom and healing every sickness and every disease among the people."

Matt. 10:1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sicknesses and all manner of disease."

Matt. 10:7, 8, "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Matt. 11:5, "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."

Matt. 12:13, "Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

I believe I need not read further; but there are about a dozen more Scriptures in Matthew alone referring to the healing ministry of Jesus Christ. The example of Jesus shows that He associated the preaching of the Gospel of the Kingdom with the healing of the body. I do not want to do violence to these Scriptures by bodily applying them to medical healing. That would be doing violence to Scripture interpretation. We all believe that there was a divine element in these incidents, but they do establish the principle of associating the healing of the body with the preaching of the Gospel of Jesus Christ.

In recognizing the principle of healing the body we take into consideration the use of human remedies and agencies. I believe it is Scriptural that men should be anointed with oil. I believe in divine healing, and also in the talents God has given us. That is the generally accepted standard of the Mennonite Church on this question.

Besides the example of Jesus, we have His teaching. Luke 10:25-37, "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place came and looked on him, and

passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring oil and wine on them, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

I know there are three applications of this Scripture: The relation of Jews and Gentiles; it shows the plan of salvation—what the law could not do, God did by grace and mercy through the Lord Jesus Christ; and keeping the circumstances in mind of the man He was talking to, He tells of the healing of an unfortunate man who is sick and helpless, and says, "Go and help him; go and do thou likewise."

After the days of Pentecost when the church was born, Peter went out to preach. Afterward when Peter and John came into the temple, they healed the lame man who lay at the Beautiful Gate. After this many souls were born into the kingdom. Later during Peter's ministry, Ananias and Sapphira were condemned; and after that the people brought forth the sick into the streets hoping only for the shadow of Peter to fall upon them that they might be healed. These Scriptures will at least establish the relation of the ministry of the church to the ministry of the body, the relation of our ministry to the body and to the soul. I want to say right now that I am not at all in sympathy with the modern social program of a large portion of the professed churches of Jesus Christ. I have no sympathy at all for the substitution of the power of touch for the blood. I have no sympathy with the program that regenerates the world as the world understands it. I believe that the church is commissioned to call men out of the world and regenerate individuals. I think there is no class of people as rich in good works as the really regenerated children of Jesus Christ and our testimony to the world should carry the largest possible amount of testimony along the line of good works.

Suppose when the Apostle Peter was healing men and people were bringing the sick that his shadow might heal them the professed church of Christ, seeing the power in the shadow of Peter, had gone into the shadow business, had in some way gotten the shadow of Peter and presented it to the world, then the cross of Christ would have been overshadowed. It was because Peter preached the Gospel of Christ that his shadow had power. Should the Church of Christ produce less than the shadow?

From these incidents we see that good works are an accompaniment to our re-

ligion. However, it is very possible to make good works such real shadows that the shadow will darken the real image. Just because a man in Pennsylvania by the name of Girard was interested in boys but hated religion, he said, "I am going to endow a school and prohibit a preacher from entering that college." Just because he was in the shadow business does not say that there is no place for an orphan's home where orphans can be cared for under Christian influences.

What is the value of this ministry to the Church? Matt. 4:24, "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them." When the multitudes heard that Jesus was healing men they came to him to be healed. They were not interested in the Gospel but in getting aid for the body. Because of this aid multitudes came to Him and He preached the Gospel of the Kingdom. In the Book of Acts those who came to Peter did not come because they were particularly interested in the Gospel but came to be healed. Because of that drawing card he had an opportunity to minister to them spiritually.

George Leslie Mackay went into Formosa where there was a strong prejudice against white men. As he went through the villages he carried dentists' forceps with him and announced to those who followed after him, "Is there any one who has the toothache? I will relieve your pain." He pulled their teeth and they went away happy without pain. But he was not interested in pulling teeth. He was interested rather in gaining the confidence of the people. The multitudes were not interested in the Gospel but in getting relief from the toothache. Thereby he had a chance to preach Jesus Christ.

I believe the same situation exists today. Men are not primarily interested in the Gospel, but you do find men interested in the healing of their bodies and that situation presents to the Church a remarkable opportunity. For instance in the town of La Junta people are not particularly interested in the Gospel of Christ, but they are interested in receiving relief for their bodies, thus they come in touch with us and the Church. It is a vantage ground from which we present the Gospel of Jesus Christ. If this can be done successfully, certainly medical work has a place in the mission work of the Church and is of value to the Church. I have frequently stated that any activity of the Mission Board which does not in some way contribute toward the ultimate purpose, which is the salvation of souls, belongs outside the province of the Mission Board. The only justification for medical work under the Mission Board is that it affords to the Church an avenue through which she can reach the world.

I think many of you believe, and you may believe it rightly, that physical minis-

try alone is justified. In many respects it is. I remember especially the parable which I quoted to you of the man lying by the roadside. There is no intimation that they gave him a tract or a Testament nor preached to him. But Jesus said, "Here is a man who needs help. Help him."

What relation do those principles have to hospital work? In the first place hospitals are an essential step in the ministry of the sick. Home nursing should never be discarded nor minimized. No institution will ever take the place of the tender touch of a mother's hand. Never should it do that. But there are certain steps in the healing ministry today that can not be engaged in without the aid of hospitals. Hospitals fall under the class of benevolence. When that is not true Wall Street will invest in hospitals. There are no financial hospitals operating for profit. This may be true in such hospitals as the Mayo Brothers, but the general standard idea is that they stand for benevolence. If it is an act of mercy to humanity, then in the name of Jesus Christ I should exceed the imitators of Jesus Christ, such as the fraternal societies and various private organizations. My mercy should exceed the imitators of the Lord Jesus Christ.

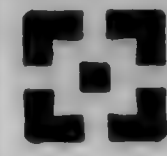
There are three reasons that I wish to give why the Church should engage in hospital work. First, because of her high profession in Christ and that she is rich in good works. The mercy of Christ ought to make us leaders in mercy. Second, because of her ability to minister to the soul as well as the body. Does it make any difference where the stranger by the road is taken to be healed?

Some time ago during the past year a man called at the door while we were eating breakfast. He said, "I would like to be admitted into your institution." I asked him where he was from. He said from Missouri. "What are you doing now?" I am working for a show company in North La Junta." I told him, "You do not look as though you could get well and naturally the County from which you come should support and keep you. Have you any relatives?" He had, and I advised him to go back and spend his last days with them. A few days later he came back and arranged with the county to give partial support. He entered our institution and was gloriously converted. He told me how the glory of God flooded his soul. He lived only a few weeks. I wrote to his mother and told her of his experience and she wrote back, "I was interested in my boy and am glad that he was saved before he died." Did it make any difference that he was taken into a Christian hospital? Does it make any difference that a man should get in contact with a worldly organization where the name of Jesus is not mentioned. The Church has this spiritual ministry, if it is made a medium by which to reach souls. Two organizations, the Seventh Day Adventists and the Catholic Church, make

(Continued on page 115)



BIBLE STUDY



BIBLE STUDY COURSE

Lamentations

This poem is one of the gems of the Scriptures. Its title is suggestive of the nature of the message it conveys. Jerusalem is destroyed. Her inhabitants have passed through terrible sufferings and are scattered. It acknowledges the terrible judgments which God has sent upon His people, but also acknowledges the justice of it all.

The poems are arranged alphabetically. Each verse of chapters 1, 2, and 4, begins with a letter of the Hebrew alphabet, twenty-two in all. Chapter 3, with sixty-six verses is arranged in groups of three verses to each letter. Chapter 5 is not alphabetically arranged, but contains twenty-two verses.

The authorship of the book has had its contentions as is usual with many of the writings of the Old Testament. Several verses in the book are so like those of Jeremiah's other writings that there is sufficient ground for the support of the traditional authorship. He is called the weeping prophet and Lamentations is full of tears. See chapter 1:16, cf. Jer. 9:1, 18; Chapter 2:11, 18; 3:48-50.

Another passage, suggestive of Jeremiah is that found in chapter 3:53-63. This agrees with his prison and dungeon experiences, and of the injustice and ignominy heaped upon him by the princes of Judah and even by the king.

The fact that the poem was written about the time of the siege and destruction of Jerusalem and describes the sufferings of the people through that period, supports the authorship and time of Jeremiah. The political situation, wavering between the Assyrians and the Egyptians was characteristic also of the time of that prophet.

In order to appreciate the poem one should bring vividly to mind the tragedy of the captivity of Jeremiah's people, and the terrible judgments that befell them. No pen has ever described the awful scenes of this captivity. A few isolated cases of its terrors have been recounted. Intimations have been given of the ignominy and shame meted out by the captors upon these people who were taught to appreciate the virtues of a godly life and the honor of a holy God and a pure worship. But none has ever undertaken to record the details of the oppressive, heartless, inflictions of a war trained captor upon a peculiarly sensitive body of prisoners. The heart of the prophet alone tells of the sorrow in the language of his soul.

The Nature of the Book

I. The theme of the poems is, as the title suggests, a Lamentation. Jeremiah takes up the lament for the inhabitants of Jerusalem, recalling the terrible devastation that has been wrought among the population, leaving the country and the city waste, arid, desolate,

Lamentations

I. All of the past occasions, when the multitudes came for the holy days and great celebrations are now desolate. Instead of friends, foes and oppressors met them on every hand. Each Israelite left in the land was made to remember loved ones and friends that have been carried away into the land of the heathen. There is no joy and no comfort.

II. In the midst of such soliloquies the thoughts must return to the occasion for the prevailing conditions. It is then that the sense of sin against God smites the conscience and a confession of that sin is wrung from the grief stricken heart; how the tears flow for sorrow and for the affliction and for the grief caused by the just judgment of God against His transgressions—1:12-16.

III. There is a lament for the destruction that has been wrought in the land and the waste that has been made in the midst of a glorious land and city. The glory of Jerusalem has been destroyed, the temple is destroyed and plundered. There is sorrow for the false prophecies that have prevailed and by which the nation failed to recognize their sins and avert the calamity that came upon them. For this waste of the city, the land and the people, the prophet calls upon the daughter of Zion to weep—2:18.

IV. There is present in the series of lamentations the personal element, that of the prophet, or of any person who may have been made to feel the affliction through which every Israelite passed, as through a trial by fire. While the national calamity was great and to be deplored above that of the individual suffering, there is an individual element of affliction, which, summed up, made the greatness, and terribleness of the national suffering. With the individual is seen in detail what comprised the nature of the nations suffering in this judgment which God sent upon them for their gross neglect of His will—Chapter 3.

V. The results of the affliction of the people, who had been torn up from their home land, as a plant from the garden of the Lord, and carried captive into strange and hostile environment, and left under the

curse of God is set forth in the closing chapters of the book. The terribly impoverished condition of the people is described in detail. So great was the suffering, so humiliated the people, so changed in appearance and so pressed by necessity that both appearance and character was no longer natural. It is a vivid picture of the destructive power of the sins in which they had indulged that drove them from God and from the land of the blessing and their hope. The hopelessness of their condition is shown by the cry of the prophet in the last verse of the poem—"Thou hast utterly rejected us; Thou art very wroth against us." This is in great contrast with the nature of every prophet, which usually closes with a message of hope. This is not a prophecy, it is purely a lament. But Godly sorrow leads to repentance.

The Outline of the Book

- I. The lament of the prophet for the solitude of Jerusalem and the land of Jerusalem—Ch. 1.
 1. The condition of Jerusalem—vv. 1-6.
 - a. Made desolate—v. 1.
 - b. Became a tributary nation—v. 1.
 - c. Forsaken by all former friendly nations—v. 2.
 - d. All of Judah in captivity—v. 3.
 - e. No inhabitants to come to Jerusalem to worship—v. 4.
 - f. Worship at the temple discontinued, priests forsaken—v. 4.
 - g. Afflicted of God because of sin—v. 5.
 - h. Enemies rule over them—v. 5.
 - i. All of the royal house in a strange land—v. 6.
 2. The confession of the sin of Jerusalem—vv. 7-11.
 - a. Conscious of the former days and sorrowing for her loss—v. 7.
 - b. For her sin, her people are captive—vv. 8, 9.
 - c. Deplored the power of the enemy of the house of God by the enemy—vv. 9, 10.
 - d. Calling upon God for bare necessities—v. 11.
 3. The lament of Jerusalem for her troubles—vv. 12-17.
 - a. No sympathy from others—v. 12, 13.
 - b. No relief from the burden of affliction—vv. 14, 15.
 - c. No solace from God—v. 16.
 - d. No salvation from the enemy's oppression—v. 17.
 4. A prayer to God for relief—18-22.
 - a. Acknowledgment of sin and its consequences—v. 18.
 - b. Asking help from God instead of from men—vv. 19, 20.
 - c. Asking for relief from enemies and judgment upon them for their heartless oppressions—vv. 21, 22.
- II. The Destruction of Jerusalem—Chapter 2.
 1. Zion and Judah overthrown—vv. 1, 2.
 2. The Lord permitted the enemy and joined him in fury to swallow up Israel—vv. 3-5.

3. The Lord overthrew the tabernacle and all of its service—vv. 6, 7.
4. The overthrow of walls, gates and rulers—vv. 7-9.
5. The lament of the people for their distress—vv. 10-13.
6. The falseness of the prophets who have caused the destruction and shame of their condition—vv. 14-17.
7. A call for a lament and prayer to God—vv. 18, 19.
8. A prayer for deliverance from the unnatural conditions forced upon the people by this judgment of God—vv. 20-22.

III. The Three-fold Personal Plea of the Prophet in Confession, justification of God and plea for relief. The 66 verses of the chapter instead of the usual 22 as in other chapters—Chapter 3.

1. The prophet is obliged to suffer the experiences of all others of his brethren in the calamity, His personal afflictions—Ch. 3:1-16. Note similitudes of Christ.
2. His humiliated spirit gives hope—vv. 17-21.
3. The mercy, goodness and righteousness of God, set forth—vv. 22-36.
4. The cause of judgments is the unrighteousness of men—vv. 37-40.
5. A confession of the judgments for sin—vv. 41-54.
6. Assurance of the mercy of God through confession of sin, and prayer to God—vv. 55-58.
7. The judgment of God invoked upon the oppressors—vv. 59-66.

IV. The Wasted Condition of the Outcast People—Chapter 4.

1. The glorious people are spoiled and worthless—vv. 1, 2.
2. Parental care and affection made impossible—vv. 3, 4.
3. The glorious become inglorious—vv. 5, 6.
4. The pure become spoiled and wasted—vv. 7-9.
5. Famine and hunger cause degenerate conduct—v. 10.
6. The strength of Zion enfeebled and a prey to adversaries—vv. 11, 12.
7. The iniquity of the priests caused pollutions of the nation—vv. 13-15.
8. The anger of the Lord gave the people unto the power of the enemy—vv. 16-20.
9. The boasting enemy will also be overwhelmed—v. 21.
10. The hope of Zion in the restorations and mercy of the Lord—v. 22.

V. The Lament and Repentance of the People—Chapter 5.

1. Acknowledgment of helplessness and dependence on God—vv. 1-5.
2. The failure of the help of nations and their alliances—v. 6.
3. Remembrance of the judgments of God upon the unfaithful forefathers—v. 7.
4. Weakness and famine—and unfailing distress—vv. 8-10.
5. The dishonor of the person and princes by the oppressors—vv. 11, 12.
6. The terrible servitude imposed—vv. 13-15.
7. The loathing of sin that has taken away honor and power and happiness—vv. 16-18.
8. The prayer to the eternal God for mercy and for a repentance that will be honored with mercy as of old—vv. 19-21.
9. The acknowledgment of the justice of their condition—v. 22.

Note:—In this spirit of feeling the justice of God's wrath upon them because of sin it is possible to see and appreciate

many a figure of Christ, the rejected and suffering One who bore our sins in His own body. The prophet Jeremiah, the weeping prophet thus frequently gives us a prophetic glimpse of our suffering and crucified Savior.

THE VALUE OF MEDICAL MISSION WORK TO THE CHURCH

(Continued from page 113)

much of this opportunity, and through this avenue spread their doctrines and inspire confidence of men in their beliefs.

Third, because of the Christian atmosphere which makes this work more efficient. A leading physician of New York said, "The air of confidence and success that pervades a Christian institution has at least 90% of therapeutic value." Does it make any difference whether a bobbed-haired flapper waits on you or a veiled Christian woman? Jesus said that if we give a cup of cold water in His name, we shall not lose our reward. I contend that the water will be clearer if given in the name of Jesus, because dirty water would disgrace the name of Jesus Christ.

So a Christian hospital should have in it an atmosphere of efficiency that inspires confidence, and it does have, if it is a real Christian hospital. We are particularly adapted to this work. Virtues essential to success in this work are possessed by our sisters in a very peculiar way.

I might answer a few objections. First you say, it is not direct evangelism and it is such an indirect way of preaching Jesus Christ. No man had to answer that question in a more serious way than I did. There was a time when I was preaching the Gospel of Jesus in our home congregation and was interested in Sunday school work. The call came eight years ago to take up work at the Sanitarium, which was then the most unpopular work under the Mission Board. I had to answer this question. After these years of experience I am glad to say that we have been able to reach many souls that could never have been reached through the Church otherwise.

A second objection might be that it costs too much. You say, I can send a colporteur out with tracts and Gospels and spread the Gospel in almost every corner of my community. Suppose in the case of the Samaritan he had said, "I wonder if it will cost more to take this man in the inn or to buy a tract. I believe those two pence will buy more Scriptures." Even though I admit the point that it costs more, I still cannot get away from the opportunity to do this good. Suppose it costs \$500.00 to save Sam Jones and \$200.00 to save John Smith, shall we neglect to save Sam Jones because it costs more to save him?

Turn to your financial Report as shown by the Treasurer. You will notice that the Church in direct contributions gave last year \$18.00 to the Hospital and \$19.20 to the Sanitarium, and ten souls were saved.

The Lord has blessed and there was a way. Other years there were more contributions from the Church and funds were applied, but this year it happens to show up in this light.

Another objection is raised. You say the Mennonite Church is not strong enough to do this kind of work. Of course, I dare not say much on that because I might be attracting attention to myself. At least I want to say this much. We are taking the counsel of the brethren and besides that, we have a wonderful capacity to learn.

A fourth objection is a danger of mixing and being contaminated with the world. Some say, we endanger our doctrine of separation, but I believe by careful counsel of the Church and a close adherence to the Scriptures that instead of being a hindrance they are a contribution in the form of Christian endeavor. I heard Daniel Kauffman say, "Church institutions are windows through which the light of the church shines into the world."

I just want to say by the grace of God that in two years I wish to be able to give a testimony that will glorify God, honor the Church, and build up the Church of Christ. I am anxious to give this testimony because it will stand for the success of our Church in the work of Jesus Christ.

—Mission Board Report.

"WHAT THEN?"

"He is counting on you"—
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you.
If you fail Him—what then?

"He is counting on you"—
On your silver and gold,
On the treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept,
"Is this gold not all mine?"
(Lord, I knew it was thine.)
He is counting on you.
If you fail Him—what then?

"He is counting on you"—
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you.
If you fail Him—what then?

"He is counting on you"—
On life, money and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day,
To your sorrow, must say:
"I had counted on you,
But you failed Me"—what then?

"He is counting on you."
Oh! the wonder and grace
To look Christ in the face
And not be ashamed,
For you gave what He claimed
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not—what then?
—Bessie Porter Head.

EDUCATIONAL

GLEANINGS FROM AMERICAN WORLD WAR POETRY

By Grace Butte

The writer deserves credit for the painstaking task of selecting the thoughts of men in the army during the World War. Too soon will the nations forget. Neither the writer nor the Editors believe in all the sentiments expressed. If only some of these terrible experiences could be kept alive each generation, and historians told the truth to new generations, mayhap some bloody wars would never be waged. As lovers of peace we publish what those in war-time think, as a warning to those of the present and future generations.—Editors.

On July 28, 1914 when war was declared in Europe, Americans awoke to the fact that this calamity, almost universally thought of as a thing of the past, was to take place in a not far distant country. Some paid little attention to it, while others, knowing how close a neighbor and how useful Europe was to us in the way of commerce, already seemed to fear that we, too, might be forced into it. As time went on and the papers kept daily bringing us news of other countries entering the strife, of the awful treatment of the Belgians, and the terrible battles and devastation of France, Americans became really interested and some were alarmed. So when in 1916, Woodrow Wilson, who had already successfully served one term as president of the United States, again ran for office and let it be known that he was not for war and that he would keep us out of it if possible if he became president, he was re-elected by a large majority.

When, however, the United States was drawn into it, feelings ran high, and patriotism was popular subject discussed here.

I

A vacation from the usual grind of labor, a free trip to France and army life all tended to interest the young, and some older men, until in a short time large companies had enlisted.

It was quite the popular thing to be a soldier, or have a brother, husband, or sweetheart who was one. The papers were full of writings on how noble it was for one to sacrifice one's life for his country. It stirred poets up to write such lines as these:

"Better in one ecstatic epic day
To strike a blow for glory and the truth,
With ardent, singing heart to toss away
In freedom's holy cause my eager youth,
Than bear, as weary years pass one by one,
The knowledge of a sacred task undone."

And also:

"And if I die before the foe,
Pre peace come to the world again,
I die content if I but know
My sacrifice is not in vain."

After months in army camps, months of early rising and strenuous labor of musketry, long marches and strict obedience to

rules, the soldiers were ready for their trip over the water. To the majority of them it was a new experience, and they enjoyed it immensely, never giving a thought seemingly, to what was to follow.

"The scene was one of merriment and jest;
A carefree crowd that scanned what nature did,
And gazing joyously into the west,
Thought not of what that curtain hid."

After many of them experienced a season of seasickness, they arrived in France, and then there were days of weary marching, and finally the awful life in the trenches.

By this time the boys had changed their minds about army life and decided that it had been pictured to them from only the interesting standpoint and that there was another side to it.

"Oh, this army life's the candy for the guy
that wants it soft,
And the uniform is free and so's the eats.
Just sign your name right here please,
We'll take you round the earth.
For the wise one it's the life that can't be beat."

Then he mentions the cramped quarters, crossing the ocean in a stormy period, third class train accommodations, long marches, leaky tents, early morning calls, soaked food, exposure to cold and heat, mud, filth, no clean clothes or place to wash, then the trenches, seeing pals die, the awful gas, shells and noise. Quoting again:

"Did you ever spend a fortnight
In an alleged restin' camp,
And listen to a thousand tales or more,
About Somme and the Vimy Ridge,
The Marne and other scraps, and
Wonder why in earth you came to war?"

The American soldier went into the war expecting to have a "soft job," as the poet said, but soon found that it had been sadly misrepresented to him.

II

Experiences In The World War

As the American companies marched to the trenches they saw sights which appalled them, inexperienced as they were to the sufferings and destruction of war. Houses were burning, women and children carrying packs on their backs were crying and making slow progress away from the burning build-

ings, and on all sides lay the dead and dying soldiers.

"The rotten road! I can't forget the kids
and mothers flying there,
The bits of barns a blazin and the 'orrid
sights I sor;
The stiffes that lined the wayside, me own
pals a-lying there.
Their faces covered with a little scrap of
strar."

The marches in themselves were terrible, the intense heat from the blazing sun, and the terrible dust which clung to their sweating bodies. Their arms were blistered from carrying the hot rifles. One soldier says that the mud, rain, and intense heat or cold, was worse than the fighting itself.

"Your feet are cold as chunks of ice,
Your stiffened hands are blue,
And you're wishin' every minute,
That the bloomin' war was through."

Another of the discomforts was the filthiness of the trenches, the ferocious "cooties" which were continually bothering them and the sleeping in their clothes.

"Don't think the job is easy
To freeze in a trench all night,
To starve in a German prison,
To fall from a two mile height
To lose a leg or part of your face
In a long range, big gun fight."

Under such circumstances, who could blame the boys who became homesick and hated war?

"Sittin' here in a dug out,
Thinkin' thoughts that are blue,
Hatin' the war with a bitter hate
And wishin' it all was through.
Sittin' here in me dugout
As glum as a pot of glue."

The mud seemed to be one of the worst discomforts they had. They sometimes waded in it to their knees.

"It's death to remain in the shell-ridden place.
But it's death if they don't do their share
So they lie in the mud, and they pull and
they tug
For the gun is the burden they bear."

Mr. Service in his book RHYMES OF A RED CROSS MAN, calls war a "slaughter mill," and we can't but feel the truth of his statement when we read the poems the soldiers have written about it. One soldier says of war:

"Shot, shell, horror, and hell
Hunger and thirst, war at its worst.
Cry, sigh, millions must die,
Sway, slav, death clears the way.
Tear, rend, when shall it end?"

The real fighting was not so bad for the soldier as the terrible suspense of waiting in a trench for an attack. This gave too much time for serious thought.

"That most of the bravery at the front
Is just waiting in the cold.
Just sitting, and waiting and thinking
As the dreary days go by,
Takes a different kind of courage

From marching out to die.
It is not the dread of the shrapnel's whine
That sickens a fighting soul,
But the beast in us comes out sometimes
When we're waiting in a hole."

The soldiers became accustomed to seeing others killed or wounded, but it was terrible for them to see a pal or old time friend fall. Many of them risked their lives in trying to get a wounded friend into a dugout or trench to relieve his suffering. We cannot conceive of the terrible anguish some of the boys went through before they were carried to relief or died. Some even ended their own life to cut short the suffering.

On page 74 in his RHYMES OF A RED CROSS MAN, Service tells how a soldier has been wounded and has fallen on the barbed wire, where he becomes entangled, and is being burned by the intense heat of the beating sun. He cries for water and for the night to come so the heat will be abated. No one comes to his aid for hundreds of others are in need of help too. He can hear their moans when he is conscious enough to know anything. Bombs are continually bursting around him. He looks at his dead and dying comrades, some hanging on the wire, some blown to pieces, and then his eyes fall on his own maimed, bleeding and broken body, and he thinks of his home and friends. What will they think of this broken creature who was once so strong and useful? Evening comes at last, and another man falls on the wire near him. Soon he hears the crack of a rifle and finds that his comrade has ended his misery with a bullet. Why shouldn't he do the same?

"I've suffered more than my share
I'm wounded beyond repair;
I've fought like a man the fight,
And now I demand the right
To do without shame this thing.
Good, there's a bullet still
Now I'm ready to fire.
Blame me God if you will,
Here on the wire.....the wire."

The loneliness, and dread of death was made all the more grotesque to the soldier by the fact that he had no name but only a number for identification.

"When my heart is still within me
And I cannot draw my breath
Then I'll know that God has called me
To die a number's death."

When the soldiers had a few minutes leisure, and even during the battle, their thoughts would go back to their homes and loved ones.

"Soldiers are dreamers when the guns begin
They think of firelit homes, clean bed and wives.

I see them in the foul dugouts, gnawed by rats

And in the ruined trenches lashed with rain
Dreaming of things they did with balls and bats

And mocked with helpless longing to regain
Bank holidays and other things and spats
And going to the office in the train."

Some who could put their thoughts into verse did so in spare moments. Robert Service, a red cross man, did this until he had a large collection.

"In doleful hours of battles din,
Ere yet they brought the wounded in,

Through vigils of the fateful night,
In lousy barns by candle-light;
In dugouts, soggy and afloat,
On stretchers stiff and bleared with blood,
By ragged grove, by ruined road
By heaths accurst where love abode;
By broken altars, blackened shrines
I've tinkered at my bits of rhymes."

It is interesting to note that many of the soldiers didn't seem to know what they were fighting for.

"I wonder if Bill an' 'Ans an Fritz
Is wonderin' like me,
Wots at the bottom of it all?
W'ot all the slaughter's for?
'E thinks 'e's right, (of course 'e aint)
But this we both agree, if them as
Made it 'ad to fight
There wouldn't be no more;
If them as lies in feather beds
While we rot in the mud;
If them as makes their fortnots
While we fights for 'em like mad,
If them as slings their pots of ink
Just 'ad to sling their blood:
By crust I'm thinkin' there 'ud be
Another tale to tell."

The majority of soldiers felt no hatred for the Germans, and many times when there was no fighting and they got together as prisoners, the German and American, tho' not often able to understand each other's words, showed pictures of their wives and children and became friends. It grew tiresome to a soldier to get letters from friends in America who would write how he should "kill the Kaizer," and tell what all they would do if they were there. This caused Sydney Doolittle to write:

"They often wish they could come over here
And get right into it.
I wish they could too—
They tell me how I'm helping make the
World safe for Democrats.
As if that would spur me on.
And Lord! how they'd like to get in the
army!
They'd show the Boche what's what!
Well I won't stand in their way.
They can have my place any day."

(Concluded next month)

THE REFORMATION

VI

By John Horsch

(Conclusion)

The Consequences of Compromise

The most outstanding evidence, perhaps, of the evil effects of the union between the church and the state in state church Lutheranism is the appalling fact that religious dissenters, such as Anabaptists, were put to death for their faith. Yet, in the papal bull of excommunication published against Luther in 1520 he was accused of holding, among other heresies, the opinion that "to burn heretics is contrary to the will of the Spirit." Now, in consequence of the compromise between church and state to which he consented, he not only failed to protest against the execution of dissenters but he repeatedly went on record with approval of these persecutions.

The first Anabaptist martyrs to die in Saxony were twelve men and one woman who were put to death in 1527. This was more than a year before the execution of all persistent Anabaptists was demanded by the law of the empire and six years before the rise of the revolutionary Anabaptist sects. "Who would have ventured to say," wrote Melchior Rinck, a leader of a group of dissenters, in 1531, "that the highly learned and famous theologians of Wittenberg and their adherents were going astray so far from the true Gospel as they themselves have indicated by their shameful persecution, tyranny and treacherous dealing, yea also by the shedding of much innocent blood."

The Highest Bishops of the Church

In many respects the union of church and state proved fruitful of regrettable results with which Luther had not reckoned. While he consented to the civil rulers becoming the heads of the church, he hoped that they, after establishing the new creed, would permit the ordination of bishops who were to be entrusted with the government of the

church. Now, the civil authorities had indeed no objection to such ordinations but they refused to make a proper distinction between such bishops and other ministers, in other words, they would not permit the reins of church government to pass out of their hands. With Luther's final consent every reigning prince assumed the dignity and authority of the *summus episcopus*, or supreme bishop of the church in his realm. Luther reluctantly accepted this arrangement; he referred to these princes as emergency bishops (*Notbischoefe*). They were recognized as the bishops although they were not formally ordained as such. They accepted the privileges of this office without performing its duties, but commissioned others to act in their place.

Readiness to Profess the Creed Prescribed by the State

Among the German princes of the sixteenth century, who embraced the Reformation and became the heads of the church, and among their successors, there were few of whom it may be believed that they had religious convictions of their own. Some of them were indeed notorious for the grave offences which they gave in their private lives. The great wealth of the cloisters, which was to be confiscated and the desire to have a free hand in church affairs, were the weightiest incentives to them to become independent of the pope. In consequence of the union of church and state, and of religious intolerance, each country had to accept the faith of its ruler. There can be no doubt that the only reason why some of the German provinces remained Catholic is that their rulers did not embrace the Reformation. The fact is that in some of the provinces which have remained Catholic to this day, the people were more favorably inclined toward the reform movement than in some of the other provinces.

A Church Ruled by the State

The people had formerly been compelled by the civil authorities to do the bidding of the pope and of the church, but the civil rulers could not think of dictating to the church. The rulers had simply enforced the decisions of the church. The state had been the servant of the church. Now the order was reversed. The civil rulers became the heads of the church. Since they were preeminently interested in political matters, the church was made the servant of the state, taking the place of its humble hand maiden. So close was the union of the new church with the state that the church became virtually a department of the state. The ministers of the church were looked upon as officers of the state and were even called so by some of the rulers.

The people of the states in which Romanism was discarded were largely under the impression that religion was held to be a secondary matter which was to be maintained for the sake of the state. Hence, rather than suffer persecution, the masses of the people fashioned their faith according to the commands of the rulers. They accepted the prescribed faith, as Sebastian Franck, a contemporary historian, says, in order to please the heads of the state. ("Ein jeder glaubt der Obrigkeit zu lieb; niemand will um des Glaubens willen Verfolgung leiden"). It is a remarkable fact that the German Protestant state churches can, throughout all these troublous times of intolerance, point to only a very few martyrs and these few were almost without exception such as had become acquainted with Protestant doctrine but not with Protestant state-churchism. There were, indeed, many put to death for their faith during the sixteenth century, in Germany, but they were of the despised and hated dissenters from both Romanism and state church Protestantism.

The Interim

The readiness of the people to discard Romanism upon the command of the civil authorities is an unfavorable testimony as to their religious condition under the Romish hierarchy. Yet this may partly be explained from the fact that many were led to see things in a different light. After, however, the Protestant state churches had been established, the people showed no more willingness to suffer persecution for their new creed than they had formerly shown for Romanism. Certain provinces changed their creed upon demand of their rulers a number of times. Within about a generation the established church in the Palatinate was Roman Catholic, Lutheran, Zwinglian and then again Lutheran. "Not less than seven times within a few decades," says J. R. Dieterich, "has the population of Oppenheim changed its faith, being compelled to these changes." The dependence of the Protestant state churches in Germany upon the state was strikingly shown at the time of the so-called Interim. After Luther's death (1546) the armies of the Lutheran princes were defeated by the Emperor in the Smalcaldian war (1547). The Lutheran governments then

consented to the emperor's demand for the re-introduction of the Romish forms and ceremonies. This compromise was called the Interim.

The Interim was a concession to the Protestants. The Emperor, after his decisive victory on the battlefield, demanded that the Protestants at once accept the Roman Catholic creed. Finally he was persuaded to agree to this compromise on condition that the Protestants would submit to the decision to be rendered by a General Council of the bishops of the Roman Catholic Church which was to be called at the earliest possible date. Melancthon, Luther's successor as the German Protestant leader, was heartily in favor of accepting these measures as the best that could be done under the circumstances.

The State Formally Recognized as the Supreme Religious Authority

In 1551, however, Maurice of Saxony, a Protestant ruler who had assisted the emperor in the war against the Protestants, suddenly made war against the emperor who was not prepared for adequate resistance. The emperor was forced to abdicate and the Interim was then discarded and the Protestant forms and ceremonies were re-introduced among the Protestants. The Diet held at Augsburg, in 1555 formally accepted the principle, "*Cujus regio ejus religio*," i. e., the civil rulers of a given province shall be recognized as the religious authority over the faith of their subjects. This principle was for the first time virtually accepted by Luther in his booklet, "A Faithful Admonition," written in Wartburg castle, in which he demanded that in questions of practical reformation his followers must not depart from Roman Catholic practice except with the consent of the civil rulers.

Failings of the State Church System

Preaching the gospel was made the duty of the priests in the provinces whose rulers accepted the new creed. It goes without saying that the priests were better able to say mass than to carry out this command. Many of them were grossly ignorant and lived scandalous lives. Some had strange notions of the meaning of the gospel. There are unmistakable indications that some of them took the doctrine of justification by faith to mean that sin is no longer to be taken seriously.

As to discipline, Luther had hoped that some sort of disciplinary measures could be introduced into the church, yet he found it impossible under the existing system to carry out his desires in this respect; therefore those who fell into gross sin were not excluded from the church. The fact that some of the princes who were the bishops of the church gave the gravest offence in their private lives was without question one of the principal hindrances in the way of disciplinary measures.

During the first period of the reformation movement not a few Lutheran traveling preachers (contemptuously called "hedge preachers", since the Catholic churches were

not open for them) labored in various provinces. In a later period Luther forbade this sort of evangelization work in Roman Catholic provinces. He hoped to win the reigning princes for the Reformation, and to these princes such preaching was unwelcome, unless they had decided in favor of the Reformation. Even in that case they preferred to take matters in their own hand and work through the official channels provided by them.

Luther Defending the Principle of Nonresistance

At the time of his excommunication from the Roman Catholic Church Luther defended the principle of nonresistance. In the papal bull published against him in 1520, forty-one heresies were laid to the charge of the reformer, among them the following: He had taught, "to fight against the Turk is nothing else but to oppose God who through the Turk punishes our sin." In the same year Luther says in an epistle to his opponent, Dr. Eck: "You further write that I would support the peacebreakers and murderers, since I have taught that a Christian should not defend himself, neither secure again (by violence) the property of which he has been robbed. Why do you not accuse Christ who has taught this?" In the booklet, "Why the Books of the Pope and of his Disciples have been Burned," Luther gives many reasons why he committed these books to the fire. The twenty-fourth error of the pope which he mentions is: "He teaches a Christian may protect himself by violence against violence, which is contrary to Christ's teaching: Whosoever take away thy coat, let him have thy cloak also."

"No stronger argument have I against the rule of the pope," he wrote in the same period, "but this, that he rules without the cross," that is, he ignores the fact that a Christian is called to suffer with Christ, and not to reign. In 1523 he wrote in his little book, "Of Worldly Government, and how far a Christian Owes Obedience to it:" "To the kingdom of the world, or under the law belong all who are not Christians. But since there are few that believe and very few whose lives correspond with a Christian profession, that they do not resist evil, yea that they themselves do no evil, therefore God has ordained for them, outside of the Christian profession and of God's kingdom, another government. Therefore Christ also did not use the sword, and has not instituted it in his kingdom, for he is a King over Christians and rules without force, alone through His Holy Spirit."

Discarding the Principle of Nonresistance

The union of church and state necessitated a thorough change in Luther's attitude to the principle of nonresistance, but strange to say, he defended this principle in theory even after the establishment of the Lutheran state church. He continued to hold the view that nonresistance is taught in the New Testament Scriptures and that war is contrary to Christian principles, but in reality he did not disapprove of war. He taught that nonresistance is our duty as Christians

but not as citizens; hence a Christian can use the sword in selfdefence or upon the command of the civil authorities. If the Christian does this, he acts as a citizen, and as such he can oppose violence with violence. In other words, when there seems to be an occasion for fighting, a Christian can lay off his profession, as it were, as an unservicable coat, but he must not fail to put it on again after the conflict is ended. It must not be supposed that Luther desired to make the doctrine of nonresistance appear ridiculous. By no means. But as the founder of a state church, he could not disapprove of war, and on the other hand, he could not deny that Christ has forbidden the use of the sword to His followers. He found a way—such as it was—out of the dilemma. This opinion concerning nonresistance has become a mark of Protestant orthodoxy.

In later years Luther expressly sanctioned armed resistance of the Lutheran reigning princes against the emperor (who sustained a similar relationship to the princes as the President of the United States to the governors of the various states). In 1523 he had, on the contrary, written: "I say that no prince may engage in war against his superior, such as the king or emperor. For those in authority should not be resisted by violence but through the teaching of the truth. If they heed it, well; if not, you are not responsible for the consequences and are suffering for God's sake."

On the swearing of oaths Luther's position was similar as that on nonresistance. The oath should not be rendered as a Christian but as a citizen. He says, no one should swear "of himself," but if ordered to do so by the magistracy it becomes a duty to swear an oath.

Luther on Infant Baptism

In the earliest period of his labors as a reformer Luther did not accept the doctrine of baptismal regeneration; later he again taught it. When, at the time of his sojourn in Wartburg castle, certain men of Zwickau who denied infant baptism came to Wittenberg, Melancthon was not able to meet their arguments. He hurriedly appealed to Luther for advice who in turn wrote to Melancthon concerning infant baptism: "I have always expected that Satan would attack us at this ulcer but he did not choose to do it through the Papists." These words indicate Luther's expectation that his Roman Catholic opponents would come forward pointing out the inconsistency of the practice of infant baptism with Luther's teaching on justification, or salvation, by faith. At a later date he said, "I truly believe that if the adults and those who have come to years of understanding were to be baptized, not one out of ten would come for baptism."

Luther saw clearly that a state church, comprising the whole population, could be maintained only if all persons would be made church members in their infancy through baptism. Yet, it is interesting to note that he never abandoned his opinion that the Scriptures teach baptism on the confession of faith. He made the curious as-

sertion that infants are believers though he never attempted to define what sort of faith they had. The Godparents (sponsors) confessed the faith in the infants' place when they were baptized. In the Roman Catholic Church the ceremony of exorcism preceded baptism, the priest taking the infant into his arms and addressing him as follows: "I conjure thee thou unclean spirit to come out and depart from this servant of Jesus Christ." This practice was also retained by Luther.

It may be noted here that, if Luther had not recognized the Roman Catholic baptism as valid, it would have been necessary for each person to be received into the new church by baptism. In that case it would be difficult to imagine that they could have been considered members of the new church except by their consent. Their passing from the old church into the new would then have been more than an act of the civil authorities.

On the Meaning of the Communion

Luther discarded the doctrine of transubstantiation. In other words, he rejected the teaching that the priest has the power to



change the bread and wine into the body and blood of the Lord. Nevertheless, he believed in the "real presence" of Christ's body and blood in the sacred emblems. The view held by Luther is sometimes (though not altogether correctly) called consubstantiation. In support of this doctrine he taught the theory of the ubiquity of the Lord's human body. Evidently this theory would in this case prove too much. Luther also held that forgiveness of sin is obtained through the observance of communion. For evidence he quoted the words of Christ in which He says that His blood is shed for the remission of sins. Zwingli, the reformer of German Switzerland, on the other hand, rejected the doctrine of the "real presence," as well as of baptism as a saving ordinance. Zwingli conceded that through his controversy with the Swiss Brethren he had obtained light regarding the meaning of the ordinances. It was at least in part through their influence that he was led to differ from Luther on the point in question. Zwingli agreed in this respect with *Conrad Grebel* and *Felix Manz*.

The Doctrine of Justification by Faith

The most essential point on which Luther's teaching differed from Romanism was the great evangelical truth of justification by faith which means that salvation is a free

gift which is obtained by personal faith in Christ, not by sacraments, ceremonies, or works. While this doctrine is thoroughly Scriptural and in fact is the very kernel of the Gospel, its proclamation had not the consequences which the reformer expected from it. This may be ascribed mainly to two reasons: First, Luther's teaching on baptism and communion (regeneration through infant baptism and forgiveness of sins through the communion); secondly, to the fact that the need of repentance and of personally accepting Christ was largely neglected in preaching and teaching.

Now, faith on the part of the sinner, so long as it is not coupled with repentance and conversion and is not followed by obedience, is nothing more than an intellectual assent. It is not saving faith. The unrepentant sinner is not justified, or saved, by faith. It may be repeated here that Luther had personally been in a state of repentance, seeking peace, for a long period before he realized that justification and peace are obtained by faith in the finished work of Christ. His case was an extraordinary one. The people on the whole were not particularly concerned about this question. It could scarcely be said that they sought salvation except through the sacraments. To tell such that they were justified by faith was to lead them into error.

General Results of the State Church Type of the Reformation

It is by no means certain that the general religious condition of the population was materially improved through the introduction of the new creed by the civil authorities. If we may believe the testimony of Luther, Melancthon, and others, the preaching of the gospel (as much as there was of it) in Saxony, Hesse and other states was not productive of the good results that had been expected. Luther, in later periods of his life, complained bitterly in many of his writings that the people became more and more indifferent since the introduction of the Reformation and that their moral condition was more deplorable than ever. The fact will bear repetition that the new state church consisted of precisely the same people as the former Roman Catholic Church and they had, in most instances, no voice in the abolition of mass and of other Roman Catholic forms by the civil authorities. The new state church compromised the entire population of the realm.

The principle of separation between the church and the world was entirely ignored. Under existing conditions and arrangements the world was the church and the church the world. It is interesting to notice that Luther himself did not believe that the state church, or in other words, the masses of the people of which this church consisted, deserved the name of a Christian church. He often spoke of the state church as "the multitude," rather than the church. Nevertheless he held that the existing arrangements were at least in a measure desirable. While the fact that the teaching of the Protestant state churches was more Scriptural than that of Romanism cannot for a moment be

questioned, there were nevertheless obstacles in the way of a true reformation which proved insurmountable. The main obstacle was the compromise by which the authority of the state was in a large measure substituted for the authority of Scripture.

A New Doctrine Regarding the Invisibility of the Church

Luther defended the right of the existence of the new state church on the ground of a new conception of the doctrine of the Church. He held that the Christian Church is invisible. It can, of course, not be questioned that the Church, as the mystical body of Christ, is in a sense invisible. There exists no organization, or church, comprising all true Christians, and even the apostolic church was not free of unworthy members, small though their number may have been. Now, the fact that the mystical body of Christ is not identical with any organization was stressed by Luther to such a point that the need of organizing the believers into congregations was ignored. He insisted that there was no real need of this since, in his opinion, the true invisible Church exists wherever "the pure doctrine of the Word is preached (according to Lutheran standards) and the sacraments are rightly administered." In other words, Luther believed that a true church existed wherever a priest in charge of a Roman Catholic parish had become a Lutheran minister. At such a place, he says, there is a Christian church, "even if it consists of young (baptized) infants alone." The supposed existence of an invisible church made in his opinion the organization of a New Testament church superfluous.

Now, it cannot for a moment be questioned that the churches mentioned in the New Testament were visible churches, and they were true churches of Christ, although they were not free from imperfections. A congregation of Christian believers is not invisible, even as the individual believer is not invisible. Christ told His disciples that they are the light of the world. He said that the true church cannot be invisible, no more than "a city set upon a hill."

Caspar Schwenckfeld's Conversation with Luther in 1525

Although Luther consented to the establishment of a state church and the maintenance of the doctrinal unity of the church through the strong arm of the state, he, in the earlier period of his labors as a reformer, did not deny that the organization of congregations of Christian believers is in accordance with Scripture doctrine and example. In 1523 he said that a separation of the church from the indifferent masses of the population was necessary. After the new state church, comprising the whole population of the state, had been established, he had a noteworthy conversation December 1, 1525, on the point in question with Caspar Schwenckfeld who visited him in Wittenberg. Schwenckfeld expressed to him his surprise over existing conditions in Saxony. He called attention to the fact (admitted by Luther) that the establishment of the new state church had failed to result in spiritual and moral betterment of the people. He added

that in his opinion such betterment could not be looked for except if those who were in earnest in their Christian profession were gathered into congregations which would exercise Scriptural discipline, excluding those who fell into offensive sin. Otherwise, he said, things would go from bad to worse, as was even now seen.

Schwenckfeld relates further that Luther answered him as follows: "He regretted very much that no amendment of life was in evidence. As concerned the organization of the future church, he was not fully decided. But he was minded to write the names of those who were in earnest in their Christian profession in a book. Among them discipline could be exercised, and he was thinking of preaching for them in the chapel of the Augustinian cloister, while a capellan should preach for the others in the parish church." Schwenckfeld says further: "I continued to question him in regard to church discipline and asked him what was to be done in this respect. He would not answer me on this point." Finally Luther said: "Well now, dear Caspar, true Christians are yet rather scarce. I would like to see two of them together; I do not know of one." On various other occasions also Luther complained that the number of Christians is very small; he repeatedly used the expression that "a Christian is a rare bird."

The Excuse For Failing to Organize a New Testament Church

Again, in 1526, Luther published a book in which he makes further statements on this point. He says, that it would be strictly in accordance with Gospel principles if those who are in earnest in their Christian profession (*die mit Ernst Christen sein wollen*) and who confess the Gospel with their lives and tongues, should have their names entered in a book and should assemble for worship separately from the multitude. Among them discipline and exclusion, according to Matthew chapter 18, could be used, as well as other good practices established, such as caring for the poor. He expressed the opinion that the public worship of such a congregation could be very simple and all ritual dispensed with. But he adds that he could not at the present time organize such a congregation for the reason that he did not have the people for it. In the following year Luther again expressed the hope that congregation of believers could be established.

What Luther says about the exceedingly small number of Christians was evidently not intended to be taken too literally. It cannot be supposed that he considered himself the only Christian in Wittenberg. When he said that he did not have the material for congregations of Christians, the thought was rather that, in his opinion, such congregations would necessarily be very small. The number of those who were in earnest in their Christian profession was not large; yet it cannot be supposed that there would not have been the possibility of collecting a "little flock." From his statements quoted above it is clear that he

gave much thought to the question of organizing congregations of Christian believers.

However, Luther's conception was evidently that such congregations should be formed within the state church and with the permission of the civil authorities. After the rise of the dissenting bodies, particularly of those Anabaptists who insisted on the separation of the church from the state, it was felt by the leaders of the state church type of the Reformation that the organization of a small brotherhood within the national church savored of "Anabaptism." Nevertheless, the fact remains that Luther, for a number of years after he had decided upon a union of the church with the state, contemplated a separation between those who were minded to take their Christian profession seriously and the masses of the people which constituted the state church membership and which were willing to profess any creed the state might see fit to prescribe. In other words, Luther did not altogether discard the principle of separation between the church and the world.

Remark.—This article will be followed by a series on the Origin and Early History of the Mennonite Church.

OVER \$70,000—THE FIRST YEAR'S RESULTS

By H. S. Bender

We have come to the close of what the Endowment Director calls the first year of actual work. Although the program was adopted in June of 1927, the organization and preliminaries were scarcely completed until December of that year, and very little solicitation was done before the year was out. So we have a full year of work behind us, and what are the results? The Mennonite Church has responded nobly and given over \$70,000 in cash and pledges toward the goal of \$210,000. Remember, these figures are not estimates by the director but actual cash given and pledges made to give over the three year period of the program. Cash and written pledges on the treasurer's books show a total of \$70,184.34 actually given before January first, 1929. To this are to be added \$3,000 of pledges made orally by men whose word is as good as their bond, a total of over \$73,000. Of this amount, as is to be expected, about one-third is in cash actually in the hands of the treasurer for investment. In addition a considerable number of givers preferred not to pledge themselves on paper but made their first gift in cash with the intention of making annual gifts of like amount. When these implicit pledges are added the total in sight for the three year period runs up to \$80,000 or more.

What is the Meaning of This Generous Giving?

1. *It means Loyalty.* The giving of such large amounts is a sign of a deep and genuine loyalty to the Church and her work. The Church through one of her general boards, the Board of Education, has come to her people on behalf of some of her institutions. She has asked for large and generous giving, based on the loyalty of her

people. The result reveals in a striking manner that there is loyalty, and loyalty in action as well as theory.

2. *It Means Confidence.* Such generous giving indicates confidence all along the line. It shows confidence that the schools are sound and orthodox, that they are loyal to the Church and her principles. It reveals confidence in the Board, in its officers, in its policies and work. It shows confidence in the Endowment Organization and workers from the director on down. It shows confidence in the Church.

3. *It Means Faith in the Future.* Men do not give largely where they are in doubt about the future. These gifts show that the membership believes in the future of the Church, and that she will go on working, giving, testifying, living in unity, peace, and progress. It shows faith that the future will bring forth better and larger things and that the Church will go on doing "greater works than these."

4. *It Means Love for Our Young People.* After all the direct benefit of all these gifts will come to those young people who attend our schools, hundreds of them, yes thousands of them. They are the ones who will profit most directly by the instruction and learning and training which these gifts make possible. Those who give know that they are doing something directly for the young

people of the Church, and they do it gladly because of their love for them.

5. *It Means Sacrifice.* What has been given has not been lightly given. There would have been many other places to use the money. Farmers, as most of our people are, are not among the most prosperous classes of the land. What has been given represents sacrifice for the cause. Such sacrifice places an added burden of responsibility upon those who are to care for this money and invest it wisely. It likewise places an added burden of responsibility upon those who are responsible for the use of the income, and the direction of the work of the schools.

6. *It Means Success in the Endowment Program.* The gifts which total over \$70,000 have come from about 7,500 people according to a conservative estimate by the director. At this rate, the entire goal will be reached since about one-third of the constituency that is to be solicited has been covered. The original plans called for an average of \$10 per member from about 22,000 members. This average has been approximately maintained. If only the rest of those who are to be asked to help will do their share as well as those who have given up to this time, there is bound to be success in the entire work. God grant that this may be true.—Endowment Bulletin.

finite creatures of the Omnipotent. Do I not hear again Nebuchadnezzar's herald crying: "To you it is commanded, O peoples, nations and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king, hath set up?" How many will keep their allegiance to the living God as did the three Hebrew captives?

(To be continued)

KNOWING CHRIST'S COMINGS

It may safely be said that no one can know the message of the Bible in any thorough manner who does not know the Bible teaching on the second coming of our Lord. If this is so, then one of the secrets of power in Christian service is to know the message and meaning of the Lord's return to earth. In a notable Bible study on the coming of Christ, given recently in America's Keswick, T. Roland Philips, pastor of Arlington Presbyterian Church in Baltimore, gave a striking bit of personal testimony when speaking of the effect of the doctrine of Christ's coming, in giving power in service: "I used to say that I was too busy with the first coming of our Lord, and preaching that, to bother much about His second coming. But I did not really know the first coming until I learned about His second coming." This testimony of a much loved and greatly used preacher and Bible teacher is representative of a multitude whose eyes have been opened to read the word of prophecy that Peter says was given as a light to shine in a dark place. We do well to take heed to it (II Pet. 1:19). The Old Testament prophets spoke of the sufferings of Christ and the glories that are to follow, and the full meaning of what took place in the first coming can only be understood in the light of the completion of that glorious plan of redemption in the personal return of our Lord. In another summer conference an earnest young minister said that he was getting a great blessing from the meetings, but that he did not agree with the teaching about the second coming of Christ. "How do you preach on that subject, yourself?" he was asked. "I never preach on it." "Then you know that your own view is not right, however it may be with these other speakers. For this truth was at the very heart of the preaching of the apostles." The Bible student who does not know and speak of our Lord's return is missing two things: God's teaching on Christ's second coming, and the understanding of the full meaning and power of God's teaching on Christ's first coming.—S. S. Times.

Not long before Mr. Lincoln became prominent in the nation, he was walking in Springfield, leading two of his sons, one by each hand, and both were crying loudly. A gentleman who met them asked Mr. Lincoln what was the matter. He replied: "Just what's the matter with the whole world. I have three nuts, and each boy wants two!"—Publisher Unknown.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IX—The Religion of Evolution

By Chester K. Lehman

I A MAN-CENTERED RELIGION

Auguste Comte, the father of positivism, held that mankind is the proper object of worship, and is the key to the understanding of the world. This gives in a nutshell the religion of evolution. Le Conte in his book "Evolution and Religious Thought," perceives clearly the alternative when he writes, "The issue is: Either God is far more closely related with Nature, and operates it in a more direct way than we have recently been accustomed to think, or else (mark the alternative) Nature operates itself and needs no God at all." We found in the previous chapter that most evolutionists are avowedly agnostic, pantheistic or atheistic, each position of which denies the close relation and direct operation of God in the World.

We need not look far into the world to find many evidences of this man-centered religion. In sociology I read how man has lifted himself above his fellow animals to the pinnacle of being their master. History continues the story of advancement by glorifying all the achievements of man. The preface of one work labels American History as the "History of the Achievement of Mankind." The words progress, development, advancement, growth, improvement, accomplish-

ment, etc., predominate as descriptive of man's status in the world.

Another index of this man-centered religion is found in the ethical rating that man places upon himself. Preachers, educators and statesmen are frequently heard giving their praises of mankind. They tell us that we are not so sinful as some would have us believe. There is a great deal of good in all of us. Crime is condoned by calling it a vestige of our brute nature which will soon be lopped off by further processes of evolution. The modern trend is to abolish the distinctions between right and wrong, good and bad, and holy and unholy, and to substitute in their place a weaker or even non-moral terminology such as—beneficial and detrimental, advantageous and disadvantageous, etc. Such obliteration of distinctions leaves man untrammelled by moral hedges, and gives him absolute license to do all that is conducive to happiness and sensual joy. Why should there be anything to restrict the king of beasts and the lord of brutes? Do I hear the proud swagger of such a king: "Is not this great Babylon which I have built"—just before the Lord demonstrated for the instruction of the vain of all times that the mightiest of earth are still only the

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Our Juniors as well as our Seniors will find in the study of Samson something worth while. It impresses the greatness of God and the danger of trusting in man. We should be aware that the successful life must be a life not only separated in ceremonial vows but in the spirit of our inner motives.

In the **Study of the Shunamite Woman** on May 5, we likewise will find interest for all. And while the story itself may be of absorbing interest, its lessons and applications in hospitality and gratitude and faith and heavenly blessing, are of still greater interest and value to all who are hungering for the truth.

It is very wise in all to take a look at the **Judgment** as it is set before us in the Word of God. It is not only a wholesome check on prodigality of our own lives but may well serve in bringing helpful checks into the lives of our fellows.

Never has there been a better opportunity than at present for every brother and sister, both young and old, to lend a helping hand in the great work of spreading the Gospel message in all the world. If we can heartily endorse the doctrines and practices of our church and are awake to the needs of the world we cannot help but welcome the opportunity to add our share in supporting the program which the church to-day is endeavoring to put forward for the Lord in behalf of the lost of the earth. This ought to make our topic, "**Our Missionary Support Program**" of vital interest to us all.

STORIES OF BIBLE CHARACTERS— SAMSON (Jr).—Judg. 13.

Topic for April 14

MOTTO

"Out of weakness made strong."

MEDITATIONS ON THE TOPIC

I. **Samson.**—God had given Manoah and his wife a son. God told them that they were to bring him up to be a Nazarite unto God. He was not to drink strong drink and no razor was to come upon his head, nothing unclean was to be eaten by him.

When he grew up the Spirit of God moved upon him. He was especially made superior in strength to any man and "his strength was not known." God had raised him up as a deliverer of Israel from the Philistines who at that time were oppressing them. God taught Israel that He was their only strength when they would obey Him and without Him they could do nothing. Samson was like the people whom God had sent him to save. He was made strong even though he was very imperfect. Yet as long as he was true to the Nazarite vow, God gave him strength in spite of his shortcomings just as He had done to Israel in spite of their failures before God.

Samson found occasion to use his strength against the Philistines because he was angered at them for mistreating him concerning his wife who was a daughter of a Philistine. Although it was wrong for Samson to marry a Philistine, yet God permitted this that He might punish the Philistines through Samson's strength which God had given him. His heathen wife gave him much vexation which finally resulted in the destruction of many of her people because she told Samson's riddle. But he did not change his ways. He still followed after Philistine women and made love with them. Delilah enticed him and begged him until he told her the secret of his Nazarite vow. If he would break that by cutting off his hair then he would be weak as any

other man. And she was wicked enough to try this and deliver Samson to the Philistines. They cruelly put out his eyes and made him their prisoner and slave. Then after a time his hair grew again and he had an opportunity to overpower his enemies if only his strength might return. He prayed to God for strength and God heard him and let him use it to destroy many enemies of Israel while Samson died also by the falling of the building which he threw down. What a blessing to Samson and to his people Israel, if they had learned, not only to keep themselves separated by ceremonial vows, but to be separated from the heathen religions around them which were continually causing them to err from God.

OUTLINE STUDY

- I. **A Deliverer Called to be a Nazarite Unto God from Birth.**
 1. The announcement to Manoah's wife. Judg. 13:2-5.
 2. The angel of God also shown to Manoah.—Judg. 13:6-14.
 3. The parents offer an offering unto the Lord.—Judg. 13:15-23.
 4. The child Samson is born and blessed of God.—Judg. 13:24, 25.
- II. **Samson is Moved by the Spirit of God Mightily.**
 1. When a lion roared against him.—Judg. 16:5-7.
 2. When he paid the Philistines who found out his riddle.—Judg. 13:8-20.
 3. When the Philistines tried to take him captive.—Judg. 15:14-20.
 4. When God gave him back the strength he had lost by sin.—Judg. 16:28-31.
- III. **Samson Lost His Power by Sin.**
 1. He followed after harlots.—Judg. 16:1, 4.
 2. He used his strength for pleasure.—Judg. 16:3-14.
 3. He let love of women deceive him.—Judg. 16:15-20.
 4. God let the enemy make him a prisoner.—Judg. 16:21-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Strength."
2. Tell the Story of the Angel Visitor.
3. Tell a Story of Samson's Strength.
4. Why Did Samson Lose Strength?
5. How Did His Strength Return?

For Others.

1. What is a Nazarite?
2. Lessons from Samson's Life.

PERSONAL THOUGHT

Our strength is in the Lord. Let us be careful not to become unworthy of what He gives, that it might be a blessing to ourselves and our fellowmen.

SEED THOUGHTS

"The whole meaning of Samson's history is, that he was a Nazarite. His strength lay in being a Nazarite; his weakness in yielding to his carnal lusts, and thereby becoming unfaithful to his calling. In both respects he was not only a type of Israel, but, so to speak, a mirror in which Israel could see itself and its history. Israel, the Nazarite people—no achievement, however marvelous, that it could not and did not accomplish! Israel, unfaithful to its vows and yielding to spiritual adultery—no degradation so low, that it would not descend to it! The history of Israel was the history of Samson; his victories were like theirs, till, like him, yielding to the seductions of a Delilah, Israel betrayed and lost its Nazarite strength."—Edersheim.

"Christian walk prayerfully, oft wilt thou fall

If thou forget on thy Savior to call;

Safe shalt thou walk through each trial and care,

If thou art clad in the armor of prayer."

—Selected.

THE JUDGMENT.—II Pet. 3:7; Acts. 17:31; Jno. 5:22-29.

Topic for April 21

MOTTO

"Prepare to meet thy God."

MEDITATIONS ON THE TOPIC

I. **The Time of Reckoning.**—"God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14). "How foolish," we say, "is the person who never looks ahead to see what the end will be of his course." Out yonder is a great pitfall into which the evil doer is fast pressing to tumble down to endless woe where thousands have gone before him. Why does he not stop and consider? Is he like the dumb beast that is caught in a snare as it follows that course of the many that have traveled till they were trapped? Or might he not be like the one that takes alarm and turns back when there is threat of a coming danger? Surely the latter course would be wise.

There is a course that leads to eternal blessing. This should also have earnest

consideration to make sure that one is traveling in that course. The time of reckoning will come for this also. It matters not what evils we may have endured and how the righteousness of our life may have been hidden from the eyes of perverted men, if the eye of our God has seen us, it is quite satisfactory. Many think it strange that we "run not with them to the same excess of riot, speaking evil of you who shall give account to him that is ready to judge the quick and the dead." That which we have done in righteousness, which received no reward or approval in this life, will have its full reward at the last. Why should we ever "grow weary in well doing," when in due season we shall reap if we faint not."

Life is a time of probation. In this life we have opportunity to prepare for the judgment. Through Christ we may all escape the doom of sin if we meet the Divine plan.

II. The Text.—II Pet. 3:7—This text shows how some of the judgments are to fall upon the wicked. Acts. 17:31—shows that the day of judgment is already appointed. Jno. 5:22-29—This passage shows that the Son has been commissioned to deal with man's case. If they receive Him according to His plan, they will not come into judgment. If they do not receive Him they will meet the doom of all the wicked.

OUTLINE STUDY

I. There is an Appointed Day.

1. Called the great day.—Jude 6.
2. Called the day of judgment.—II Pet. 2:9; Matt. 11:22.
3. It is a day of wrath.—Rom. 2:5; Job. 21:30; Rev. 6:17.

II. The Time of the Judgment.

1. The last day.—Jno. 12:48.
2. At Christ's appearing and kingdom.—II Tim. 4:1; II Thess. 1:7, 8.
3. When the Lord comes.—I Cor. 4:5.
4. The exact time not known by man.—Mark 13:32.

III. The Judge is the Savior.

1. It is Christ's judgment seat.—Rom. 14:10; II Cor. 5:10.
2. God hath ordained Him to judge the quick and dead.—Acts 10:42; 17:31; Jno. 5:22.
3. He shall reward according to works.—Matt. 16:27.
4. He shall order the punishment of the wicked.—Matt. 13:40-43; 3:12; 25:41.
5. It is better to have sin dealt with in this life by Him.—Jno. 5:24; Jno. 3:18; I Jno. 1:9.

IV. The Nature of the Sentence.

1. Upon the wicked.—Matt. 10:41, 42, 49, 50; Matt. 25:41, 46; II Thess. 1:8, 9; Rev. 21:8; 20:10, 15.
2. Upon the saints.—Rev. 21:7; Matt. 10:32; Rom. 10:9, 10; Jno. 1:12; Matt. 25:34, 46.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Judgment."
2. A Day of Accounts.

For Young People.

1. The Certainty of the Judgment.
2. The Terror of the Judgment.
3. The One who can Save or Judge.

For Older People.

1. The Time to Prepare for Judgment.

PERSONAL THOUGHT

Our lives are more certain of judgment than of anything else. Will we neglect this most important consideration and fail to be ready when it comes?

SEED THOUGHTS

"Should the Death angel knock at thy chamber,
In the still watch of tonight,
Say, will your spirit pass into torment,
Or to the land of delight?"

"Many sad spirits now are departing
Into the land of despair;
Every brief moment brings your doom
nearer;
Sinner, O sinner, beware!"

"Many redeemed ones now are ascending
Into the mansions of light;
Jesus is pleading, patiently pleading
O let Him save you tonight."

—A. S. Keiffer.

"Oh remember that as certain as the historical fact,—He died on Calvary; so certain is the prophetic fact, He shall reign, and you and I will stand there. I durst not touch that subject. Take it into your hearts, and think about it,—a kingdom, a judgment-seat, a crown, a gathered universe; separation, decision, execution of sentence."—A. Maclaren.

OUR MISSIONARY SUPPORT PROGRAM.—III. Jno. 5-8; Phil. 4: 10-20; I Cor. 16:1, 2.

Topic for April 28

MOTTO

"Fellow helpers to the truth."

MEDITATIONS ON THE TOPIC

I. Missionary Support.—Every enterprise in which people are interested is sure to enlist a certain support from interested ones. The growing child receives the smile and kindly word from the whole family and from almost every friend of the family. It is a method of support which God has given to the social circles to forward the work of social progress. We always have a good word and a helping hand to any other thing that appeals to us as a good thing. It is not surprising then to find in the Gospel plan that there is a method of supporting the Missionary enterprise of the Church of Jesus Christ. This plan is as simple in its outline as is the plan of support in the home with the growing boys and girls.

Before our workers on the field will receive support there must be in them and in the brotherhood the Spirit which characterizes the family of God in Christ Jesus. "Every one that loveth Him that begat, loveth him also that is begotten of Him." If we love our Master we will be in love with His work. If we are concerned for the souls of lost men as Christ is, we will be concerned in the work of the Church for which He gave His life. She will be interested in forwarding the message which He commissioned her to forward. It will be natural then for us to help in the cause. A certain man, a friend of mine, took his row-boat and set me across a stream. When I deposited some money in his pocket, he protested with the plea, "That is all that I am able to do for the cause for which you give your time so freely." He had an idea of supporting the cause.

It would be a splendid thing if all of us both workers and laymembers could feel an impulse to lend a helping hand to the workers and that the workers could feel an appreciation of their help which would make them apply themselves to the cause with renewed zeal. Let us study the program of our Missionary enterprise and notice the various angles from which every brother and sister can lend a help-

ing hand, not only by words of encouragement and earnest prayer, but by material assistance with what God has placed in our power.

II. The Text.—III Jno. 5-8; Phil. 4: 10-20; I Cor. 16:1, 2.—The first passage (in III Jno.) gives one method of support commended by the apostle John. The second text, (in Philippians), shows the appreciation of the apostle Paul of the way the brethren supplied his need while engaged in the work of the Lord. Yet he shows that it is not his love for money but his delight at the progress of the brethren in the spirit of helpfulness and its resultant blessings to them that pleased him so highly. The third text gives a method of regular laying aside for the service of the cause of Christ which is suggested by Paul to the Church at Corinth.

OUTLINE STUDY

I. The Motive in Missionary Support.

1. Helping to forward the service.—III Jno. 6.
2. Enabling the workers to help needy ones.—II Cor. 8:1-5.
3. Supplying the necessities of workers.—Phil. 4:14-16.

II. The Spirit of the worker in Receiving Gifts.

1. Not covetous of gifts.—Phil. 4:17.
2. Not burdensome.—II Cor. 11:7-10, 14, 15.
3. Ready to labor.—Acts 20:33-35.
4. Appreciating the sacrifice of givers.—II Cor. 8:2, 3.
5. Providing for honest things.—II Cor. 8:20, 21.
6. Good stewards of entrusted funds.—I Pet. 4:10.

III. Opportunities in the Mission Support Program.

1. The agencies in missionary support:
 - a. Individuals.
 - b. Classes.
 - c. Congregations.
 - d. Conferences.
2. The Objects for Support:
 - a. Workers.
 - b. Workers' families.
 - c. Children of missionaries.
 - d. Institutions.
 - e. Phases of work in the missionary service.
3. Methods of Missionary Support:
 - a. Offerings, donations.
 - b. Endowments.
 - c. Annuities.
 - d. Special investments for mission purposes (Ex.—Quarter investment).

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Helper or Helpers."
2. Memorize a Passage from the Outline.
3. How Children can Help the Missionaries.

For Young People.

1. The Motive of Missionary Support.
2. Opportunities for Service.

For Older People.

1. The Spirit of Stewardship in All.

PERSONAL THOUGHT

Am I a partaker of the joys of missionary service by becoming a fellow helper to the truth which the messengers of God are particularly commissioned to bear to dying souls?

SEED THOUGHTS

"Give with the heart glowing with generous sentiments; give as the fountain gives out its waters from its own swelling depths; give as the air gives its vital
(Continued on page 126)

THE SUNDAY SCHOOL

THE ART OF STORY-TELLING

By M. Elizabeth Kanagy

The writer of this splendid article reluctantly submitted the same for publication, but confessed that she wished someone would have called her attention to the "power of a story, well told" about twenty-five years ago. We trust that her wish may be a blessing to every reader, by having his attention called to the effectiveness of telling real "telling" Bible and other stories. Thanks to the writer.—Editor.

The story-teller has always had an important place in the education of the race. Long ago, probably even before there was a written word, the story-teller was the historian, and the mold of the ideals of the young. Even after there was a written language he still functioned, because for many years many of the people did not read, and the story-teller was their library. It was his task to inspire each generation with the stories of the great deeds of the past.

The very origin of story-telling was in the teaching impulse: God through Moses in Deut. 6:6,7 commanded, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." From the very first the Christian church has utilized the power of the story, as is illustrated in the Gospels. Who can estimate the influence of the simple Gospel stories in transforming the lives of men and women!

Jesus was a master teacher, and see how often He resorted to the story. He was also a master story-teller, and when you study His use and presentation of this device do you wonder that the common people heard Him gladly? By careful introspection we can readily see how we ourselves have been influenced by the simple account of Jesus' life and the things He did. Over and over again we turn to that story in seeking to help others.

Mothers and teachers to-day, probably more consciously and thoughtfully than ever before, are seeking to make the story the tool for shaping the conduct and character of children. The preacher and lecturer make it a part of their equipment in getting their message across.

The Sunday school, which is the church's institution for moral and religious instruction, is coming to use this method more, especially among young children. Indeed it is almost the only method to be used in the kindergarten, beginners and primary departments. The story, however, never loses its charm and influence even with older pupils, adults not excepted.

The value of the story must not be

underestimated, and no teacher should feel he is really a teacher until he or she can tell stories. Hall said "Of all the things that a teacher should know how to do, the most important without exception is to be able to tell a story."

One of my teachers once told the class in story-telling that because story-telling was an art, every one could learn to do it. She told of one of her pupils, (now one of the foremost story-tellers in the United States) who was one of the most unattractive women she ever knew, and when she entered the class had a grave impediment in her speech, she both stammered and lisped. The teacher felt that surely here was her best opportunity to prove to herself and others what she really believed to be true. Her pupil had two, and only two, she felt, commendatory qualities to begin with—a love for children, and a consuming desire to learn how to tell stories interestingly and impressively to children.

This is St. John's definition of a story, and we often find him quoted by other authors, "A story is a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than the intellect." There are certain essential elements that are common to every tale, the beginning, a succession of events, the climax, and the end. Every story has a beginning, and this beginning should serve as an introduction, and characterization of the leading person or persons, and provide a setting for the action. It should also arouse an interest or anticipation of what is to follow. This introduction should be brief.

The events should present the necessary facts **step by step**, and lead up to the climax. It should not be necessary to pause, and retrace, to fill in some forgotten detail. The climax is that part of the story for which all that precedes has prepared the way. It is that point in the distance toward which interest has been focused. The climax must not be missed, or obscured by any other part of the story. If the story has a moral aim it must be impressed here.

After the climax has been reached the story must end with the mind at rest, or

the end must present a solution for the problems involved in the story.

The story serves several purposes in the home, and in our work in the Sunday school, and Daily Vacation Bible School. Sometimes we use it as an entertainment feature, and by no means is this an unimportant use. Happy children are good children, and they present a mental attitude that is at once desirable and essential to the teacher.

The story is used to make virtue attractive and desirable. It is difficult especially for a child to grasp abstract truth, but a story of another child who has done some noble deed, told in an interesting way will make the deed attractive because of the hero.

The story is also told to develop imagination, and to stimulate the emotional life of the child.

There are few of us but are thrilled by tales of adventure, and stories of self-sacrifice of missionaries; the suffering of children and the biographies of any successful man or woman.

Who does not long to snatch the little Chinese girl waif from her tormentors in the "Bells of the Blue Pag'oda," and deliver old Scarface to her deserved punishment! The closing scene which pictures old Scarface in a Christian hospital dying with a consciousness of Jesus as her Savior, convinces one that Jesus is China's only hope.

A year ago we used this story in our Daily Bible School, for missionary stimulus. The response from these children was beyond our expectation. Each morning as the story progressed interest increased, and feeling ran so high that not a few junior children expressed a desire to some day go and teach people who because they did not know Jesus, were so cruel to children. Their immediate response was indicated in their daily offering of one or two cents during the entire four weeks of school. The children themselves decided their offering of almost fifteen dollars should be used to help heathen children.

This book "Bells of the Blue Pag'oda" is a story of actual conditions and happenings in China, built around fictitious characters.

"Through Teakwood Windows" gives us a similar peep into young life in India as she is without Christ, and also as touched by Christianity. "Tham'illa" a story which has its setting in the mountains of Algeria is another pathetic picture of girlhood in a land where Christ is not known. "India Inklings," "Friday's Footprints," "Brave Adventurers," "Polly Ann in Latin A-

merica" and any missionary biography may be used for similar purposes with good response.

From the different classes of Bible stories such selections should be made as will appeal to the special characteristics and interests of particular age groups. They should correspond to the age and development of the child. The little child is interested in people and "things in action." Bible stories for this group should be based on nature, home-life, and so forth. Such stories as the Good Shepherd, little Samuel, the baby Moses, and Baby Jesus all have a special charm for them.

The child from six to ten revels in make-believe stories, and this, it seems to me is the best time to tell him the wonder stories of the Bible such as the miracles of turning water into wine, healing the lame man, and Gideon's battles and so forth. Here, too, comes the opportunity to teach him about our omnipotent, omniscient, omnipresent but invisible God, and of angels and their ministry to men.

The age groups from nine to thirteen years will appreciate the stories that illustrate triumph through physical strength and bravery. It is the hero-worship period. Such men as Moses, Joseph, Joshua, and Abraham will thrill him now as at no other stage of development.

The teen age pupil has high ideals. He combines all the good qualities he discovers in men and women, and creates his own ideal. It is in his effort to approach this ideal that he begins to appreciate the spiritual. This age group manifests a decided preference for stories of men and women together such as the story of Ruth, Esther, Nehemiah, Samson and his betrayal, David as a stricken parent, Solomon establishing cities and also the stories about women of the Bible.

From among the many books of stories for children I would recommend Sara Cone Bryant's "How To Tell Stories To Children." Note especially the appended sources for the story teller. Mrs. Laura E. Richards' book "The Golden Windows" is also very highly recommended by good story-tellers. To the beginner in story telling nothing is so important as practice. St. John outlines the following steps to guide the teacher's procedure.

"The first step in the preparation for the telling of a story is to determine the purpose for which it is to be used." The aim must be specifically defined, that is the teacher must have some particular truth in mind which he or she wishes to illustrate or some particular characteristic or virtue which he wishes his hearers to emulate, or evil to avoid. The narrator must have a real appreciation of the story which will impress others.

The purpose decided, and the story selected, the next step in preparation is "becoming thoroughly familiar with it." If a Bible story has been selected, (and one can find so much story material there for almost every purpose) one ought to become familiar with the geographic and social setting—the customs of the country

and her people, also the circumstances preceding and connected with the incident related. For example if one were telling the story of Jesus and the woman at the well, or of Daniel in the lions' den one ought to have correct mental images of that well, or the lions' den, and its relative location, etc. Any good Bible Encyclopedia will furnish this information. This detail will give one a more thorough grasp of the story as a whole, and a better appreciation of the whole situation; not that it will necessarily enter into the telling of the story.

The third step "is one of careful analysis." The story-teller must decide what forms the climax of the story, then select events necessary for, and leading to that climax, and the most effective order of presentation. The end of the story must not detract from the climax.

The fourth step is "to tell or write the story in order to test one's mastery of the content," and to get the practice and skill that finally becomes an art. If you cannot find adults who will listen while you practice, you can always find a child or a group of children who will gladly, and usually more graciously, lend themselves for such a service.

Good stories may be found everywhere—in history, in poetry, in the lives of friends, in magazines, and even in your own past.

It is well to clip, classify and file every good story you find. Select only those that impress **you**, because you can only hope to use effectively those that have found an emotional response in **you**. Begin now, parents, teachers, to make your collection, for you will never find a more convenient time than the present. Encourage and help children to do this also, not only for the sake of cultivating in them a taste for the best literature, but for the development of good characters.

Chicago, Ill.

THE SCUDDERS AND THREE KNOCKS IN THE NIGHT

(Continued from page 98)

now, with this unpitied child wife, who might be dying even now. How long she sat she knew not. Soon she was startled by a second knock. Possibly the man had been softened by the sight of the agony of his little wife and had come for her father. Eagerly she opened the door, but it was not the same man but another who said, "My wife is very sick. It is a pity that a wife should give her husband so much trouble." She looked at him hopefully, and explained that she was not a doctor but that her father was and would go. The man interrupted her and said proudly, "I am a high caste man. No man dare look on the face of my wife," and even as he spoke he disappeared in the darkness. Something clutched at the heart of the American girl over there in India. It was terrible that two calls should come in such rapid succession on the same night. As she shuddered at the thought of the misery of it all a third

knock sounded and a third man came before her. "My wife," he said, "she is very, very ill. They told me I could find help for her here. A wonderful foreign doctor." "Oh, yes, I will send my father," she answered gladly. But the man replied, "Not a man. You must come." In vain did she plead that her father would come. Sadly and alone the man departed as the other two had done. Ida sat down again. Were all the child wives in India calling to her that night? The night passed, the day dawned. She summoned a servant and bade him inquire after those who called last night. Soon he returned with his message. "Dead," he said, "all three dead."

In the quiet, God's voice sounded a call to her. She sought her mother's room. She said to her mother simply, "I am going to America to study medicine, then I'm coming back to help."

The years passed by. To the gate of a hospital at Vellore, India, a messenger came one night; a knock sounded, again there was a call for a doctor. Dr. Ida Scudder answered it with joy; she went with the messenger and two lives were saved that night. As she returned another call came: eagerly she went the second time on her life saving mission, and before she reached home the third call came, and she turned once more to help and bless. "They live," she said in the gray dawn, "all three of them live," I have answered the knocks in the night that have sounded in my ears." A peace that passed all understanding filled her soul. For years she answered constant calls that came to the hospital door both day and night, and always she dreamed a dream. She said, "I can never answer all the calls. The few doctors we can send from America can never answer all the calls from more than a million women of India. We must have a medical school for women to help India train its own doctors," and because she dreamed and dared, and because other women in India, England and America dreamed and dared with her, the Vellore Medical School has opened its doors to train India's own doctors to help answer the knocks in the night.

What a wonderful group the medical women of India are. Dr. Scudder of Vellore, and scores of others equally devoted and skillful. Their small hospitals are lighthouses and Gospel seed plants. In one year patients are often received in one hospital from five hundred villages. Some one gave Dr. Scudder an invaluable auto which carries her over the country like a ministering angel. By Indian wireless the news goes that the doctor is coming by. At every cross-road the pitiful little group is standing, waiting to beg for medicine to heal the fever, bandage for the wounded hand, or perhaps to have a bone set or a cut sewed up. She stops and ministers to them as Jesus did.—The Friends Herald.

"We need the Spirit's fulness, for with it all our deficiencies are supplied."

Y. P. M. TOPICS

(Continued from page 123)

breezes, unrestrained and free; give as the sun gives out its light, from the infinite abysses of its own nature."—Selected.

"Only an armour-bearer, yet may I share
Glory immortal, and a bright crown wear:
If, in the battle, to my trust I'm true,
Mine shall be the honors in the grand re-
view."—P. P. Bliss.

STORIES OF BIBLE CHARACTERS— THE SHUNAMMITE WOMAN (Jr.)—II Kings 4:8-37; 8:1-6.

Topic for May 5

MOTTO

"It shall be well."

MEDITATIONS ON THE TOPIC

I. The Shunammite's Work of Faith.—

Her faith had not reached the fullest strength at one bound. At first she saw the man of God and thought enough of his service for God that he was invited to eat with them. She had confidence in him that he was really God's servant and so she went to greater expense and built him a room where he might lodge whenever he passed that way. Her confidence was rewarded and God put it into the heart of Elisha to pray for the gift of a son for this woman. And God gave her a son. No doubt in this, her faith was exceedingly increased and her heart was filled with gratitude to the Lord for His loving kindness.

After several years had passed and the child was now growing up she had the sad experience to see him die. This was a strong trial to her faith. But in spite of her grief she held back all complaint to any one till she could speak before the man of God and pour out her grief to one who could teach her the ways of God. She told her husband that "it shall be well" and did not tell him that the child was dead. She told Gehazi also that "it is well" when he inquired after her matters. Some might think that she was lying. But we believe it was her faith grasping the great truth that "all things work together for good to them that love God," and that she would not say that anything was not well even though she was in grief at the death of her son and could not understand why God had taken him away. Her faith was rewarded by the raising of her child to life.

We do not wonder that she confidently left her home and went to a strange land to live during the famine when the man of God advised her to do so. Her experience with God had been very satisfactory. Now she could trust at what seemed great loss if it was God's way to strengthen her faith. And God rewarded her by giving her back her land and home without any difficulty. Truly it shall be well with all who put their trust in God and wait for Him till He can fulfill all His plan in their life.

OUTLINE STUDY

I. Hospitality to the Man of God.

1. Earnestly invited to eat with them.—II Kings 4:8.
2. A room prepared especially to entertain him.—II Kings 4:9, 10.

II. A Reward of Hospitality.

1. Seeking how to reward.—II Kings 4:11-16.
2. A son given of God according to the word of the man of God.—II Kings 4:17.

III. Taking Trouble to God in Faith.

1. The sudden sickness of the child followed by death.—II Kings 4:18-21.

2. Seeking God's prophet in time of sorrow.—II Kings 4:22-28.

3. Elisha seeks to help her.—II Kings 4:29-35.

4. The child is delivered alive to the mother.—II Kings 4:36, 37.

IV. Providential Rewards to a Woman of Faith and Hospitality.

1. Directed by the prophet in times of famine.—II Kings 8:1, 2.
2. Seeking her lands again finds the difficulties removed because of providential coincidence.—II Kings 8:3-6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Kindness."
2. Memorize a Verse from the Text.
3. How the Shunammite Woman Treated the Man of God.
4. How God Rewarded the Woman for Her Kindness.

For Others.

1. How Did the Conduct of the Woman Express Faith?
2. How Was Her Faith Tested?
3. The Faithfulness of God's Rewards.

PERSONAL THOUGHT

How much are we willing to invest in the forwarding of God's work? How fully can we trust God to make all things work together for good?

SEED THOUGHTS

"A child of promise, a child of prayer, and given in love, yet taken away. Little children lie open to the arrests of sickness and death. But how admirably does the prudent pious mother guard her lips under this surprising affliction! Not one peevish murmuring word from her. She has a strong belief that the child will be raised to me again: like a genuine daughter of Abraham's faith as well as Joins, she accounts that God is able to raise him from the dead, for from thence she 'received him in a figure.'—Matthew Henry.

"Have faith in God; press near His side;
Thy troubled soul trust Him to guide;
In life, in death, whate'er betide,
Have faith, have faith in God."

—El. Nathan.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

—W. H. Bathurst.

A REMINISCENCE OF SCHOOL DAYS

(Continued from page 101)

Before him lay the beautiful country and above him the glorious heavens, and the bright moon was just pushing up her modest face. But as Hafed looked upon all this, grief welled in his throat; his tongue murmured; his heart was full of blasphemous thought about God.

As the night deepened, Hafed, as he thought, fell asleep with a heavy heart. When he supposed he awoke, he was in a new place. All around him was new. As he stood wondering where he was, he saw a creature approach him, which appeared like a baboon, but on his coming nearer, he saw that it was a creature somewhat resembling a man, but every way ill-shaped and monstrous.

He came up and walked around Hafed, as if he were a superior being, exclaiming, "Beautiful, beautiful creature." "Shame, shame on thee!" said Hafed, "Dost thou treat a stranger thus with insults? Leave off thy jests and tell me where I am, and how I came here."

"I do not know how you came here, but here you are in our world, which we call CHANCE WORLD, because everything happens here by chance."

"Ah, is it so? This must be delightful, this is just the world for me. Oh! had I always lived here, my beautiful children would not have died under a foolish and inexorable law! Come show me this world, for I long to see it. But have you really no God, nor anyone to make laws and govern you as he sees fit?"

"I do not know what you mean by God; we have nothing of that kind here; nothing but chance; but go with me, and you will understand all about it."

As they proceeded Hafed noticed that everything looked queer and odd. Some of the grass was green, some was red, some white, some new, and some dying; some grew with the tops downward; all kinds were mingled together; on the whole the sight was very painful.

He stopped to examine an orchard, here chance had been at work. On a fine looking apple tree he saw no fruit, but large, coarse cucumbers. A small peach tree was breaking down under its load of gourds. Some of the trees were growing into the air. Here and there were great holes dug, where some one had tried to get down twenty and thirty feet, in order to get the fruit.

The guide told Hafed that there was no certainty about these trees, and that you could never tell what fruit a tree would happen to bear. The tree which this year bears cucumbers, may bear potatoes next year, and perhaps you would have to dig twenty feet for every potato you obtain.

They soon met another of the chance men. His legs were very unequal in length; one had no knee, and the other no ankle. His ears were set upon his shoulders, and around his head was a thick, black bandage. He came groping his way and Hafed asked him how long since he had lost his sight.

"I have not lost it," said he, "but when I was born, my eyeballs happened to be turned in instead of out, and the back parts being outward, are very painful in the light, and so I put on a covering. Yet I am as well off as others. My brother has one good eye on the top of his head, and it looks directly upward, and the sun almost puts it out."

They stopped to look at some chance cattle in the yard. Some had but three legs; some had the head on the wrong part of the body; some were covered with wool under which they were sweltering in a climate always tropical. Some were half horse and half ox. Cows had young camels following them instead of calves. Young elephants were there with flocks of

sheep, horses with claws like lions, and geese clamping around the yard with hoofs like horses. It was all a work of chance.

"This," said the guide, "is a choice collection of cattle. You never saw the like before."

"That is true, truth itself," cried Hafed.

"Ah, but the owner has been at great pains and expense to collect them. I don't believe there is another such collection anywhere in all this chance world."

Just as they were leaving the premises, the owner came out to admire, and show and talk over his treasures. He wanted to gaze at Hafed, but his head happened to be near the ground between his feet, so that he had to mount a wall before he could get a fair view of the stranger.

"Don't think I am a happy man," said he, "in having so many and such perfect animals. Alas, even in this perfect and happy world, there are always drawbacks. That fine looking cow yonder happens to give nothing but warm water instead of milk, and her calf, poor thing, died before it was a week old."

"Some of them are stone blind, some cannot live in the light, and few of them can hear. No two of them eat the same food, and it is a great labor to take care of them. I sometimes feel as if I would almost as lief be a poor man."

"I think I would rather," said Hafed.

While they were talking they were in an instant in midnight darkness. The sun was gone, and Hafed could not for some time see his guide. "The sun happened to go down now, there is no regular time for him to shine, but he goes and comes just as it happens, and leaves so suddenly as you can see."

"As I don't see," said Hafed, "but I hope he will come back at the appointed time, at any rate."

"That, sir, will be just as it happens. Sometimes he is gone for months, sometimes for weeks, and sometimes for only a few minutes, just as it happens. We may not see him again for months, but perhaps he will come soon."

As the guide was proceeding, to the inexpressible joy of all, the sun at once broke out. The light was so sudden that Hafed at first thought he must be struck with lightning, and actually put his hand to his eyes to see if they were safe. He then clapped his hands to his eyes, till he could gradually bear the light. There was a splendor about the sun which he had never before seen; it was intolerably hot. The air seemed like a furnace.

"Ah," said the owner of the cattle, "we must now scorch for it. My poor wool ox must die at once! Bad luck, bad luck to us! The sun has come back nearer than he was before. But we hope he will happen to go away again soon, and then happen to come back further off next time."

The sun was now pouring down his heat so intensely, that they were glad to go into the house for shelter, a miserable looking place indeed. Hafed could not compare it with his beautiful cottage.

Some timbers were rotten, for the tree

was not as it happened, the same in all its parts. Some of the boards happened to be like paper, and the nails tore out, and these were loose and coming off.

They invited Hafed to eat. On sitting down at the table he noticed that each one had a different kind of food, and that no two could eat out of the same dish. He was told that it so happened that the food which one could eat, was poison to another, and what was agreeable to one was nauseating to another.

"I suppose that to be coffee," said Hafed, "and I will thank you for a cup." It was handed him. He had been troubled with the tooth-ache for some hours, and how did he quail, when, on filling his mouth, he found it was ice, in little pieces about as large as pigeon shot!

"Do you call ice-water coffee, here?" said Hafed, pressing his hand upon his cheek, while his tooth was dancing with pain.

"That is just as it happens. We put water over the fire and sometimes it heats it and sometimes it freezes it. It is all chance work."

Hafed rose from the table in anguish of spirit. He remembered the world where he had lived, and all that was past. He had desired to live in a world where there was no God. He wept like an infant. He would have prayed and even began a prayer, but then he recollected that there was no God here, nothing to direct events; nothing but chance. He shed many and bitter tears of repentance. At last he wept himself asleep.

When Hafed again awoke, he was sitting under his palm tree, in his own beautiful garden. It was morning. At the appointed moment the glorious sun rose in the east; the fields were all green and fresh; the trees were all right-end upward and covered with blossoms, and the songsters were all uttering their morning songs.

Hafed arose, recalled the ugly dream, and then wept for joy. He was again in a world where chance does not reign. He looked up and then turned to the God of Heaven, the God of laws, and order, and gave Him the glory and confessed that His ways, to us unsearchable, are full of wisdom. He was a new man ever afterward; nothing gave him greater cause of gratitude, as he daily knelt in prayer, than the fact that he lived in a world where God ruled, and ruled by laws, fixed, wise and merciful.—TODD

McGuffey's Third Reader.
(Pages 198-203)

Eastern Mennonite School Journal.

A London infidel, in talking with a minister there some time ago, expressed the wish that all churches were swept from the land, beginning with Spurgeon's."

In a quiet manner but very effectively, the minister inquired: "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's orphanage?"

There was no answer. There could be none.—Kind Words.

IS HEALING IN THE ATONEMENT OF CHRIST?

(Continued from page 103)

which Christ died to redeem us. But these were penalties that came upon the children of Israel as a result of disobedience to God's plain commands. The rewards for obeying God were material blessings; the results of disobedience were physical sufferings.

Is that the curse that Jesus died to redeem us from?

The evangelist proceeds on the assumption that any kind of illness is a curse. If that is so, when Timothy was afflicted, he was cursed. Do you believe that Job was under the curse when he was afflicted? No, God allowed His servant to be thus tested that He might show the devil and the world how God can keep a man patient under pressure when he trusts in Him.

Was Lazarus under the curse when his "sickness was for the glory of God?"

"Who hath sinned?" asked the disciples when Jesus had healed a blind man. "This man or his parents?"

Jesus said, "Neither this man nor his parents."

When our loved ones are suffering, are we to believe that they are under the curse of God? I would not like to think that my baby boy, when he was lying at the point of death and was later carried out to the grave, was under the curse of the Almighty. I like to think that God took him to be with Himself.

A Personal Testimony

I would not have you misunderstand me. Nearly every week I pray for the sick. You say, "Oh, but you do not have any results." No, we don't advertise them. But prayer is frequently answered for the suffering and some have been miraculously restored to health.

Thirty-five years ago I had given up my work because I had lost my voice. I weighed about 120 pounds. My father had died of lung trouble. I had one brother that died in this city of the same disease. They pronounced me a consumptive. My only hope was to go to Denver or to the Canadian Northwest to live. For two years I was in that state of body. Going to the office I would have to sit down on the side of the street to rest.

But after reading James 5:14 I requested a few godly brethren to pray for me, believing that if it could be God's will, He would restore me to health and strength. It was not a public meeting. God delivered me instantaneously and the following Sunday I preached three times and have had wonderful health in all these years. The prayer of faith was evidently prayed that night.

But in the Bible there is no warrant for healing campaigns. The sick are to send for the elders of the church. Even though it be good advertising, there is no scriptural authority for spectacular campaigns.

"Is any sick among you? let him call for the elders of the church; and let

them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

In this method I am a staunch believer and I have practiced it for over thirty years. Many have been delivered from sickness and affliction. On the other hand, scores have suffered on, trusting God, and have died triumphant in the faith. When it is His will and for His glory, God heals. But, as in the case of Paul's thorn in the flesh, He may make sickness or affliction a means of "more grace."—Moody Church News.

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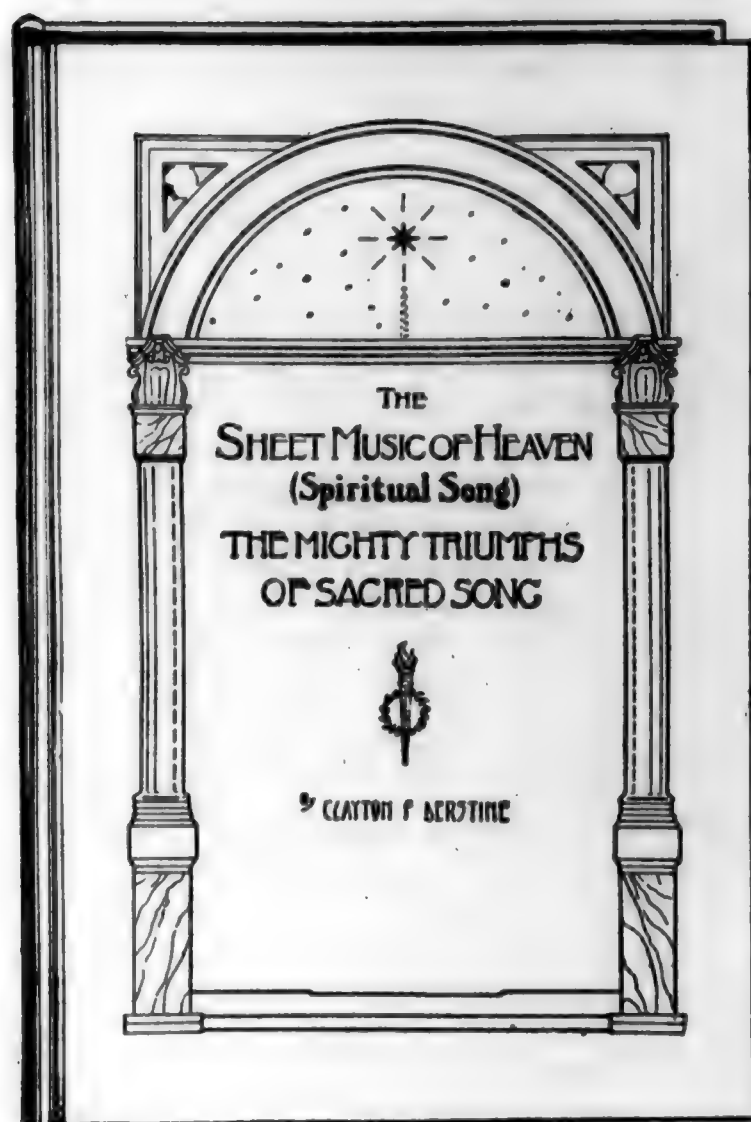
"Would you defeat the devil at every point? Keep under the blood and your heart fresh with praises."

"God never forgets to fulfill His word when His conditions are met."

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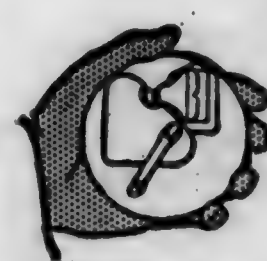
Scottdale, Pa.

A-67

BEAVERS OR RATS

Some men are by nature beavers, and some are rats. Yet all belong to the human race. The people who came to this country in the early days are of the beaver type. They built up America because it was their nature to build. Then the rat-people began coming here to house under the roof that others had built. And they try to undermine and destroy it because it is their nature to destroy.

A civilization rises when the beaver-men outnumber the rat-men. When the rat-men get the upper hand, the civilization falls. Then the rats turn and eat one another, and that is the end. Beware of breeding rats in America!—Secretary of Labor James J. Davis.



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TO BLOSSOMS

Fair pledges of a fruitful tree,
Why do ye fall so fast?
Your date is not so past,
But you may stay yet here awhile
To blush and gently smile,
And go at last.

What, were ye born to be
An hour or half's delight,
And so to bid goodnight?
'Twas pity Nature brought ye forth
Merely to show your worth,
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave:
And after they have shown their pride
Like you, awhile, they glide
Into the grave.

—R. HERRICK

AUTOGRAPH GEMS

Gathered by Viola Brubacker

"May happiness ever be thy lot
Wherever thou shalt be,
And joy and pleasure light the spot
That may be home to thee."

"I wish you health,
I wish you wealth,
I wish you gold in store,
I wish you heaven after death,
What can I wish you more?"

"Not as a rose may our friendship wither,
But as the evergreen, live forever."

"There are many hills and mountains
On this steep incline of life,
And if we would reach the summit
We must climb.
There are rivers deep and darksome
But they'll not overflow our bark
If we keep in touch with Jesus all the
time."

"A good name is rather to be chosen than
great riches."

"Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

"Because it's cheer and friendliness
You always try to spread,
I wish you comfort and success
Through all the years ahead."

"May you dwell in that happy land
Where love and joy walk hand in hand."

"Only one life—t'will soon be past
And only what's done for Christ will last."

"Love ever gives—forgives—outlives,
And ever stands with open hands.
And while it lives, it gives,
For this is love's prerogative—
To give—and give—and give."

"No service in itself is small,
None great, though earth itself it fill;
But that is small that seeks its own,
And great that seeks God's will."

"God keep you, fill your heart with untold
blessing,
And hold you by the hand;
God lead you always by His skilful guid-
ing
In the paths that He has planned."

"While passing through this world of sin
And others your life shall view,
Be clean and pure, without, within;
Let others see Jesus in you."

"God's first gift—LIFE
God's best gift—CHRIST
God's last gift—HEAVEN.
So use the first that through the best
You may obtain the last."

"The grace of our Lord Jesus Christ be
with you." Rom. 16:20.

"God be with thee, friend of mine,
Fill thy soul with peace divine;
Make thy pathway ever shine
With His love;
Make thy life show forth His praise;
Guide and bless thee in thy ways;
Give thee long and happy days;
Till above
He shall call thee there to be,
Blest with Him eternally."

"Count that day lost
Whose low descending sun
Views from thy hand
No worthy action done."

"You are building each day
In architect's role
A character dwelling, a home for the soul.
So while you are building
Don't potter and slack,
But build a fine mansion
Not merely a shack."

"Remember me in the hour of leisure,
Remember me in the hour of pleasure,
Remember me in the hour of care,
Forget-me-not in the hour of prayer."

"It is so sweet to know
When we are tired,
And when the hand of pain,
Lies on our hearts;
And when we look in vain
For human comforts;
That the heart divine
Still understands these cares,
Both yours and mine."

"'Tis so sweet to trust in Jesus,
Just to take Him at His word."

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must'.
The youth replies 'I can.'"

"May happiness ever abide in your heart
And thoughtfulness rest within,
Let kindness and peace also be there,
Then there won't be a corner for sin."

"Jesus, I am resting, resting,
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart.
Thou hast bid me gaze upon Thee
And Thy beauty fills my soul,
For by Thy redeeming power
Thou hast made me whole."

"A kind word's like a radio
When put on paper fine;
It may travel many miles away
But every kind word's there."

"Take the lesson to thyself,
True and loving heart,
Golden youth is fleeting by,
Summer hours depart;
Learn to make the most of life,
Lose no happy days,
Time can never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love, while love shall last.
The mill can not grind
With the water that is past."

"The amount of happiness you can pro-
duce is uncalculable, if you show a
smiling face and speak pleasant words."

"Oh! be the law of love fulfilled
In every act and thought!
Each angry passion far removed,
Each selfish view forgot."

"If you wish to be happy all the day,
Make somebody else happy,
That's the way."

"The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about
And always wear them inside out,
To show their lining."

"They who seek the throne of grace
Find that throne in every place.
If we lead a life of prayer
God is present everywhere."

"True friends are like diamonds,
Precious and rare,
Found in the world,
But not everywhere."

"Higher than the Heavens,
Deeper than the sea,
Is the love of Jesus
Given for you and me."

"One by one the sands are flowing,
One by one the moments fall,
Some are coming, some are going;
Do not strive to grasp them all.
One by one thy duties wait thee,
Let thy whole strength go to each.
Let no future dreams elate,
Learn thou first what these can teach."

"Live for those who love you,
For those whose hearts are true,
For the heaven that smiles above you,
And the good things you may do."

"Lives of great men all remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time."

"Favor to the undeserving,
That is grace.
Love when from Him we have turned,
Mercy when His love is spurned—
That is grace."

"The things that we do and the words that
we say
Are the seeds that are growing, every
day."

"Speak gently. 'Tis a little thing
Dropped in the heart's deep well.
The good, the joy which it may bring
Eternity shall tell."

"Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson that I may learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task,
With a resolute will,
Over and over again."

(Continued on page 158)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXI

SCOTTDALÉ, PA., MAY, 1929

No. 5

A "STEP" MOTHER'S DAY

By Annie Hamilton Donnell



the most eagerly anticipated ceremony if your feet ache. Ellen's feet seemed to have been aching fifteen years. Upstairs, down; outdoors, in—all over the sizeable Boyle farm. They seemed only five minutes ago to have stopped going. Celie had driven away in the stage auto five minutes ago.

Astonishingly it was not a very long breath after all! Didn't go down so deep as she'd planned it to go. The big, rambling old house was so quiet. But then Celie had always been the noisiest "step," so her departure naturally created a—a vacuum. Ellen smiled a little, remembering how little of a "vacuum" it had been with all four steps rampaging.

Celie was the prettiest one. But, my gracious, active Ellen's smile broadened in spite of itself—her gracious, but an uneasy Celie! There'd be peace now in the empty, quiet house. The peace that quiet Ellen Boyle had looked ahead to for so long a time.

Now could anybody tell why, at this relaxing moment of a hurried and harried existence, that troublous old memory of Celie's first small-girl speech in the new stepmother's hearing should pop up and repeat itself!

"She's only but a step." Ellen Boyle, so recently Ellen Drake of the independent and slow-moving existence of a woman advanced already to her calm late thirties, had distinctly heard that speech of Celie's ten minutes after her own introduction to the family. "Only but a step." Queer how four little really no-account words

could last fifteen years! And not only last but preserve their sting. Today Ellen realized that they had cramped her and held her in from that day to this. Kept her from the eager outrush of frankly expressed love she'd meant to bestow upon Myron Boyle's little quartette—oh, planned so to express! But from that moment when a baby's voice—Celie had been only five—had shrilled into her ear, Ellen had felt herself "only but a step."

Myron hadn't heard. He had been so earnest in his wooing—so determined she should "realize" his young scamps. "It's a big little gang to come into, Ellie. I want you should be sure—" Ellen had been sure. Of just the one thing that counted then to her—that she loved the huge, earnest father of the "gang." She loved the earnestness of him and laughed away his qualms at what he was "getting her in for," as he expressed it. She had worried over the puzzled lines in his tanned face as if he'd been sorely put to it to manage his four left so unexpectedly on his hands. As if the three years he had "managed" the best way he could had plowed those furrows deep; made him old before his time. Ellen Drake had yearned to smooth them out and make a contented man of Myron.

"Ellie, you got to know I love you, dear."

"I know," she had said. She was sure of his love. Nothing else was of account to Ellen Drake, so soon to be Ellen Boyle.

Well, she had smoothed them out. Even in her brief season of wifehood she had done that. It was a contented, unlined Myron Boyle who had been snatched from her eighteen months later. She loved to remember how smooth his dear brown forehead was the last time she had kissed it. She loved to remember what he had said one day when he found her—as he so often did—working her way through the heap of weekly mending: "Ellie, it ain't only their clothes you are mending—you're mending their little ways, too. I see that every day, dear." But he had so little time to see it. An accident out in the mowing field had ended it all for Ellen Boyle—all the joy of being loved, when it had scarcely begun. The weekly mendings had gone on, the mending of little ways. But the joy of life was dead.

"You stay alive yourself because you

have to," she had reasoned sadly, "and you keep right on cooking and mending and scolding—scolding and mending and cooking, world without end. Not scrimping, keeping you end up—" That had been Ellen's creed from that day—keeping her end up.

Now Celie had gone away to earn her living, the last to go of the four. The other two girls were married and living in the same distant city. The boy, John, married too, had chosen to be a business man—Ellen was glad he had wanted to be a farmer on the old farm in that long-ago time when Myron lived; it had delighted his father so. "We'll leave him the place to carry on—him an' his sons, Ellie! When we are gone." But, there, a boy must grow up and choose for himself, and John had chosen. They had all of them, all the children, chosen. They had no more need of a "step"—for that matter, the "step" had long ago accepted the dreary fact that she had never been really loved, not loved. "Just kind of got used to round the house," smiled she sadly. They'd been dears to her—oh, dears!—but now, out in the world, she would be out of their lives. Perhaps that was the sorrowful difference between mothers, real ones and steps. The real ones kept on being loved and needed—as grandmothers, by and by!

Well, she, Ellen Boyle, belonged to herself now. She had planned all the things she would do when this day came. The independent longed-for things. Rest, and travel—travel! Throw away things that needed mending! Straighten up and—live her own life!

"But first I'll have a cup of tea," nodded she, speaking aloud and smiling determinedly, because she had planned to smile. "Then I'll sell the farm!" It was not in the plan to run the farm any longer herself; that was over. And since John did not want it and it came into her "third" of Myron's properties, then why not sell it? Today! And tomorrow travel! Oh, crazy, crazy! She'd better get up and make that tea pretty quick or she would not have brains enough left to!

"Herod," she said to the old dog at her feet. "Herod we must keep our heads. This craziness won't do. You can't build a new house in a day, Herod. Tea is what you and I need to settle our wits."

A neighbor dropped in along in the afternoon, surprising Ellen at a queer job. Her clear cheeks dotted with little red spots of excitement, she was seated before the

stove feeding out fuel in the form of unmended stockings, a raggedy shirt of John's, Celie's worn old underthings.

"You've caught me!" she laughed up at the neighbor. "Red-handed. This is what I have longed to do for fifteen years. Look!"—waving a particularly perforated sock aloft, then laying it upon the fire—"Once I would have mended that. All these things. You know, Mrs. Potter,"—the neighbor's name—"once I thought I might get mended clear to the bottom of my mending-basket—see the bottom of it! But I never did till now." She inverted the emptied basket and gently thumped it. "Want to buy a farm?" she added briskly. The neighbor's placid face woke to interest, astonishment.

"It's a good one if I do say it who's made it good. I can't set the price this quick but I'm going over to town and see what Magnus Perry thinks it ought to be; I'll go first thing tomorrow. And if you want a farm—" Ellen's eyes crinkled around their corners at the expression of her caller. It was fun making Corinthy Potter look like that. "Magnus used to work on this farm," she added. "He went into the real estate business afterward and altogether I guess he's the one that could set a value. Your land joins, Corinthy, and you could let your Eben marry that little Lottie Mason and come live in this house—how long they been waiting? I declare it doesn't seem fair. Young folks don't stay young. If you ever want little grandchildren—here's me wanting and can't ever have."

Sudden amazing tears in Ellen's eyes. There was another thing you missed in being "only but a step." Your son's new baby in your arms. Corinthy Potter wasting poor Eben's and the little Mason girl's youth, precious years of it! The "fun" was getting to be earnest now; Ellen determined suddenly to make Corinthy Potter want the farm. To save the day of youth for Eben.

She went to consult Magnus Perry next day. Came upon him dozing in his swivel-chair in his bare office den. No wonder he shut his eyes so not to see it! Magnus was on the wrong edge of fifty, a disillusioned man of hopes that had never materialized. His younger years as a farm worker had been his only really contented ones. Now as he opened his eyes upon the straight, lean figure of Ellen Boyle, he was reminded of his pleasantest of all years on the farm.

"Well, Magnus, real estate doesn't keep you awake," remarked the caller.

But Magnus was dusting a chair with his coat—was pushing it forward. "Can I interest you in one of Plumville's beautiful suburban develop—" His eyes twinkled humorously, but Ellen was too much in earnest today for twinklings. She interrupted briskly:

"What price can I ask for the farm? And I suppose if Corinthy Potter won't buy it I might as well put it in your hands—if you've had your nap out," she added sternly. Magnus Perry's startled eyes gazed at her.

"You don't mean you are selling, Ellen? Not the Boyle place—why, that's been in the family since never was! John'd ought to—"

"John has shaken the dust of it off his feet. He is all for trade. Nobody wants it but me and I don't. It is mine to sell and the question is do you want to sell it for me or don't you? I'll tackle Corinthy first for Eben's sake, then—"

"Then—oh, I'll sell it, I'll sell it if you will be a fool—excuse me, Ellen, but it wrings my heart. I'd buy it if I had two red cents or one to pay down an' mortgage it for the other! It's the best land in the state."

"Yes, it's good land. Decide what it's worth and call me up. I'll let you know if Corinthy won't bite. How's Mrs. Perry, Magnus?"

The first froth of excitement was off Ellen's cup of thoughts; a queer depression was setting in. She hurried away from Magnus Perry.

It was just in this beginning mood of depression that she saw the picture in the newspaper a man in front of her on the homeward-bound trolley was reading. It was a picture of a spectacled old mother smiling a beautiful smile. Underneath, the script read: "Send her a five-pound box of Luxury Chocolates on Mother's Day." As if her eyes were suddenly opened she caught other advertisements advising other gifts for mother. So a Mother's Day was coming; she had not been aware.

"But no Step-mother's Day," ran her somber thought—somer till her saving sense of humor came to the rescue. She laughed then, and the man ahead looked over his

shoulder inquiringly. She was advertising Luxury Chocolates in her own way: "Send her a box of Luxury Chocolates on Step-mothers' Day." The laugh did her good. By the time she was back on the farm with old Herod, boiling the kettle for tea, she had recovered her poise.

"We'll go up the attic tomorrow, Herod, and begin picking up. You can pick up mice and I old truck to throw away. Got to get ready to turn the old place over to somebody else. It's a good old place, Herod. We—we hope Somebody Else will be good to it, don't we? That south marsh—" Ellen was worrying about the south marsh; she wished she had got round to that before she gave the place up. "I hope they will set it out to celery, Herod. It is just the soil—why didn't we do it ourselves!" Wet black soil, the Lord's own preparation for a splendid crop. If John, now, were coming home.

Corinthy Potter evinced no enthusiasm over purchasing the Boyle Farm for her Eben and his Lottie. So that was that. But the following Sunday Magnus Perry and his little car chugged out to the Boyle place. Magnus was unwontedly exhilarated one moment and unwontedly depressed the next. He believed he had a "prospect" for the farm Ellen Boyle wanted to sell and he dreaded being a party to the sale. A curious state of mind for an up-and-coming realtor! "But it's such an all-fired good place to let slip out of the family! One of those old places that ought to go down to sons' sons"—well, if not Boyle sons' sons maybe somebody else's. Smith, Brown, Jones—Brown, the prospect's name was.

Ellen Boyle saw him coming, or rather heard. She ran out to meet him, a strangely different, more vivacious Ellen. Actually years seemed to have slid off her shoulders. Her eyes shone, then suddenly clouded as at a terrible thought.

"Don't tell me you've—you've s-sold it!" she trembled. "Magnus Perry, don't say it to me!"

"As good as, I reckon," he nodded. "Man all keyed up over it—"

"Oh! Oh, thank the Lord, only keyed up!"

"He's coming out tomorrow some time. I told him—"

"You tell him to stay right in his tracks," Ellen laughed in her palpable relief. "Come with me, Magnus Perry, and I'll show you something—somethings—on my mantel-piece! Get your spectacles all on your nose, ready! Perhaps you didn't know what day this is?"

"Sure, Sunday."

"What Sunday?"

"Second one in May. What you driving at, Ellen?"

"I'm driving at Mothers' Day! That is what day today is! What Sunday. Now you look up there and count 'one, two, three, four'—count!"

Magnus Perry counted slowly.



A HOME PRAYER

This hymn was written by a girl nineteen years of age who is in domestic service.

Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals and washing up the plates!

Although I must have Martha's hands I have a Mary mind,
And when I black the boots and shoes, Thy sandals, Lord, I find!
I think of how they trod the earth what time I scrub the floor.
Accept this meditation, Lord! I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace!
Forgive me all my worrying, and make all grumbling cease!
Thou who didst love to give men food in room or by the sea,
Accept this service that I do,—I do it unto Thee.

—Selected.

"Now tell me how many children—how many Boyle children—there are. Four!" Ellen Boyle's thin face grew softly suffused; a tender light rose in twin suns in her eyes. "Four children is how many children I've got," she smiled up at Magnus Perry, Realtor. "I never—I never expected to be as happy as I am! Me—on Mothers' Day. Me! Those four envelopes are Mothers' Day greetings to me by telegraph—they came this morning. They sent 'em over by Eben Potter who was at the station to see if some freight had come for Corinthy—they said they'd have sent as many as that anyhow; many as four all to one—one Mother." The one mother caught her breath and began again: "I'm going to read you one of 'em, Magnus. The one from John."

She reached up for one of the gaily-lettered envelopes with the "Home, Sweet Home" in a corner. Her shaking finger pointed out the little picture to Magnus, smilingly. "The Boyle Place," she whispered. "You used to live here, Magnus, so you understand."

"Greetings to mother on her day little John joins born yesterday ten pounds love. John."

"Do you hear, little John joins! There is a little John just come, ten pounds! And—and 'Greetings to Mother'—I don't

know which I'm happiest about or—or crying over! All o' the other envelopes are 'Greetings to Mother,' too. Me! Not greetings to stepmother. I never did expect to be so happy. Magnus, that 'prospect' of yours can go ahead and buy another farm. This is the Boyle Farm and I am going to keep it for Little John. It is Little John's farm. I'll have to find some one to help me work it till he is ready. Some way, Magnus Perry, I know he will be 'ready!' If you know of some one—that south marshy field, you know; well, we'll plant it to celery."

"Ex-actly. Blanch it right an' you've got a paying crop—yes, sir, a paying crop. For Little John's college bills!"

They were both excited and happy, Magnus hardly less so than Ellen. They fell to making eager plans together. "We'll do this—and we'll do that," said Magnus. "We'll." Ellen wondered.

"You keep saying 'We'll,' Magnus. You don't mean—"

"I mean," nodded he. "I engaged your hired man five minutes ago! A fellow that knows the Boyle Place like a book—yes, sir, book! The missus and I—been homesick ever since we took up real-estating. Give us the ell to live in, Ellen: and watch the celery grow!"—*Christian Herald.*

their poodles as pampered as the rest. To such, it is a real grief if one of their friends can have finer things than they. And in order to have homes fine enough to entertain their friends and especially so that their children need not be ashamed to bring their friends home, they go deeply in debt; and if the worry will not send them to premature graves, it will send them either to the divorce or bankruptcy courts.

Still others, possibly just as proud as either the first or the second class, but without their ambition, find their main satisfaction in complaining at the inequalities of society in which they are always at a disadvantage. If contentment is to be found, it must be sought elsewhere than on the Avenue of Pride.

John the Baptist gives strange advice to the employee. "Be content with your wages." If this means anything, it certainly is a view of life widely different from the commonly accepted one. I think that John would and probably did tell them that they were never to be satisfied with the quality of work that they were doing but day by day were to endeavor to be more faithful and valuable to their employer than the day before; not with the expectation of having their salary raised but because they were laborers together with God, who always of all things that He has done could call it "very good." And not only laborers with God, but laborers for God of whom we shall receive the proper reward and praise. But instead of being contented with your wages and dissatisfied with your labors, is it not true that you are lamenting more at the smallness of the pay envelope than at the quality of your work. You let your boss worry about that. Try the Bible way. It will work much better, and it will not be long until to the satisfaction and contentment that comes when you do your best in the work that you are doing, will come the pleasant surprise of the master's approval shown in increased salary.

And Paul gives equally strange advice: "Be content with such things as ye have." It is easy to make the transition from poverty to affluence, but to retrace your steps from opulence and comfort to abject want is not so easy. Paul took the latter. When he turned to the Lord, he suffered the loss of all things and often went without sufficient food and raiment. But he was not alone. Many of the early saints suffered joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance. Did they complain? Were they discontented? We find no hint that such was the case. No man suffers loss when in exchange for that which he relinquishes he is given something much more valuable; and if the church workers who are all the time telling about their hard labors and big sacrifices in order to get the sympathy of their audiences, had the spirit of Paul they would thank God for the privilege of going without the many luxuries their friends possess

(Continued on page 152)

CONTENTMENT

By John F. Bressler

Be content with your wages.—*John the Baptist.*

Be content with such things as ye have.—*Paul.*

A proud man enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all.—*Habakkuk.*

A wealthy gentleman placed a board in a field upon his estate upon which he had painted the following; "I will give this field to any man contented." He soon had an applicant. "Well, sir; are you a contented man?" "Yes, sir; very." "Then what do you want of my field?" The applicant did not stop to reply. The word content comes from the Latin "teneo" meaning "to hold" and the prefix "con" "with or together" so content literally means "to hold within one's self" or to have that within you which makes you satisfied with that which is about you. This is content. If you are not contented now, you will never become contented by acquiring the things that you crave, for the acquisition of things, property or honor and applause gives us only a larger sight of things unattained, and adds rather than detracts to the sum total of our discontent. Contentment comes not with the change of outward conditions, but from a change within.

Certain species of wood-pecker gather nuts and hide them in trees although they never eat them themselves. As far as they are concerned, their labor is useless. Tame magpies and crows will steal all kinds of small articles, especially if they are shiny and hide them in some favored nook. Apparently all their pleasure is in the act of accumulating. In the world of

life many animals collect foodstuffs for necessary uses. These things which you see here and there in the animal world you find in an abnormal degree among mankind. They gather of the necessities of life until they have sufficient, and then keep on collecting because of the mania of pride which delights in exhibiting its vast store to others less fortunate than they. And this fierce mania of pride makes its victims also collect useless things. Cancelled postage stamps, old copies of books, rare coins, souvenirs, relics, and now antiques. Let me hint that I am starting to collect any one of a hundred useless things, and at once my neighbors, not to be outdone become wild to collect the same stuff so that they may have a finer collection than I have. And so each proud man, striving to outdo all others so that he may reach the pinnacle and look down on the rest below, struggles and frets to secure by fair means or foul more property, more praise, more fame, more glory; and ever there rankles in his bosom the vexatious thought that he is not alone in this mad struggle to lead the crowd, no matter where or how.

Others not so proud as to desire to be in the lead in everything, at least want to keep up with the procession. Their houses and furniture must be as fine, their auto as speedy, their dresses as short, and

CHRISTIAN MONITOR PULPIT

TURNING THE WORLD UPSIDE DOWN

By Allen Christophel

These that have turned the world upside down are come hither, also.—Acts 17:6

The Circumstances

Paul and Silas were on the second missionary journey and were at Thessalonica, preaching Christ. A considerable number "believed," but the Jews "moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." When they failed to find them, they drew Jason and a few other brethren before the rulers. After taking security of Jason, he was released, and Paul and Silas were sent to Berea where the people "were more noble than those at Thessalonica."

The Gospel Works a Complete Change

1. **Internally—in men's hearts.**—Paul says, "The things I once loved I now hate, and the things I once hated I now love." One of the tests of the reality of conversion is our affections. If the sinful allurements of the world still draw, it is well to become alarmed and seek a full experience with Jesus Christ.

2. **Externally—in men's relations with others.**—Various reasons are often given for a higher grade of civilization in some sections than in others. Climatic conditions, educational opportunities, geographic advantages, transportation facilities and such like factors are given as causes for better conditions and they have their influence. But the respect for and receiving of the Gospel is the greatest civilizing and prosperity-producing agency in existence. Take your maps and locate the most highly civilized sections in the world, and you will also find that these are the places where God's name is still honored by at least some people, and the greater the respect, the higher the civilization. When Paul came into Corinth—one of the most corrupt places in the world—he offered them but one panacea for their ills—Jesus Christ and Him crucified.

3. **The Object of the Change.**—The object of the change is not to subvert, but to convert. The Jews had a wrong conception of the world. The "up" side was wrong and needed turning. The Gospel's change does not destroy but it saves. "The Son of man is not come to destroy but to save men's lives." Anything that may be lost by people or spoiled for them by the Gospel's changes is a fortunate riddance. We may well thank God to be freed of anything that we need to lose because of the Gospel's entrance.

How the Gospel Changes

1. **It changes the ambitions.**—The mighty, the learned, the proud, and the self-righteous must become as little children. Paul, speaking of his conversion said he conferred not with flesh and blood, and that the things that were gain to him he counted but as loss. When true repentance becomes a reality in the heart, the rich and the influential seek and beg for entrance into the kingdom. Seekers after place and power become servants. "He that would be greatest among you, let him be your servant."

2. **It changes the ideals.**—Instead of a desire for earthly wealth, there will be a desire for treasures in heaven. Instead of seeking for ease and comfort, there will be a willingness to suffer tribulations, to bear the cross, and to endure unto the end. "Through much tribulation we press into the kingdom of God." Instead of yearning for popular applause, there will be readiness to endure scorn, to suffer persecution, and a cheerful separation from the sinful customs of the world. Instead of war and strife there will be peace—peace in the soul, peace with fellow-men. Reliable statistics show that 80% of our national expenses are for past, present, and future wars, an average annual expenditure of \$24.00 for each man, woman and child in the United States; and that 1% of our national expenses are devoted to education, an average of 30c for each man, woman, and child in the United States.

"Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts;

Given to redeem the human mind from error,

There were no need of arsenals and forts."

Armaments and military machinery are producers, not preventors of war. Real, genuine righteousness is the surest guarantee of peace.

3. **It may change religious practices and ideals.**—Paul twice speaks of himself as having lived in all good conscience. Once he refers to his life as a persecutor of the Church; once as one persecuted for Christ's sake. Both times he was equally zealous, but in opposite directions. Principles are eternal, but methods may need changes for the Gospel's sake. But more Christ-likeness, not more world-likeness is the only reason changes are justified. Changing world conditions often warrant and even require changes in methods of approach,

but a clamoring after and accepting of any and every new device and method is always disastrous. The Gospel often causes changes in religious methods and work, but more Christ-likeness is the only reason for change.

The Gospel is not only for individuals, but for all the world; it is not merely a dream, but a practical solution for the spiritual problems of individuals and groups of people in general.

The Gospel's Complete Reverses

1. **It reverses people's opinions of themselves and of others.**—"In lowliness of mind, let each esteem other better than himself." If people could only look into their own hearts, a great many differences and unpleasant difficulties could be avoided. Sin is sin and cannot be justified. But whether another is found in sin, or merely in something that may not be in harmony with our own ideas, it is very unwise to be too harsh, for "consider thyself lest thou also be tempted."

2. **It reverses ideas of pleasure and joy.**—"I delight to do thy will, O God." Christianity never did, nor never will deprive anyone of real joy. It may take away some sensual pleasures, but real joy is a fruit of the Spirit and cannot be gotten anywhere save from Jesus Christ. A Christian has real joy, but it comes from a source other than the world, and the source and occasion of joy is entirely reversed.

3. **It reverses the conception of duty and of life.**—Every duty we neglect robs us of some truth we should have known. We should remember every day that today we have a God to glorify, a Savior to imitate, a soul to save, a body to mortify, a virtue to acquire, a heaven to seek, an eternity to meditate upon, temptations to resist, a sinful world to guard against, and a possible death to meet. The worldly-minded seek the path of least resistance; the Christian seeks the surest way to the presence of God.

4. **It reverses our inward and outward standards of life.**—"I will walk uprightly before God in mine own house." Sins are not usually the result of an instant, but the result of wrong thinking.

"First to thine own self be true

And it must follow as the night the day
Thou canst not then be false to any man."

Walk uprightly before God in thy thought-life, and thou wilt walk uprightly in thy outward life.

5. **It reverses our estimate of the present and of the future.**—This is the world of seeds; the next is the world of harvests. This is the world of causes; the next is the world of effects. This is the world of

tendencies; the next is the world of perfected and eternal consequences. Life is the union of soul and body; death is the separation of soul and body. Eternal life is the union of the soul with God; eternal death is the separation of the soul from God. Either one is simply a continuation of what was begun in this body. To reach heaven is after all the purpose of this life, and the failure to do so is the greatest failure one can make. And those who are the most nearly ready "to depart and be with God," and are making the best preparation for eternity are making the most lasting and worth while contributions to this world.

The Real Truth

The Jews had an entirely wrong conception of the mission of Paul and Silas. True, the world had been turned "upside down" but Satan had done this. God had created man upright but men had sought out many inventions. God had created

man in His own image and breathed into his nostrils the breath of life, but because of sin undecidable wickedness has filled the world so that people commit "unseemly" sins—so sinful that it does not seem possible that human beings could stoop to such levels. But "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." Paul and Silas were not trying to "turn the world upside down;" Satan and his followers had already done that. They were rather trying to turn it right side up, and this is the great work that confronts the Christian Church. True, we cannot hope to convert and reform the world but the Gospel contains the cure for the sickness of soul and the sins of the world. And if the Church is true to God, she can at least snatch a few souls from the fire and set right side up a few ideals and conditions.

Goshen, Ind.

A LEAVE TAKING SERMON

This sermon was given at Weaver's Church, Harrisonburg, Virginia, March 11, 1928.

By L. J. Heatwole

For I am now ready to be offered, and the time of my departure is at hand.—II Timothy 4:6.

I am prompted to talk today in the endearing terms of a father to his children. I had not thought of preaching on this subject till only a few weeks ago and had not mentioned the matter to any except Brother Rhodes and one of the deacons. They both expressed the wish and desire that I would have the strength to deliver such a message to the congregation.

My bodily strength and physical powers are beginning to wane to such degree that the conviction is come that I should retire from all active service in the ministry. When I was ordained forty-one years ago, of all the tall timbers then in the ministry who were members of the Virginia Conference only one remains who is yet my senior. This is Bro. Abram Burkholder. All the rest are gone to their reward. These were the Shanks, the Drivers, the Weavers, the grandfather Heatwoles, the Hildebrants, the Geils and others. All are gone—and a younger generation of members of the Conference have filled their places. It was Bro. Burkholder who sat behind me when I tried to preach my first sermon of which the text was taken from Ruth 1:16. "Entreat me not to leave thee or to return from following after thee." Brother Burkholder knows how discouraged and disheartened I was over my effort, and how I said I might as well quit now. Brother Burkholder's answer was: "You are too young a man to give up like that." It was this rebuke that put new courage in me for a time; but I remember that I again appealed to the council of ministers and deacons to release me, for I had two chosen callings in life that I thought were out of harmony with the calling of the ministry. These were the occupations of a school teacher and an almanac calculator. Both were chosen callings by which to

make a livelihood and by which to support my family. Their reply was: "You need not give up your chosen callings, we do not consider them inconsistent in your life as a minister."

This was the first turning point in the period of my ministry. The second epochal period came in the departure of myself and family for service with a congregation in Cass, Mo. Before taking leave from my home church it may be remarked that the last sermon preached here was taken from the text Acts 7:2,3 "Get thee out of thy country and from thy kindred unto a land that I will show thee."

I then firmly believed when giving goodbye to the congregation here that I would never return—I thought my calling definitely fixed for the western field. Nearly three years later while in southern Kansas I passed through an awful cyclone in the town of Harper where the home in which I had taken refuge was blown from the foundation. My place of refuge was in the coal-bin with my head pressed down between the chunks of coal. In wrecks of houses around me there were as many as eight persons who lay dead. In the services that followed this awful visitation of the storm element to this and neighboring towns, never did I hear people express more heart-felt thanks to God for sparing their lives.

I came back to my western home with the deep determination that I could no longer feel at home in a country where such storm energy prevailed. Hence there came the sincere longing to return and spend the rest of life with my family under the clear blue skies in the Shenandoah Valley.

Within three years we were back here to take up the duties of life with the friends

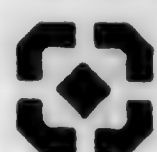
and associates of former days. But it is remembered that we came back with added duty and responsibility to my life work as minister. It took five long years for the Church as a body to become adapted and adjusted to the conditions that followed.

Paul we remember was often of reminiscent mood and took occasion to write about some of the trying times of his life. I recall a time when Brother Burkholder and myself were on a trip to West Virginia. (Bro. Burkholder will pardon me, I am sure, for mentioning his name so often). We were called to go twelve miles across the Allegheny mountains and were obliged to ride through heavy rain to reach the bedside of Adonijah Lambert, whom we found near death's door with much of the side of his face already eaten away by a cancer. Without delay he and his wife were taken into church. The scene of their rejoicing and shaking hands together was well worth the long and perilous trip through the rain to reach them in their humble mountain home. The result of the chill and exposure on this trip brought on a heavy cold and a condition that required me to lay wearily in a home with phthisic and fever, while Bro. Burkholder went on to fill the rest of the appointments alone. While lying sick in that mountain home able to speak only in whispers, I was made to feel at times as though I would never be able to get home again alive.

Another time late in the afternoon a call came from far back in the mountains of Slate Lick in Brocks Gap for me to come immediately to administer baptism to a very sick young woman, Bertie Alice Lamb. It was dark in the evening when getting but a few miles from home, where I was advised by well meaning friends that the journey was too long to make at night and that I must wait till morning, but feeling unwilling to do this I rode alone for hours along a lonely mountain road until eleven o'clock at night the sick chamber was reached, baptism was administered and at 12 o'clock the woman was dead. It was well worth the long ride at night to hear the sincere words of gratitude and approval for making the long and lonely journey through the mountains in time.

We note from statistics we have gleaned from the Church records that two hundred sixty of you as members have stood before me to be united in matrimonial bonds within the past 41 years, that about one thousand of you have passed beneath these hands which were laid on your heads in benediction and blessing when you made your baptismal vows, and that no less than two thousand of you have received instruction from me in the public schools in this and surrounding communities. The training you have received under my tutorship in these schools has come to you as a heritage to your children who have since been trained later in schools taught by your humble servant.

In thus being brought back from the
(Continued on page 159)



EDITORIALS



A CREDITABLE AND A DISGRACEFUL ACT

In India, among the "chocolate colored millions," two automobiles driven by two missionaries pulled up to the railway depot at Raipur, C. P. After loading the baggage, there entered one missionary, returning from furlough in America, Sister Wenger. Into the same cars stepped two new missionaries, Bro. and Sister Hostettler, also from America. The cars rolled away, reached the city of Dhamtari by sundown, where a group of missionaries and natives greeted them with joyous enthusiasm. Doubly so because these two workers were an increase of two to the present force on the field.

The creditable act referred to in the caption of this editorial is the fact that the Mennonite Church is increasing her missionary forces on the field. In the Mission News Sheet from India is a note which states that the voice of thanksgiving rose to a kind heavenly Father and to the Church at home which supports the work by their prayers and means. In the same paper is a note that speaks of missions whose boards and churches are making their workers retrench, rather than expand.

It is disgraceful, and the Lord's heart must be grieved when churches on the home field build costly temples, which house expensive pipe organs, and retrench on the field among the heathen. In our city recently, three congregations invested approximately \$75,000 for organs alone. Besides, many spend millions for lodge memberships, and other luxuries. These things are an index of spiritual conditions. May the Lord breathe upon His people the true spirit of EVANGELISM.

In the Mission News Sheet was a note of appreciation to the friends at home who made possible a car for the use of one of the missionaries. If cars have their place at home, most certainly they are needed on a field which taxes the physical resources of the workers. May our God bless the Church for these gifts, may we never retrench, may God move upon such that have retrenched, that they go forward.

WHAT IS TIME STAMPING INDELIBLY UPON OUR FACES?

The face is the index of the soul. The contents of the book of life are written upon the human face to a larger extent than many like to admit. A man's past is stamped on every line of him—the wickedness, the good. It is written there, even though none but God may read the record truly. If all of Job's sins of his youth were written in his bones, truly sin will register more clearly in the face. The eye is a marvelous recorder of the doings of the man inside, his intellectual processes, his heart.

The beauty of the inner life shows itself on the face. This can even be seen when the face is cold in the embrace

of death. After a catastrophe at sea all the bodies of those drowned were washed ashore. Side by side in a morgue could be seen in the face the probable destiny of those who had perished. A friend of mine who knew the past lives of most claimed that the dying expression and the past harmonized.

The present is actively writing its story. Love, temperance, faith, goodness, patience, joy, peace, makes for beautiful lines. Hatred, envy, malice, wickedness, uncleanness and jealousy will mar any face. Sensuality will stamp the features of any who indulge in its defilement.

The future is in our outlook. The human frame and face supply the symbols of the inner life. The man of trust in God reveals his faith in the countenance. Worry mars the face, it lacks beautiful serenity. The man whose prospective hope is to spend eternity with God in heaven, portrays a more heavenly appearance, more God-likeness. Truly, we see in the face of man, the pages of his life, written over by the finger of time. "We all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of God." II Corinthians 3:18.

FROM BIG MEETINGS TO SPECIAL PROGRAMS

It may be that if an editor who does evangelistic work writes the forthcoming unpalatable truth, it may be received with more grace. Personally, we believe in "Big Meetings," the larger you can make the meeting the better. Get all the folks possible to come. Advertise your meetings well. Besides, we have no objection to "Special Programs." The Sunday School Meeting, the Bible Conference, Mission Meetings, Church Conferences, and General Conference are all "Special Programs." We have no objection to any, we support all of them.

What we want to say is that it is unfortunate to have gadabouts who travel from one "Big Meeting" to another "Special Program," etc., and do no responsible Christian work anywhere. If there is a "Big Meeting" somewhere near by it does not warrant leaving a class of growing youngsters, or older folks, without a teacher, when there is a Monday evening, Sunday afternoon, and by the way Friday evening, to enjoy "spiritual hand-outs." All these are perfectly good occasions to give the evangelist a lift on the nights he needs help most.

Why pack church houses beyond capacity on one day, and neglect the work all the other evenings of the week? Why leave a good task where service counts on Sunday morning to sit amongst a crowd, and do nothing particularly that forwards the Kingdom of God?

Let us not let others do the praying, the planning, the paying, the toiling, while we sit on a bench of "ease in Zion." One of the fine things evident in the Church is the

spirit of coöperation with other congregations; long may it continue. Let us not forget they need us most, the support of our presence on the nights when the crowd may be slim. Then also our place of service dare not be neglected while we feed our own soul. We trust every Christian may say a hearty "Amen" to the counsel and suggestion pointed out.

WHAT AN ORDINARY SUBSCRIBER CAN DO

In your community you will find some people who do not attend church services, who may not be in direct contact with any church; for you to hand them a copy of the Christian Monitor twelve times a year will cost you but a dollar, and may be the means of reaching a whole family for Christ and the Church. Since the paper is of the religious magazine type it will appeal to many families. Try it. It is a fairly effective way of bringing people into intimate contact with the Church.

The pastor in the pulpit may call attention to the paper, and its spiritual value of being placed before the parents and the young people in the home. He may likewise send for sample copies, and hand them to those into whose homes the paper does not make the monthly visit.

In the event that your pastor has neglected calling your attention to the Christian Monitor, and you find your fellow members and their children reading other magazines, call his attention to the matter, with an expression of the appreciation of the magazine in your own home.

Then also you may say a kind word for the paper, you need not talk for an hour. Did you ever think that if every subscriber would get another our circulation would be doubled in one month.

Thank you for the many kind words you have said, and also for the kind word you are going to say. May the Lord bless you in the service you render.

A NOBLE SUMMER TASK FOR COLLEGE YOUTH

A Canadian Board of Home Missions is doing a noteworthy work throughout the whole Dominion of Canada. Every summer they procure all the available Christian college men, and send them to the frontiers and other places where people have no place of worship.

They gather all the people together at all these points for worship. This year about three hundred fifty such students were sent out under the auspices of the Board. Some of this work is practically self-supporting, through the free-will offerings of the Board. What is needed over and above is paid by the Board. In all places they can usually get a school house or some other available building, thus cutting down the expense, making it possible to get enough funds to give the young men something for their time.

Besides conducting worship, these young men gather the children together for instruction in the Word of God. This indeed is a noble task, and bears much fruit.

The work is directed by these young men for about twenty weeks, then the boys return to college. They return to the task again in the spring. As they train others the work can be carried on by them during the winter. This is a method of work that demands our attention. Such

work could be carried on by others in the Church who have an aptness to teach, and who have a working knowledge of the Bible.

MEN OF FIRE WHO RAISE THE DEVIL'S IRE

When Savonarola preached the Gospel he preached to the accompaniment of flying stones through the church windows. Such experiences are rare, for much that is said is so tame that even the devil does not get riled up about it. They filled Savonarola's pulpit with filth, tacked over the sacred desk the skin of an ass. This failing they offered him a "cardinal's hat." This meant that he would cease preaching against the sins of the "Upper Ten" and the masses. He replied, "No hat will I have but that of a martyr reddened with my own blood." When they tortured him, hanged his companions before his eyes, lit the fagots to burn him, he heard the Bishop of the Roman Church say, "Thus do I sever you from the Church Militant and the Church Triumphant." Savonarola answered with a loud voice, "Not from the Church Triumphant. You cannot do that." When the smoke was blown aside he could be seen dying with his hands uplifted blessing the vast concourse of the assembled host. Thus is seen the timber of which the true "House of God" is composed. May their number increase.

If we cannot stand true in these days of tolerance, when our persecution is mostly of the lips, cold shoulders, slights, every martyr's flaming sacrifice ought to have tongues of fire to condemn our cowardice.

THE TREMENDOUS FOLLY OF RELIGIOUS BLINDNESS

Some years ago the Mongolian King asked the Pope of Rome for one hundred teachers to teach Christianity to his people. He said, "I want my people to become Christians." To this communication the Pope replied, by sending a delegation of two men, with this request, "Come under my jurisdiction politically as well as religiously, and you shall have them." When the Turks heard of this request and appeal, they at once sent two hundred teachers. To-day 7,000,000 of the Mongolians are staunch Mohammedans. No wonder that millions are without the true light, when professed leaders of the Christian Church sit in such darkness. Lest we repeat the folly of the Pope, let us not grow weary in sending the Gospel while we may, the night cometh when no man can work. The hinges of the nations which have swung open by the power of the Glorified Christ may close some day. If they do not close, some other religion with its moral darkness, and spiritual blindness may move in first. Then—an age long conflict.

If every Christian would win but one soul every year, the Church membership would be doubled yearly.

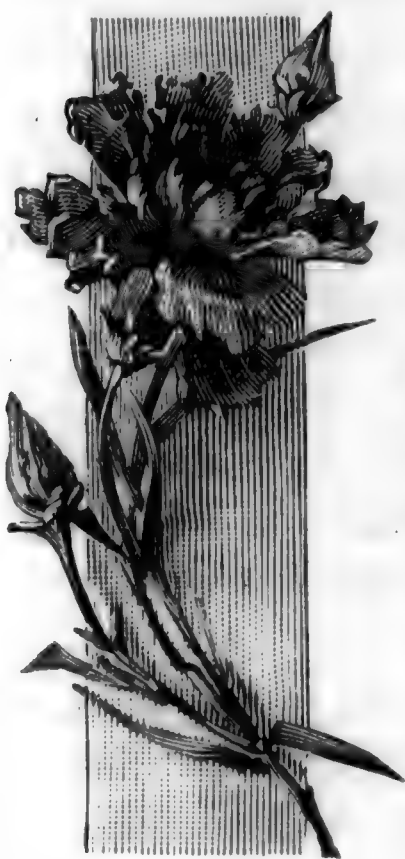
With the Young People's Section of the Endowment on the road to completion, and that with success, we trust that the older brethren in the Church will complete their end equally successfully.

CHRISTIAN LIFE

TRUE WOMANHOOD AND MOTHERS IN ISRAEL

By Mrs. E. G. Gehman

The pages of the Old Testament teem with the accounts of noble womanhood, even from the dawn of time. Many of these have been an inspiration through the ages, and will be for all time to come.—Editor.



To have the quality of true womanhood, a woman must be true to God's ideal. She must be the woman God meant her to be. And woman's mission today does not differ from God's original purpose for her. Modern ideas and practices, however, are entirely different. But should that affect the Christian woman who would find herself in the place God planned for her?

It is unfortunate indeed that the regard for woman is no longer what it once was—even in our own country, not simply because the ideas of the world are changing, but because woman herself, perhaps no longer merits that position of honor and consideration. The worldly woman no longer wants to compare with Bible ideals of the virtuous woman. She is worthy only of contrast. What a pity when the young women of our Church debase themselves by following the vile and degrading dictations of the gods and goddesses of this evil world!

God meant woman to be pure in heart, in mind, and in life. He meant her to be virtuous. Her heart should be a place of safe and confidential trust. God would have her speak with wisdom and kindness. She ought to work willingly with her hands. She should be thoughtful of the poor. She should clothe herself with modest apparel. In her heart should be the ornament of a meek and quiet spirit. Applying these ideals to our present thought-habits we might say that some of the things God expects of the true young woman today are: thoughtfulness, industry, sympathy, and unselfishness; modesty in thought, appearance, and actions; a guarded tongue, real womanly worth, true Christianity in the heart, respect for parents, honor for the Church and reverence for God.

Our Maker planned that motherhood should be the crowning glory of womanhood. How this thought should awe and inspire the young woman of God! What

an honor to be one entrusted with so holy, so happy, and yet so solemn a responsibility! For the young woman there is no meditation that promotes an attitude and atmosphere of piety and devotion for her inner life more than the contemplation of this noble work, this divine calling, this holy, and solemn obligation to her Lord. Hers it is to bring life into being and to give that life her most loving and tender care, and to be the first to make impressions on the innocent mind. She is to be the first to tell the stories of Life and Love and Home and Heaven. God grant that our mothers may be virtuous and faithful and true.

Eve holds the unique place as mother of the human family. In her heart burned the fire of mother-love and devotion. Was Eve a consecrated mother? Perhaps she was. The Bible does not tell us. She recognized her boys as gifts from God. But the sins of Cain must have brought sorrow upon his mother and made her remember her own sin. How well it would have been for Eve's children if her own former life had not made it hard for them to be obedient to God! Truly, the sins of the fathers are visited upon the children. In this case, however, we are all suffering, and when our children inherit the natural liability to sin in addition to the results of the immediate sins of the parents, we need to call on God to give us grace to live aright ourselves and to train our little ones in the paths of virtue and holiness.

Just why the affections of Rebecca and her husband should have been so divided in their little family is hard to understand. The two boys that blessed their home had God-planned lives, and a unified affection for them and attention to their welfare would have been added assets to them. But divided affections brought divided opinions, divided desires, divided hearts, and a divided family. Sorrow and misfortune followed the wrong act. The mother loved but she envied, she helped but she hindered. If only she could have known the joy of waiting upon God! If only she could have prayed like Hannah and had the yieldedness of Jochebed! The Lord can always work better without our forward and unwise procedure.

Rachel was a woman whose motherhood proved a real blessing to the world, but it

cost her her own life. What more can we say of her than to say that hers was a holy work to the world and to the Lord's service, and that in her death we have an example of consecrated motherhood in this that she literally gave her own self for the tender lives that she loved.

The mother of the infant Moses portrayed some of the noble qualities of a virtuous godly mother. Her consecration to her Lord and her faithfulness in her holy sphere of motherhood reached a climax when she laid her helpless little babe in the ark of bulrushes that she had so carefully and sorrowfully prepared, and placed it among the flags by the river's brink. She had given him up in heart. Methinks only a mother can feel the severity of that trial. Only a mother—who has a mother's love for her God and her babe—could reach such a climax of yieldedness, faithfulness, and loyalty. Only a mother can trust and hope and pray when the life of her life is in the balance. Only a mother can fully sympathize. Only a mother—and God.

Hannah prayed for a little child. It was not the prayer of a day or a week or a year. She pleaded and prayed and wept and vowed, but her prayer remained long unanswered. And yet she kept on praying. In the anguish of her longing heart she gave back to God the gift that He still withheld from her. At last her request was granted. Samuel was a child whose way to God was made easier by the devotion and piety of his godly mother. Before his birth he was consecrated to the Lord's service and Hannah never hesitated to carry out her high purpose. At a very tender age she took him up to the Temple and lent him to the Lord. And Hannah rejoiced. But when she went home again no little child was there. No pattering little feet, no eager trustful eyes, no busy little hands, no childish voice of prayer and praise, no loving arms to express a child's affection. The house was empty. But Hannah's heart was full. It was entirely satisfied. She had given her son to the Lord, and had reserved nothing for herself. From year to year she made little garments and took them to him. But always, when she returned home, she left the child in the service of God, and He blessed her with three more sons and two daughters "because," as Eli said, "of the loan which is lent to the Lord." Could a mother like Hannah be unhappy? Could a mother whose prayer was answered so fully, withhold her full consecration—even to the end?

The Shunammite woman was a poor widow. She and her son were expecting soon to die of starvation. Along came the man of God and asked for the thing that was yet their only hope of life. Why does God ask for those things? Why does He request of us that which we most want to keep? "There is that scattereth and yet increaseth." She did not refuse the request of the man of God. The last thing of value to her and her child she surrendered. In the days that followed, the Lord blessed them wonderfully. The barrel of meal and the cruse of oil were not always full, perhaps, but they never failed. And she received a further reward when the son was restored to life after death had claimed him. It was not a great and famous work that this woman performed—she only gave what she had, to the Lord. She opened her home in a hospitable way, she helped the needy, and considered the work of the Lord in advance of her own natural desires and interests, and the Lord was with her because of it.

A Christian woman of my acquaintance became the mother of a dear little girl—in this case a singular blessing in a singular way. For it would not be long until the mother would be numbered among the elderly folks with weakening vitality and would be subject to the loving care of the one child she had brought into the world. The girl grew into womanhood, intelligent, capable, obedient, promising. But the hand of God was upon her for His service. The mother knew it. So did the daughter. In vain was the child guarded lest this conviction should become a reality. At last the call came quite definitely and the only barrier to her entering the Lord's work was the lack of parental consent. But was the girl not her mother's child? Had she not borne the suffering and sacrifice it required to bring the daughter to her present bright outlook on life? Did she not have the claim on her in view of her own advancing age? Was this not her child? But the Lord still pleaded. At length the mother prayed, "Yes, Lord." And the blessing came. God filled and satisfied the heart of the giver, which would have been more than empty if she had withheld from God His request. The mother is now advanced in years and the cherished daughter who was the anticipated joy and hope and support to her in the approaching evening of life is now in the Master's service in darkest Africa. But the Lord is providing and blessing and keeping. He who gave and called will keep on giving and calling until we know the blessing of eternal joys in His presence.

But what of those who have reached the ideal of true womanhood and who became the women God meant them to be, but in whose lives the crowning joys of motherhood were never realized? There are those whose lives have been fragrant and beautiful. They have been mothers in many ways to those who needed friend and companion. They have helped and

encouraged and inspired until they have seen those in whom they were interested rise above them. They have taught and guided and interceded until they have rejoiced in answered prayer for the lost. They have dedicated their time, energy, attention, desires, hopes, aspirations, and ultimate aims to God's service to an extent that would not be possible were they absorbed by home ties. What of those true women of God? They fill a necessary place in a most necessary way. God planned it so. God had a work for Miriam, for Dorcas, for Mary of Bethany and He

has a work for every true woman who will consecrate herself to her Lord.

True womanhood and true motherhood cost a great deal. But they are worth all they cost to those who strive for the good and noble things of life. Let us be the women God meant us to be. Let us dedicate the life He has given each of us that He may use us to honor and glorify Himself. He may ask much of us—but He will give more in return. Let us present ourselves a living sacrifice to Him, which is only our reasonable service.

Harrisonburg, Virginia.

TRUE WOMANHOOD AND MOTHERS IN THE NEW TESTAMENT

By Ursula Miller

In the clearer light of the New Testament dispensation, through the appearing of the Son of God, through the power of the Holy Ghost we are the recipients of spiritual servants of Christ and the Church. The Apostle Paul seems to set them forth as gems in priceless setting.—Editor.

Mary, the mother of our Lord, holds a unique place in history, in the New Testament, in our hearts. There is no woman who has been given so prominent a place in literature. None of whom are so many beautiful pictures made and which have become famous. Sculptors have done her honor, and for many centuries she has even received worship as the compassionate mother of God! Mary with her retiring nature would vehemently oppose this were she given choice. The prophecies we have concerning her deal especially with her relationship with the Messiah. "A virgin shall be with child," the prophet tells us. The child being the Lord Christ. In the genealogy of Jesus Christ, found in Matthew, there are four women named, Mary coming last in the list as they are named chronologically. In Matthew's account, too, we catch a glimpse of a possible stigma attached to Mary in bearing the Messiah of the world.

The Jewish engagement was of long duration, possibly a year. The girl, after having pledged her troth, was worthy of death should she prove untrue to her affianced husband. He, however, had the privilege of "putting her away." So, we read further that Joseph was "minded to put her away" because of her condition. Mary, previous to that, as Luke tells us so beautifully, had been distinctively and majestically visited by an angel who told her remarkable and marvelous things: "Thou art highly favored": "the Lord is with thee;" and the startling statement, "Blessed art thou among women!"

Then the Word tells us further that Mary was "troubled" and cast about in her thoughts seeking a reason for the unusual salutation. At this the angel comforts her with a "fear not" proceeding to explain the cause of his visit and announcing what should come to her. In the response of Mary to the angel's information, it seems to me, we find the key to her radiant character, and the reason why she was selected from a host of Jewish maidens for this great mission. She makes the humble and sublime admission, "Be-

hold the handmaid of the Lord; be it unto me according to thy Word."

In her reply we see perfect submission, perfect loyalty, perfect devotion to God. So, although Joseph being as the Scriptures tells us "a just man" God did not allow him to carry out his intention to put her away as he thought to do, for he was warned in a dream not to "Fear to take unto thee Mary thy wife." And Joseph, worthy to be the husband of her who was to be mother of the Lord fell into step and did what he had been commanded.

After Mary's startling introduction to sacred history, the announcement from the angel, and the minor fact of Joseph's troubled attitude to her, we find her paying a cousinly visit to Elizabeth. Thereafter comes the birth of Jesus Christ. Here again, as before, Mary is distinctly unique. They were taxpayers, Joseph and Mary, yet, because there was no room at the inn, her baby was born in a most humble and lowly place. But the heavenly host knew the place and heralded the news.

Hereafter, Mary's modest retirement is her most noticeable characteristic. Only in a few more instances in the New Testament are we told anything about her. She seeks the boy Jesus at one time. She is concerned at the marriage feast about the wine and appeals to Jesus to save the host from embarrassment. She is at the crucifixion, and is recommended to John's care. Mary is a model of womanly modesty and sweetness; of humility and submission; of thoughtful seriousness. She is of all women most blessed! But all women of all countries and peoples may share with her her great, great blessing. For on the occasion when Jesus' mother and brethren sought Him, He said, "Who is my mother, or my brethren? For whosoever shall do the will of God, the same is my brother, and my sister and mother." Mary loveliest of women, giving and sharing her Lovely One to, and with all the world!

Elizabeth, the mother of John the Bap-

tist, of whom the Lord Himself says, "Among those that are born of women there is not a greater prophet than John the Baptist," was a religious woman. The Word says, "she was filled with the Holy Ghost," and upon the occasion of that famous visit, she burst forth into a rhapsody of poetical eloquence. She praised both Mary and her coming Son, with the utmost rapture. Not a trace of envy was present. She herself was to be the mother of a great prophet, but Mary, "The mother of my Lord!"

Women of today may well study these splendid characters and learn lessons from them. They were interested in each other as prospective mothers of great men. True. But in addressing and responding, the one to the other, they first of all magnified the Lord. Elizabeth was of the family of Aaron and herself the wife of a priest. She and her husband were now old. But they were righteous before God, keeping all the ordinances and the commandments. A lovely picture: righteous, blameless, crowned with years, working in the temple of the Lord. This was the scene upon which appeared the promise of the prophet John the Baptist. Meekness adorned Elizabeth as a royal robe and was most becoming to her. Meekness, and filled with the Holy Ghost. An ideal combination for the mother of a son—or daughter. Well may we strive to attain thereto.

Peering deeper into the New Testament we behold a home of faith. Unfeigned faith. A faith kept alive and passed from generation to generation. From grandmother Lois to mother Eunice down to son Timothy. In that time of pagan practice and heathen worships, this home of faith shines undimmed through years, and is a most beautiful, inspiring incentive for us to pray, "increase our faith."

Next, we are given a little incident in Matthew of a mother which reminds us when we read it of mothers we know or have known, or is it ourselves we are reminded of? She has characteristics that seem so very modern. She wants this and that for her children: honor, success, and the highest places. She is in this particular instance the mother of Zebedee's children. She asked a remarkable thing of the Lord: "Grant that these, my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom." Did any of us ever know a mother like that? Saying, in effect, if not in words, "give to my children," or "get for my children?" Jesus said to her, "Ye know not what ye ask." Her sons turned out very well indeed, even if we have this picture of the mother, so we may well take courage therefrom, urging our children to stay close to the Lord in fuller fellowship, which no doubt was the motive of the mother of Zebedee's children in her bold request.

Sometimes mothers and grandmothers of our day are sick. For such we have an especial message in this New Testament

sick room visit. Jesus, one day, went to Peter's house (O, blessed Peter) and there lay a sick one. The mother of Peter's wife had a fever of some sort. Thirst, no doubt, with aching and burning heat. Perhaps she was glad for a guest, for company coming to see her. She was sick, and if not too sick, she was lonesome. Sick people are. And the Guest was the Physician! Not her doctor who perhaps had not helped her so very much. But Jesus! He touched her hand, possibly in a handshake, and at the divine touch the fever left her. Then she was immediately able and willing to minister to them: talking to them, serving them with food, graciously waiting on them. A willing, ministering woman! Supremely blest the spirit who waits on Christian guests with the motive of glorifying God.

There remain yet several New Testament women whose acquaintance we desire. We have no record that they had children but they had good works and, of course, love. Of Dorcas the Book says, "she was full of good works and alms deeds which she did." Doubtless she loved the Lord very much and expressed her love by her deeds. The story of Dorcas which is found in Acts is vividly one of weeping—and love. Dorcas, helper of everybody, and especially of the poor, was dead. Those whose comfort and help she had been stood around Peter, after he appeared, showing the garments she had made, telling of her many kindnesses, weeping, meanwhile. The story closes dramatically and to the poor neighbors, joyously, when Peter restores Dorcas to her friends and her work.

Lydia had a household, and she with her household was baptized. "She wor-

shipped God" is the scriptural introduction to Lydia. That and the sentence "the Lord opened her heart" reveals to us her religious life. She seems to represent a type: a keen, shrewd business woman who put the things of God first.

These few New Testament women here mentioned are women of lofty character, of definite character. Are they so much different in the main, from our Mennonite women of today? They present to us meekness and a keeping of the ordinances; unfeigned faith; a ministering spirit; quietness and modesty; a beautiful trust in God. Their place is a prominent place. Angels spoke to them; the gracious Lord when among men revered them; they had given to them special work. Sometimes their work was in the quiet home, sometimes among the poor. Then again it was in the temple. Their work like ours seems fairly distributed, that is, one does this, and another something else.

But the one thing more than any thing else which raises the sphere of womanhood to a lofty plane, is her attitude and relation to the Lord, in the New Testament period and now. Mary and Martha, the sisters whose brother the Lord restored to life, and whose home was a haven for the Lord are beautiful examples of women who serve and learn. Martha typifies working for Him and Mary learning of Him. For truly, both Mary and Martha loved their Lord devotedly.

All these women had a place to occupy which was a little different from any other place. From that fact we may take new courage to do whatever our hands find to do, all for His glory and the honor of His great Name!"

Hesston, Kans.

THE DAUGHTER'S SPHERE IN HOME LIFE

By Elsie Eigsti

"Children, obey your parents in the Lord, for this is right.."

This message breathes a note that we wish every girl would hear, and we would be gratified, indeed, if all the boys would imbibe the same spirit. The home is the "bulwark of the nation." In this article is found the one commandment with promise. The promise includes two desirable qualities—"long life, and well being."—Editor.

"Honor thy father and thy mother," is the first commandment with a promise, but a promise often lightly esteemed—"that thy days may be long upon the land which the Lord thy God giveth thee." Those who look upon life fairly, see that children who do not honor and obey their parents, rarely honor anything worth while, for it is a trite saying that whoever breaks his parent's heart will break his own at last.

When God brings individuals into the world He gives each the environment and possibility of growth and development which tends to make character. God permits circumstances to surround each that will bring out the best in that life. In infancy we are dependent upon our parents for food, clothing, protection, instruction, training. In turn, children owe to their parents, love, honor, respect, faithful obedience.

Solomon says, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord." We, as children, no matter what our age, circumstance, or environment, should always be submissive, readily and cheerfully listening to and obeying the council and commands of our parents, being constrained through love to them and Christ. If, when tempted to disobedience, we would always consider how tenderly they have cared for us since infancy, how they have always provided for us, and lovingly and diligently taught us, line upon line, and precept upon precept; how they pray for us that our feet may be directed in the heavenly way, and how they watch for our development in all that is noble and true, we would avoid anything that would cause them grief or sorrow. He who truly honors his mother and father will reap a blessed reward. St Paul says,

that the things that we sow, those things we shall reap.

Above all else, we should never be ashamed of father or mother. They have lost the freshness and beauty of youth in self denying, sacrificing toil for the sake of those they love. Loving devotion and ceaseless care have left their marks in wrinkles and care lines upon their faces. These are the scars of time, toil and suffering, as they tried to make the pathway easier and smoother for their children. If we trust and confide in our father and mother, and show them that we appreciate their care for us, and tell them of our thoughts, hopes, ambitions, plans, pleasures, sorrows, they will feel richly repaid for all the past years.

A faithful and obedient daughter is of infinite value in the Christian home. Her value is far above that of the finest architecture, decorations, and draperies that may be used to beautify any home. Her worth lies in the intangible qualities of the spirit. Mere luxury and beauty will never make a home.

"But a house where love abides and friendship is the guest,

Is truly home, sweet, home, for there the heart may rest."

And the daughter in the home has a great sphere. Her education in home life is unlimited, and when she adds to the happiness of the home she will always be linked in thought and dearest memories to that home. Home! it is a word that touches every fiber of the soul and strikes every chord of the human heart with its angelic fingers. It is within her power to help beautify, adorn, and cultivate all the heavenly charms within it. She will bear her share of the work in and for the home. She will share in the responsibility, and reap rich satisfaction in the home life.

Miriam, is an example of the part a daughter plays in the home. She shared with her mother in anxiety for the well being of the baby. She performed her part in watching and caring for the little brother. She shared in the later life of Moses. She triumphed in the deliverance, and sang praises to the Lord. Set your thoughts of home, high on a pinnacle, above all earthly grandeur, all gaudy glitter, all fancied ambitions. Strive to encourage all things that will strengthen love, truth, charity, and all the high, holy and good things that you desire to have within the walls of home.

Dorcas was a daughter of encouragement, for she was full of good works and also deeds.

The home in Revelation is founded upon twelve, precious, indestructible, character building principles: love, peace, kindness, gentleness, forbearance, self sacrifice, helpfulness, truthfulness, honesty, purity, devotion, and loyalty. When our ideals are centered around these principles we can not help but have a joyful life. "Rejoice in thy youth, let thy heart cheer thee in the days of thy youth." The Christian life is the only life that can give true and lasting joy to the heart. "A merry heart

maketh a cheerful countenance." And there will be no place left for gloominess, selfishness, dissatisfaction.

Virtuous women are held high in esteem. Although woman was the first to sin, she was the last at the cross, the first at the sepulchre, and the first to whom the risen Lord appeared. "A gracious woman retaineth honor." But let us not forget that women are not honored in all other nations like in America. In India, among most classes, she is given even less consideration than accorded to animals. She is considered ignorant, incapable even of learning, filled with evil spirits, and with no rights as a woman.

"Favor is deceitful, beauty is vain, but the woman who feareth the Lord shall be praised." "A good name is rather to be chosen than great riches." None of us are deprived of the possession of beauty of character and heart. These shine forth by loving words,—not gossip. The saying, "talk is cheap" is untrue because "by thy words thou shalt be justified and by thy words thou shalt be condemned." And it is also written that "every idle word a man shall speak he shall give an account in the day of judgment."

Mary and Martha, the royal hostesses of Christ upon a number of occasions, are examples of true Christian sisters. While Martha was concerned about the natural necessities, Mary chose the more important part,—the spiritual necessities of the soul. And so we too, may learn of Jesus through His Word and from all the other good, constructive literature and teachers that are at our doors.

"Who can find a virtuous woman? Her price is far above rubies. She looketh well to the ways of her household, and eateth not the bread of idleness." Her home is her first care and as opportunity affords and need arises she is ready to carry cheer and comfort where they are

needed. To such there is no idle time. Every moment has its duty, even though it be relaxation, for in the quiet, unhurried moments she may meditate upon God and His providences.

Our lives are plastic and what is implanted in them can not ever be effaced in the years to come. Let us therefore take heed as to how we build. If we build upon the Rock Christ Jesus the storms of life can not move us. When Christ rules in our home life we need not tell others we are striving to uphold high ideals in the home (we never rise above our ideals) nor what principles we believe in, for our actions speak louder than words. Our influence radiates wherever we go; our minister, teachers, friends and neighbors will know how we conduct ourselves at home. We are truest to ourselves when true to God, and that necessitates loyalty in all other relationships.

Christ is our example in home life. Though He is the Son of God His glory was veiled with a body made in the likeness of man. He was subject to His parents. We know that He always showed perfect submission, obedience and helpfulness in His home. He worked with His hands to supply the family needs. He comported Himself as an ideal son in the home. Nor was He ever lacking in filial love. In those agonizing hours on the cross, how beautiful and loving, that one of His last thoughts was for His mother!

Our conduct in the home is a true index of our character. As Jesus gave His best to the home, so too, should we always count it our highest privilege to give our best there.

"For even folks like you and me,
Are builders with God for eternity.
Each is given a set of tools,
A pile of rocks and a book of rules,
And each must build, e'er life has flown,
A stumbling block or a stepping stone."

Morton, Ill.

LITTLE IS MUCH WHEN GOD IS IN IT

A Word of Encouragement

By Mrs. Cyril Bird

(Conclusion)

"I was in dire business difficulties, could see no way out, had not courage to face my creditors and go down in disgrace, so determined to take my life, and again and again went to the Beach for that purpose, but was unable to carry out my purpose. Matters were getting worse; what was I to do? I was frantic. The day came when I knew that things could be kept quiet no longer; I was a ruined man, so determined to end all. I took a boat and rowed out on the lake, yes, I rowed and rowed waiting for the dark, when I could pull in the oars and drift, drift whither I would. It is a tale often told, a boat upset, man lost, not an unusual occurrence, you know."

He went on to say, "Soon, soon all would have been over; the sun was setting. I pulled in my oars and began to drift,

drift; happy release soon, death is preferable to disgrace! Still drifting and wondering when and where all would end, I saw that the moon was rising then and casting its rays of light over the water, and in that light I noticed something floating. I reached forth my hand instinctively and caught it, and behold it was a bottle. Instantly I thought, 'One of that lady's bottles.' Impatiently I knocked off the top with my knife, pulled out the little paper, and read that ominous headline, 'I am not going to a Christless grave. Are you?' Imagine how I felt if you can. It was the voice of God. I was stunned. Surely there was something worse than disgrace—a Christless grave—hell. I wavered but a moment; I could not, no, I could not go to a Christless grave. Pushing out the oars I rowed to the shore like

(Continued on page 155)

• MISSIONS •

CHRIST AS A MISSIONARY His Example and Teaching

By Andrew Glick

It behooves us to stop, in the grand rush of the time, and reflect upon the purpose of missionary endeavor. There is great danger of getting into a way of thinking and taking things for granted just because they have always been done this way as long as we can remember. Why do we send missionaries to the heathen? Someone will say, "To teach them about Christ." Then why do we spend so much effort and time in maintaining hospitals, dispensaries, industrial schools, and even schools to teach the common branches? Why not spend our time in direct mission work, evangelistic effort, etc? One might as well ask, "Why did Christ spend three whole years in this work, His entire ministry, within the confines of the small land of Palestine, teaching the disciples before He commissioned them to go into all the world?" Was it not because such a great work needed a good beginning? And do we not carry on other lines of mission work beside direct evangelism for the simple reason that these other lines of work make our efforts at evangelism more effective? If we do it for any other reason we are missing the mark.

Why do we send missionaries to the heathen? First of all let us remember that Christ was Himself a missionary. The word 'mission' comes from a Latin word 'mitto'—'I send'. In the Greek we have the word 'Apostolos'—which means 'messenger'. A missionary is a messenger who is sent. Jesus was above all the Sent One. In the very beginning of His ministry Jesus said, "I must preach the kingdom of God in other cities also; for therefore am I sent" (Luke 4:4). Sent by whom? John 20:21 gives the answer: "... As my Father hath sent me, even so send I you." Since a missionary is one who is sent, none can say, 'I will be a missionary,' unless he is led of God to do so. I cannot make up my mind to-day that I will be a missionary to the heathen and tomorrow buy a passport to a foreign country. Someone must send me, else I am not a 'sent one'; I must have a message to carry, else I am not a 'messenger.' Jesus spoke repeatedly of the Father who had sent Him, and of doing the will of the One who sent Him rather than His own will. This is exactly the spirit of the true missionary. If I accept a commission from someone, I am responsible to him regardless of my own interests and desires. In this, Jesus is our great example; He even "took upon himself the form of a servant . . . and became obedient unto death,

even the death of the cross." He laid aside His own will, His own desires so completely that He was willing to die the most shameful death that a mortal can die; yea more, for no mortal was pure enough in life that his death might be compared with the death of Jesus Christ.

The purpose of Christ's mission in the world is clearly set forth in prophecy. "The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." This is the purpose of all God-directed mission endeavor. Any so-called mission work that fails to lift the souls of men from the bondage of sin into fellowship with God, whatever it may do in the way of bettering their living conditions, is a failure as far as missionary work is concerned. We expect to see converted people changing some of their ways of doing things, we expect them to live cleaner, purer, happier lives because of the change; we expect to see better standards of sanitation and hygiene, higher standards of morals, better educational systems, different methods in business and industry; but many missionaries of our time have placed the cart before the horse. Their aim is primarily philanthropic. It is a sad fact that some missionaries do not even make salvation a secondary matter in their work. One thing that the recent trouble in China has done is to rid China of many of these missionaries who had the wrong aim in mind. We are told that there is a great deal of modernism in most mission fields, but that China was far worse than others. Only the missionaries who had a love for souls and saw the need for Christ in the lives of the Chinese are now going back to face the dangers of that field.

Another mistaken idea that is prevalent to-day is this: That missionaries should play a part in the political program of the world and help, through the New Internationalism, to bring peace between nations. Certainly the

people of God should be peace-makers and the missionary should be a messenger of peace, but when missionaries organize and unite with worldly officials to bring peace they have done worse than placing the cart before the horse; they have hitched the horse to an airplane, a combination that was never intended. These same missionaries would tell us that by this means they are preparing the world for the coming of Christ—a statement which is both true and false. It is true in the sense that Christ will come when there is no longer enough salt to preserve the earth; it is false in that it claims to bring about a Golden Age when Christ shall come as a climax to missionary endeavor. There are more unsaved people in the world to-day than there were yesterday, more than there ever were at any time. Our missionary soul-winning does not keep pace with the increase in population. Does that indicate that we are nearing a Golden Age?

When we look at Christ's method we are at once impressed with the humble, unassuming manner in which He began this great work. Think of His humble birth, His simple teaching, and His common followers—a Teacher with twelve men from the common walks of life. There was not a lawyer in the group; not a single rabbi, no one with a professional training, no one of unusual influence in his community. With such a start and with such a group of followers the lowly Nazarene laid the foundations of the great missionary cause which we are still carrying on after two thousand years have passed. He made no trip to Athens, that great center of ancient learning; neither to Rome, the metropolis of His time. In fact, except for a brief visit to Phœnicia, He probably never left the small territory of Palestine during His ministry. Who would have thought that such a humble beginning should result in a world-wide work? Did He not say, "The kingdom of heaven is like to a grain of mustard seed."

Christ opened the door to everyone. He taught His disciples to "go into all the world and preach the gospel to every creature." "Whosoever will, let him come and take of the water of life freely." It was very difficult to convince some of the disciples and the early Christians that the Gospel was for everyone, but this is the teaching of Christ. No one was too low for Him to lift. The woman at the well, an adulteress; the woman taken in the act of adultery, Mary, out of whom He had cast seven devils; the man named Legion, and many others are only examples of down-and-outs with whom He dealt. How different is this example of Christ from the attitude shown by many of us who claim to be His followers. How

often we refuse to speak to someone whom we consider below us and not worthy of our attention. Do we have the mind of Christ, when we regard lost souls thus? "Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9). It is one thing to talk about doing mission work; it is quite a different thing to live a daily life of service for the Master; it is one thing to put money in the offering basket, but it is quite a different thing to go down into the slums and seek out the lost. Sometimes we excuse ourselves by saying that our feeble efforts would accomplish so little that it is not worth while for us to begin, and we do nothing. This is the spirit of the one who received one talent and hid it in the earth. "Little is much if God is in it." "My strength is made perfect in weakness." Suppose Christ had refused to speak except to the crowds,

what would have become of Nicodemus, the Samaritan woman, the woman taken in adultery, Mary, Legion, Paul and a host of others? How different would our New Testament be without the letters of Paul. Yes, and how different would the record of history be for the last two thousand years without a converted Saul.

There are a number of things that we should remember if we would have the mind of Christ with reference to mission work: 1. *Salvation is for all* regardless of race, birth, or nationality. 2. *It is an individual matter*; not national reform. 3. *The kingdom grows*; we know not how, and small things often count for much. 4. *Mission work, to be eternally effective*, must do more than improve social and political conditions by raising the standards of living; it must bring men into fellowship with God.

Hesston, Kans.

THE NEEDS OF AFRICA

By Martha Bosley

Sister Bosley of Lancaster, Pa., is one of the Negro members of the Mennonite Church. She is in training at present near her home, in the Messiah Bible College, Grantham, Pa. She expects, the Lord willing, to go to Africa to her own people in the future. May the readers pray for her, that she may be faithful, and become a noble and efficient worker, empowered by the risen Christ.—Editor.

Let us look into the extensive fields of dark Africa and see the low moral lives of the heathen. Let us notice especially the way in which they worship their gold and wooden images. You can see from this that they want to worship something. They do not know that there is a true and living Savior, whom they can worship. "Go ye into all the world and preach the Gospel, baptizing them in the name of the Father, Son, and Holy Ghost."

Africa is a large country and in that country there are a number of races—black, white, and brown, who have never heard the Gospel. Think of it, dear friend. Dear reader, why are we so slow to cross the deep and give the message of Jesus Christ to others? You may answer this for yourself. In this field there are very few laborers. Some do not go on account of finances, others because they are not willing to let God have His way in their hearts. "If we surrender all to Him, my God shall supply all your needs." This should encourage every heart. Here is the very place to work for Jesus, to teach those poor heathen worshippers the true way in living a Christian life.

I shall give you a small idea of the way in which they live. Every man may have as many wives as he wishes, providing he has the coin to pay for them. Sometimes he may have as high as seven wives. The dirt and filth in which they live is simply tragic. It breaks my heart to think of it. They do not know better, because they are uncivilized. Reader, we will be held responsible if we do not spread the Gospel to sin darkened countries. Jesus has given us all a mission of some kind or other. Let us be true to our convictions and obey His smallest whisper.

The need is everywhere evident. The

languages of the tribes are different. Many white people from Europe came to live on the coast but never endeavored to give them the Gospel. God called other people with deep convictions to teach them.

THE UNEVANGELIZED IN FOREIGN LANDS

Facts compiled by Phoebe Yoder

Given at the Conference at Hesston, Kansas, 1927

Jesus said, (Jno. 4:35) "Lift up your eyes". Today thousands and thousands of acres of grain is going down because the wheat is not being reaped. Much of it cannot be saved but there is much yet in shape to be rescued.

Most of my statistics that I use this afternoon were taken from 'The Student Volunteer Movement Bulletin, 1927.'

We all rejoice for the foreign missionary work of the last twenty-five years. But I fear that we fail to realize that the work is scarcely begun. There are hundreds, there are thousands, yes, there are millions of souls today living without Christ. I really was amazed at some of the facts I learned as I studied this subject.

There are today one billion heathen in the world. It is impossible for us to comprehend that number. How long do you suppose we would have to sit here in this tent to watch that army of one billion souls pass if 1000 would pass every day. Just a little figuring. 1000 souls every day for 3000 years before that army of one billion would have passed. Think! if we would have to watch that unthinkable number pass into eternal destruction!

There are 10,000 foreign missionaries today. That means that each missionary would need to be responsible for 100,000 souls.

They need the Gospel, give it to them and all other things shall come after. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." They need guidance when they accept Him as their Savior. When they backslide the workers must get together and pray with them and for them. If they do not obey they must be expelled from the church. Deeper spirituality is the need of every church to-day. The needs of the different missions to-day are very great. They need scripture magazines, machinery to grind the corn into meal, superintendents for the schools, etc., but most of all laborers. There are many workers on the field who have fulfilled their required time, and should be at home to-day. Some have gone to glory while working on the field, and never returned home for rest.

God is faithful. If God speaks to us we should go. Not many will say, "Here am I, oh, Lord; send me." These things are serious and should be thought over very carefully. I know that the Lord has called me to do mission work. I am glad that I said "yes" to Him. I know it will be hard to leave home and friends but I've found a friend, a precious friend. It means self-sacrifice, but I am willing to go at His command to spread the Gospel to my people, and others as well. May this soften our hearts. Obey His calling, go at His command. He does not compell us to go against our will but He just makes us willing to go.

Lancaster, Penna.

In the U. S. we have 1 minister for every 513. In China 1 missionary for every 1,000,000.

There are 40,000,000 heathen dying every year. At the rate of 100,000 unsaved every day. More than 1 every second. How vast the amount of foreign work to be done. And we as a Mennonite church could do so much more than we are doing.

Is the foreign field ready to harvest?

Let us look at the different countries.

South America

Almost all of the mission work in South America is done along the coast so that at least four-fifths of all South America is without Christian missions. In this vast inland territory of six million square miles are wide ranges, absolutely untouched by Christianity. This constitutes the largest geographical expanse untouched anywhere on the earth.

The greatest stretch of unevangelized territory in the world lies here in the heart of South America. If we were to stand upon the high mountains of Paraguay, look northeast for 2000 miles, look north for 1500, and then west for 500, we would find only 3 Protestant missionaries.

Northern Brazil is one of the most neglected fields on earth. Two-thirds of this

region is covered with virgin forest..... through which wander the native tribes that have never heard the name of Christ. The Amazon and its tributaries furnish 10,000 miles of navigable water by which we could reach the 8,000,000 people who live here.

In Mexico are approximately 40 tribes of Indians, ranging from 20,000 to 500,000 each, who have no Christian teaching.

There are more ordained Protestant clergymen in the state of Iowa alone than in all South America, Central America, and Mexico combined. Is it fair? Why are we so selfish, so indifferent?

Asia

In the heart of the large continent South America, Asia and Africa are found the largest unevangelized territory. We have noticed South and Central America. In the heart of Asia is a solid block of territory, more than 1000 miles wide and 3000 miles long—large as the whole United States or Continent of Europe—population 33,000,000 which lies in total darkness except for a few tiny points of light.

One half million Christians in China! Good news, you say. Indeed—wait a moment. 435,000,000 without Christ. 800 times as many heathen as Christians.

Many western churches have staked out areas for evangelization which are not entered. As a result of these unoccupied fields the churches at home are frequently led to a false conclusion. 300,000 square miles for which churches have made themselves responsible are still unoccupied, nearly one-half of all China is still out of reach of the Gospel message.

Main work in Japan is done in cities. Two-thirds of population of Japan or 40,000,000 people are unreached. Japan is no longer heathen but she is still predominantly unchristian. Her new educational system is leading to atheism and agnosticism rather than to Christianity.

One-third of the area of India with one-eighth of the population is unoccupied. Only five percent of India's villages have Christians living in them. In India are single missions with districts of three-fourth million people scattered in 500 villages.

The Moslem areas of Asia and north Africa which constitute almost one-fourth of the non-christian world is one of our neediest fields and yet only four percent of the foreign missionaries sent out in the last forty years have gone to preach Christ to the followers of Islam.

Africa

Again in the heart of this large continent is found a vast unoccupied field. One-third of Africa is not only unreached, but there is no organization that is today making any plans for its evangelization. Africa is surely a large, dark continent where are 140,000,000 waiting for the Gospel light.

Enter at Capetown, wander north indefinitely never within 200 miles of any station. In some localities you would be 1000 miles from the nearest station.

Stand in West Sudan and travel east in a straight line for 3000 miles and not meet

a single missionary. There is an urgent demand for reapers to gather this golden grain.

Forty million Mohammedans are to-day advancing like a mighty army upon poor pagans of central Africa and deceiving them. Here is found that vast unoccupied region into which no agency is planning to enter. It seems to me that Africa—dark, sobbing continent, presents the greatest challenge, the loudest call to Christian nations—to the Mennonite church. May we as a church ere long help to answer this call.

Now let us look at our church for a few moments. We do thank God for what our church is doing. But let us never tell ourselves that we are doing our part of foreign work. We are not. We could do much more. We should do much more. We have about 40,000 members in our branch of the Mennonite Church. We have about fifty foreign missionaries on the fields. Brethren and sisters, that means we have only one foreign worker for every 800 at home.

Where are the men, the money, the prayers?

Is it too much to expect that every group of 300 members of the Mennonite church should send out one foreign worker every five years? Would that be thinning out our ranks too much at home? The Moravian church has 1 foreign missionary for every 60 at home.

The Mission Board could send out 25 foreign workers every year if we could send

1 out of every group of 300 every 5 years.

Now I know we will not do that. We would if we were burdened as we should be with the dying heathen. If we had men we would need much more money than we now have. Do a little figuring.—Is it too much to ask you to give five cents a day for one year. America spends annually twenty-two billion dollars for luxuries—tobacco, joy rides, movies, powder, chewing gum, etc. Could you spare it? If one-tenth of the people in the Mennonite church would give five cents a day for one year, the Board could support thirty-six new missionaries and their work next year. If one-half of the people in this tent would promise God just now to give five cents a day; in one year's time the Board could send and support three new missionaries in Africa next year.

Here are the figures. Here are the facts. Is it possible that there are also some here this afternoon who are unwilling to respond to the call of God for foreign service? How long must our church wait to open a mission in Africa because of a lack of consecrated men, money and prayers? How long? Every one here is helping to answer that question. Look on the fields:

South America, Mexico, China, India, Japan, Africa—the world, "they are white to harvest."

May our hearts be permanently stirred so that we will pray for the heathen, we will give to the heathen, we will say, "Lord here am I; send me to the foreign land if you so will."

DEDICATORY SERVICES, TAMPA, FLORIDA

By John H. Mellinger

Sunday, Jan. 27 was a notable day for the little flock here in Tampa. On that day the new church building that has been erected on Ida Street was dedicated. It had been

nia and Bro. Landis of the Brethren Church from near Tampa.

Bro. Swartzendruber gave an address, and Bro. Senger preached the dedicatory sermon,



The New Church Building at Tampa, Fla.

planned to hold these services on Jan. 20, but the non-arrival of some material prevented this. The services were opened at 3 o'clock P. M. and the house was fairly well filled when the services began. After a short opening address by the writer, the services were taken charge of by Brethren Senger of Lancaster County, Swartzendruber of Califor-

nica and followed by an address by Bro. Landis. Close attention was given by the appreciative audience, and we believe the services were thoroughly enjoyed by all.

Previous to the erection of the Church building, services and Sunday school had been held in a tent that had been erected a few blocks farther south on a vacant lot

which was granted us, free of charge. The tent was very uncomfortable in case of rain, or cool weather. The services were held here for a period of about two years, and the erection of the Church building is much appreciated by the workers. Bro. C. B. Byer has been successful in building up and maintaining an interesting Sunday school. He is assisted by his wife and Sister Anna Kauffman who has been here during the last year. They have also been assisted in the work by quite a number of our brethren and sisters who come from the North during the winter season.

This is the third winter that Bro. Senger and wife have spent here, and Bro. Senger has been faithfully preaching the Word while here. This season there have been five confessions in addition to the few that had been previously received into the Church. The section of the city in which the Church is located is generally populated by Americans, but some sections consist mostly of Spanish or Cubans, and there is also a large population of colored people. However, the lines of color are strictly drawn, and as a rule no colored people will attend services with whites and no whites will attend services for the colored. The race and social distinctions between the races in the South cannot be understood by our people in the North except by a residence among them for a while. This condition makes it difficult to work among them as we do in the North.

What the outcome of the work at this place will be remains to be seen, but one thing is evident. The work must be heartily supported by our people in the North, and the stationing of a minister here is an absolute necessity in order that the proper pastoral care can be given the converts.

While we can hardly hope that many of our people will ever settle here permanently, yet if those that come periodically will assist in the work while here, it will prove a great help.

There is not much land in the vicinity of Tampa that is suitable for farming or trucking, yet there are some sections not so far away that by proper care and fertilization can be made to produce well. Oranges and grapefruit produce well with proper care, but this business is rather overdone at the present time. However, as new markets are developed, we think this industry will again become a paying one. Business enterprises are nearly all conducted by northern men. In dealing with business men during the erection of the church, we made it a point to enquire where they were from, and in every instance they came from some point North.

Tampa in common with all Florida cities suffered much from the land boom which swept over the state a few years ago, and it will take some time for it to recover, but we believe any live business man would prove a success in many lines by exercising patience and persistence.

We would again appeal to our people to support the work here in every possible way, and if opportunity affords, come and visit the little flock.—Missionary Messenger.

THE CARPENTRY SCHOOL

By J. D. Graber, Supt.

The Carpentry School

This is the only purely industrial institution at present maintained by the American Mennonite Mission. The school is located in Dhamtari, and its only Master is K. D. Ram, a Christian of good character, training and ability. In reality the school is a government institution and Mr. Ram is a government servant, the Mission being merely the manager of the school. The advantages of this arrangement are obvious. The government shoulders practically the entire cost of operation of the school while the Mission thus has the opportunity of training under its own supervision and direction a number of Christian boys in carpentry, with the added opportunity of bringing a number of non-Christian boys directly under Christian training and influence. It gives us further an opportunity for showing through this school that we as Christians believe in the dignity of labor, and that we are interested also in the economic and industrial welfare of the people of India.

The Hostel

There is maintained in connection with the school a hostel, and the Instructor of the school is also the warden of the hostel. The boys are thus kept under supervision and proper influence not only during school hours, but during every hour of the twenty-four. A cook prepares the food and an inspection at meal time reveals the fact that sawing and planing are splendid appetizers. Before the carpentry school hostel was opened these boys were kept in the English school hostel but it was found that their ravenous appetites made keeping them a financial loss for the English hostel. On the first of the month each boy pays Rs. 5/- (about two dollars) into the hostel fund and from this fund the culinary department of the hostel is operated. The meals consist of rice, vegetable curry, and pulse. Meat is a luxury never indulged in.

The government has supplied a gasoline mantle lamp and all boys staying in the hostel are required to attend supervised study each evening from seven to nine o'clock.

Instruction, Practical

Instruction is along both practical and theoretical lines. The boys work at the benches from seven to twelve in the forenoon and are engaged in theoretical studies from two to five in the afternoon.

The boy is first of all introduced to the various tools used by the carpenter. The usual case is that a boy has never so much as held in his hand a plane or a saw before he begins his carpentry course. His background is quite different from that of the American boy who drives nails into his Father's work-bench and chops down cherry trees before he is old enough to know better. A boy here was actually seen trying to operate a hand-saw with the teeth of the saw up and the back down on the board he wished to cut off. A beginner, in his vain attempts to adjust a plane, was seen driving

the blade back by striking the cutting edge with an iron hammer.

The boy is first of all taught the use of the common hand saw. He is given slabs and all the useless timber about the shop to experiment on day after day until he is able to saw a fairly straight cut. Next he meets the jack-plane. Again there is a heavy demand on waste timber and after having converted several hundred weight of this material into splinters and shavings he is ready to try the chisel. He begins on the simple mortice and tenon joint. This gives him a review of sawing and planing in the preparation of the necessary timber, and then he incidentally learns measuring, marking, and squaring off as he proceeds with the joint, but gradually, as the supply of waste timber in the shop nears exhaustion, he has learned to make a fairly tolerable joint.

Simple pieces of furniture are next introduced with more complex projects as his ability grows. At the end of the second year and during the third year boys will be making library tables, dining tables, chairs, and similar useful articles of furniture. It is always kept in mind however that this is essentially a school and not a factory, and educational value is always given precedence over commercial output. A turning lathe, is a part of the school equipment. Very beautiful bowls, plates, candle-sticks and various other turned articles are produced. Indian cabinet woods such as teak and siris lend themselves well to this kind of work and are capable of taking a very high polish.

Instruction, Theoretical

Consists of drawing, practical arithmetic, and a little of geometry. When the boy first arrives he is given a sheet of drawing paper and a pencil and he begins to draw straight, parallel lines. However, he is allowed no ruler for this work and if anyone not trained in drawing will try to draw straight, parallel lines free-hand he will find out that the boy's first drawing lesson is no mere farce. After wearing down a considerable amount of erasing rubber and making heavy inroads on the supply of drawing paper he finally produces a sheet that receives the Instructor's O. K., and he proceeds to drawing simple geometric figures. After this comes sketching of curved figures; then model drawing, after which furniture sketching and machine drawing are introduced, and, before the boy passes out of the school, he makes a number of really good blue-prints.

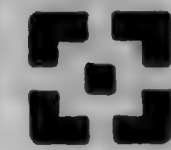
Throughout the course emphasis is continually laid on practical calculations. Logs are measured, roofing timber is computed, relative sizes of timber required in building a truss is calculated, cubic feet of timber required for a given piece of furniture and other similar problems are continually put before the boys in as practical a way as possible.

The project method of instruction is always followed out. For example, a boy is instructed to make a chair. Rough di-

(Continued on page 159)



BIBLE STUDY



BIBLE STUDY COURSE

Ezekiel

The prophecy of Ezekiel is unique in its nature and expression. It is another evidence of the infinite wisdom and power of God. As the Son was ever resourceful in His wisdom and power, never lacking in knowledge and means of meeting and dealing with every circumstance of life as He met it, varying His methods of dealing with individual cases, so God was able in times past to meet every need of mankind and to reveal Himself in various ways and always in a manner most effective for the occasion.

"At sundry times and in divers manners God spake in times past unto the fathers by the prophets." Ezekiel afforded one of the divers manners of the testimony of God to the fathers, and the time and place was one of the sundry occasions.

It is probable that the prophecies of Ezekiel, like those of Daniel were all uttered in the land of the Chaldeans; while he was a captive in a strange land, he could not sing the songs of Zion as he and his people had sung them. His was a dirge of grief, a lament for sin; the wail of judgments sounded in the notes of his songs. When he sang the new song for Zion it was of new notes and nobler strains. The prophetic anthem filled the souls of Israel with inspirations that climaxed their former songs, overshadowed their former glory, wiped away their tears and caused them to forget their captivity and brought back to their memories the oath covenants of Abraham, the sure mercies of David, and the holiness of their God.

The prophet Ezekiel, was, first of all a priest of God,—a descendant of the house of Aaron. The distinction between priests and Levites should always be kept in mind. Only Aaron and his sons could minister at the altar and burn incense in the holy place. Only the High priest could carry the blood into the most Holy Place.

The Levites were called upon to give assistance to the priests in this ministry, but they could not personally officiate in any service at the altars. The Levites shared in the tithes and gifts when they served with the priests; but the chief benefits of the temple service were vested in the priesthood who bore the burden of the ministry and bore the iniquity of the people before God in their ministry.

As a priest and prophet, Ezekiel was like Jeremiah; and both were like the Savior, neither Ezekiel or Jeremiah could claim kingship. They were but servants of the great king and faithful in speaking forth the

messages of the King of Kings and Lord of Lords.

It is remarkable that at this particularly crucial time in the history of God's people there should be a priest prophet in Jerusalem and one in the Land of Judah's captivity. It was a crucial time, a momentous time. Israel, as a nation had been removed from the land of promise, and supplanted by a strange people, with a strange language and religion. Ten tribes were gone and no hope of their return after a period of nearly a century and a half. In the day of Jeremiah and Ezekiel the remnant of the nation, Judah and his ally, Benjamin, were threatened with captivity and annihilation. Their king, Jehoiachin, was already in the hands of their destroyer in the far off Babylon.

The people were powerless to avert their final overthrow. They had appealed to the only power that offered a possible defence, the king of Egypt; but that hope was not at all assuring. In such a crisis, when the promises of God seemed ready to fail and their trust in Jehovah was all but shattered, when the people of the living God were about to fall a prey to the gods of the heathen,—then God sent to His people the two priestly prophets. These prophets were men who were ordained to stand between the people and their God. They were servants of God who were ordained to convey to the people the word of God. And this ministry these true servants of Jehovah faithfully performed as no others could have performed them. They were the John the Baptists, crying in the wilderness, proclaiming the coming days of the Lord.

Jeremiah's prophecy ends with declarations of judgment against the nations and particularly against Egypt and Babylon, and recounts the story of the remnant of Judah that fled into Egypt, taking with them the prophet into that hopeless refuge.

Ezekiel's message ends with the most glorious prospect for the renewed kingdom of the Lord in the land of promise. But we should not overlook the many expressions of hope and promises of restoration recorded in the book of Jeremiah. No prophet of God was true to His message unless he testified of the glory of God's kingdom through the coming of the Messiah, the Son of God.

It is presumed, from statements made by the prophets that he was yet a youth when the first captives were taken to Babylon with Jehoiachin. There seems to be a difficulty in explaining the statement made in

Ezek. 1:1 concerning the "thirty years," unless it refers to the prophet's age. At that time he had been in captivity for five years.

In reference to his age, his thirtieth year, was the year of his consecration to the priesthood; but the need of his priestly ministry in a strange land was uncalled for. The Lord called him to another ministry of meditation, making him a messenger of the word of the Lord. This is now one of the chief services of those who are called through Christ Jesus to be kings and priests unto God. It is our ministry to call upon men, in Christ's stead, to be reconciled unto God.

The place of the prophet's messages, was by the river Chebar, in Babylon, among the captives who had been taken thither with him. Until that time the captives had not been so widely distributed in the territories of Babylon. The elders assembled frequently for counsel and consolation. Among such a group the prophet found himself when the Word of the Lord came to him expressly.

It is evident that Ezekiel and Daniel were captives at the same time. But there is nothing in the messages of either that would suggest their association or their counsels together in the matter.

Ezekiel's messages were given from the view point of a priest of God. They had to do with the spiritual and moral attitudes of the people and with their relation to God and His kingdom. He looked forward especially to the restoration of the people to their land and to the renewal of their worship in the glorious temple of God. Daniel's messages were those of a prince or ruler of the people. They had to do with the dispositions of kings and kingdoms of the world, and dealt equally with the empires of the world and the mystical kingdom of the Lord which would in due time supplant all others, and fill the world with its glory.

Ezekiel's Preparation

We have noted the probable age of the prophet,—a man of thirty years, qualified according to the law to minister in things pertaining to God. In this dispensation of grace the young man has also a place when filled with the spirit of God and nourished in the Word and doctrine of Christ, as was Timothy.

Ezekiel was under the power of the hand of the Lord who gave him the revelation of His will—1:3. He also gave to His servant the Spirit when He spoke to him, thus to accomplish His purpose through Him.—2:1, 2. The third step or means of preparation was by the entering of His Word,—the eating of the roll. One thinks of the similar experience of John and the revelation given to him on Patmos. Isaiah was qualified for

service by the coal of fire from the altar which touched his lips. Jeremiah was prepared by the hand of God touching his mouth, and the word of God entered into the mouth of the prophet Ezekiel. Each of these prophets had a message for a rebellious people. They were the mouth piece of God, even as was Moses and Aaron, and God was with His messengers and sustained the Word, which He gave through them.

It was not always a receptive people to whom the prophet spoke—2:5; 3:9, 27. To them he appeared as a story teller, a relator of fables or parables or smooth tales. Their hearts were hard and rebellious. In later years it is said that the Jews considered the messages of Ezekiel as especially sacred. What a contrast to their former appreciation!—20:49; 33:32.

The General Divisions

The first part of the prophecy of Ezekiel has particularly to do with the life and conditions of the people prior to the fall of Jerusalem. Ch. 1-33:20. The second section deals with prophecies and judgments from the fall of Jerusalem and the outlook for the restored kingdom.—33:21; 48:35.

The Nature Of The Messages

We have already suggested the character of the material contained in these messages,—that they were the expression of a priest and prophet of God to the people of God who were nearing the day of their judgment and captivity.

In the prophet's messages there were the elements of warning, judgments for sin and promises of mercy and hope of future glory. We muse not lose sight of the judgments which God would send upon the nations of the heathen that had led Israel away from God and who had afflicted them in the days of their separation from God.

The manner of the revelations was

1. By the Word of the Lord.
2. By visions.
 - a. Of the living creatures—ch. 1, 10, 43.
 - b. Of the temple and of the land restored to Israel—ch. 40-48.
3. Symbolic acts.
 - a. The enacted siege of Jerusalem—ch. 4.
 - b. The cutting off of hair and beard—ch. 5.
 - c. The march by night—ch. 12.
 - d. The joining of two sticks—ch. 37.
4. The use of allegories.
 - a. Aholah and Aholibah—ch. 16, 23.
 - b. The grape vines—ch. 17.
5. Lamentations
 - a. For Israel and Judah, the lions—ch. 19.
 - b. Tyre, and the ship—ch. 27.
 - c. The king of Tyre—ch. 28:11-19.
 - d. Egypt,—the crocodile—ch. 32:1

The Contents and Message

I. Messages of warning to Judah and Jerusalem.

1. The vision of the Lord's presence and His glory,—the vision of the four living creatures—ch. 1:1-3:14.
2. Two occasions of muteness with messages to the captives—ch. 3:15-27.
3. The signs of siege and captivity.
 - a. The prophets portrayal of the siege for 390 and 40 days—ch. 4.
 - b. The dividing of the prophets shaven hair and beard—ch. 5.
 - c. The declarations concerning the de-

struction of Israel for their idolatry,—scattered and destroyed among the nations—ch. 6, 7.

- d. The chain—ch. 7:23.
 4. The prophecies of the sixth year of captivity.
 - a. The vision of the sins of the people in the house of the Lord, idolatry, hole in the wall—ch. 8.
 - b. The mark of the righteous, and death of the wicked—ch. 9.
 - c. The vision of the departure of the Lord from the temple—ch. 10.
 - d. The vision of the sin and destruction of the princes—ch. 11:1-15. The sparing and return of a remnant—ch. 11:16-25.
 - e. The prophets feigned march in the night,—the king to go away in blindness—ch. 12:1-16.
 - f. The three warnings against false prophets who say it is far off—ch. 12:17-28.
 - g. Declarations against the false prophets—ch. 13.
 - h. The judgment of God against idolatry, the punishments of it and the weakness of its people—ch. 14, 15.
 - i. The mercies of God toward Jerusalem forgotten and the city estranged from God by her unfaithfulness, as Samaria and Sodom,—a promise of mercy—ch. 16.
 - j. The disloyalty of Israel—the parable of the wine and eagles—ch. 19.
 - k. Retribution for sin
 - (1) Sour grapes—ch. 18.
 - (2) The young lions—ch. 19:1-9.
 - (3) The destroyed vine—ch. 19:10-14.
 5. The prophecies of the seventh year of captivity.

The answer of the prophet to the elders of the captives who enquired of him.

 - a. A rehearsal of Israel's sins against God—ch. 20.
 - b. The purpose of judgment—vv 33-38.
 - b. A message to those in Jerusalem, warning of coming judgments—ch. 21, 22; A rehearsal of their sins.
 - c. The allegory of the two sisters, the sons of Samaria and Jerusalem—ch. 23.
 6. The prophecies of the ninth year of captivity—the time of Babylon's preparation for the captivity of Jerusalem—warning signs.
 - a. The pot of boiling and burning flesh—2 ch. 24:1-15.
 - b. The death of Ezekiel's wife—ch. 24:16-27.
 - c. The woes befalling the Ammonites, Moabites, Edomites and Philistines—ch. 25.
 - d. The fall of Tyre and Sidon and her King by Nebuchadnezzar—ch. 26, 27, 28.
 - e. The overthrow of Egypt, a gift to Nebuchadnezzar—ch. 29-32.
 7. The appeal of the prophet to the people of Israel as their watchman—ch. 33:1-20.
 8. The news of the fall of Jerusalem—ch. 33:21.
- the calousness of the people.

The Second Division of the Book

1. The promise of the shepherd for his flock—ch. 34.
2. The retribution of God against the Edomites for their evil to their brother Jacob—ch. 35.
3. The message of restoration for all of Israel—ch. 36-39.
 - a. The purifying of the people—ch. 36.
 - b. The vision of a resurrected people—ch. 37:1-14.
 - c. A united people—ch. 37:15-28.

d. The nations arranged for the return of Israel—ch. 38, 39.

4. The prophecy of the 25th year of captivity.
 - a. The vision of the restored temple—ch. 40, 41.
 - b. The place of the priest in the temple—ch. 42.
 - c. The vision of the returning glory of the Lord—ch. 43.
 - d. The altars and the restored offerings—ch. 43.
 - e. The laws of worship in the temple—ch. 44.
 - f. The allotments of land—ch. 45.
 - (1) The sanctuary allotment, the section for the priests and levites.—ch. 45:1-5.
 - (2) The appointment for the city—45:6.
 - (3) The Princes portion—45:7, 8; and his just measures.
 - (4) The allotments for worship—45:9-17.
 - (5) The feasts—45:18-25; 46:1-18.
 - (6) The places of offering—46:19-24.
 - (7) The new fountain opened—47:1-12.
 - (8) The division of the land, each section from east to west, with two portions for Joseph—47:13-48:1-7.
 - (9) The special consecrated portions of land—48:8-14.
 - (10) The city and its portions—48:15-20, 30-35.
 - (11) The portion for the prince and levites in the midst of the land—48:21-22.
 - (12) The portions for the remnant of the tribes—48:22-29.

MR. RICKARD AND DR. TORREY

As this is being written, the newspapers announce the death of Tex Rickard, ex-saloon-keeper, gambler and promoter of prize fights. To this event over two and one-half full pages were devoted by the *Examiner*, leading morning paper in Los Angeles. The story of Mr. Rickard's life will follow in later issues, published serially.

A few weeks ago a man lay dying in Berlin, Germany. Daily dispatches reporting his condition were given front-page publicity in the city newspapers. His main distinction was marriage to and separation from a screen star.

Not long before, Dr. R. A. Torrey died, a great Christian preacher, evangelist, author and educator, under whose world-wide ministry hundreds of thousands had been brought to accept Jesus Christ and to live a life of righteousness. If the passing of Dr. Torrey was given any notice in the newspapers, this writer did not discover it.

If you are surprised at this peculiar blindness of the world to the worth and work of a great servant of God, read what the Apostle John says about the Master whom Dr. Torrey served: "He was in the world, and the world was made by Him, and THE WORLD KNEW HIM NOT" (John 1:10). The WORLD is still blind.

"Is there no young life among my hearers willing to dedicate himself forever in the service of God anywhere in God's wide world."

"The fountain of peace and joy is in the heart."

EDUCATIONAL

T. M. ERB

Compiled from The Hesston College Journal

Tillman M. Erb, only son of Jacob and Leah (Miller) Erb, was born near Mt. Joy, Lancaster County, Pennsylvania, on November 3, 1865. When he was nineteen years old he moved with the family to the West and settled down in Harvey county, Kansas, where he spent the remainder of his life, except a few years while connected with a farmer's creamery at Harper, Kansas.

At the age of twenty one he was married to Lizzie A. Hess in his native county of the Keystone state. The Lord blessed their home with eleven children, all but two growing to manhood and womanhood.

On the fateful day of September 12, 1912, a gasoline light plant in the home exploded, snatching out the life of a little seven year old daughter and fearfully burning the father. As a result of these burns, his right leg was amputated three years later. The left leg did not heal entirely, and during the last year of his life developed cancerous infection. As a last resort in attempting to save his life, this leg also was amputated, but because of the weakened condition of his system, he did not survive the shock, and twelve days later, January 25, 1929, he peacefully fell asleep in Jesus at the Bethel Hospital, in Newton, Kansas.

His was a very active life. Although raised on the farm, and operating a farm himself for more than thirty years, he early in life showed a marked tendency toward business. He took lessons in bookkeeping and developed a very efficient system of bookkeeping of his own. Later he completed a course in business writing and received a diploma from the Palmer Method of Business Writing. He was prominently connected with the creamery business for some time, both at Hesston and at Harper.

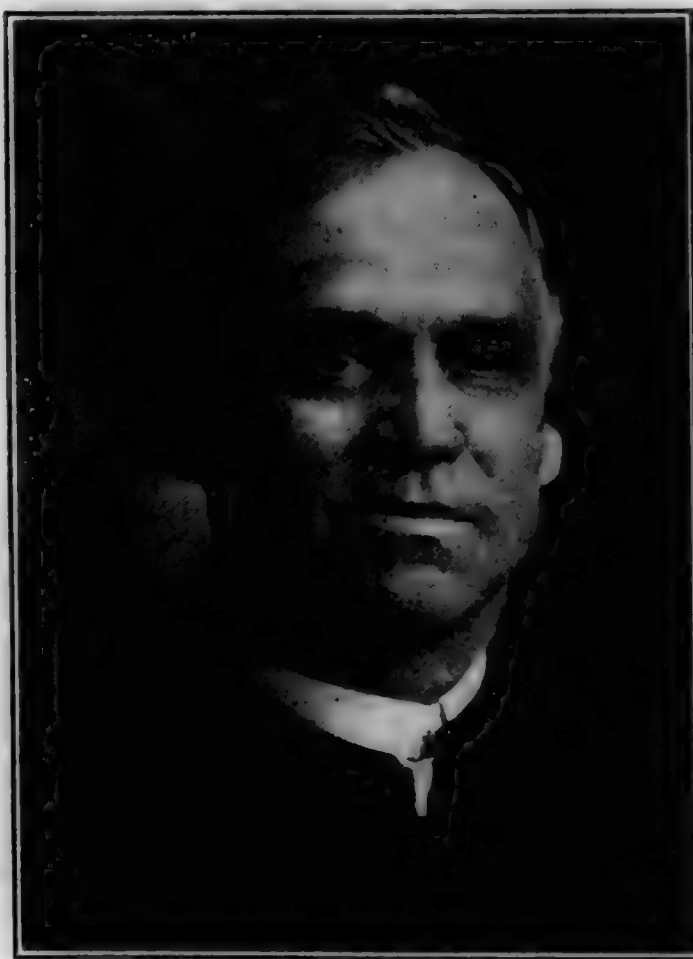
But his business ability was not fully demonstrated until the founding of Hesston College and Bible School in 1908, when he was elected business manager, which office he held until the time of his death. He was the leading factor in making this institution possible. He first got the vision and suggested the need of a school under the auspices of the Mennonite Church somewhere in the West in which our young people could obtain an education free from the blight of worldliness that was prevalent in many of the educational institutions of the land. His brother-in-law, "Uncle Abe" Hess, offered to donate eighty acres of land on which to erect the buildings and furnish farming facilities to help support the school. They were joined

by a few others and the school became a reality.

Aside from his office as business manager, Bro. Erb served on a number of other important boards and committees of the school. He was president of the Local Board, chairman of the Board of Trustees, Custodian of the finances, records, legal documents, and in practically every movement involving the interests of the institution his services were enlisted. It might be said of him that he was in the middle of the active life, and one of the mainstays of Hesston College and Bible School.

Why was Bro. Erb appointed to so many positions of trust and responsibility? He had that most sterling quality, dependability. He had a peculiar adaptability to his varied responsibilities and a close personal interest even in the minutest details of his tasks. As we look back we can not help but admire his tirelessness, his regularity, the stamp of his individuality upon his work.

That he was a strong churchman is evident from the fact that at the age of twenty-



BLESSED

God saw him climb the steps of life
With brave, aspiring tread;
His valiant shoulders strong through strife,
Calm sunshine on his head,
God heard his earnest, leaning prayers,
And knew the souls he led.
God loved his steady, upward look,
His ready hand and strong.
A faithful son! God closed the book,
And, looking on him long,
He lifted him above life's cares
To join the heavenly song.
—Alice Kauffman.

seven he was ordained to the ministry and three years later to the office of bishop. He was very active in his ministry and was used in the most responsible positions of the church. He served many years as moderator of the district conference, and at one time had bishop oversight of nine different congregations located in Kansas, Colorado, and Texas, including the college congregation.

His efforts were rewarded by a liberal portion of success. He saw the institution in which his life was involved grow from a mere handful of twenty-one students, housed in one building, in charge of three teachers, involving less than five thousand dollars in running expenses to a college of nearly three hundred students, with a faculty of eighteen members, a plant embracing several buildings, and requiring an annual budget of more than fifty thousand dollars. He also lived long enough to see several new congregations grow up under his ministry, and have all his children within the pales of his own church, with two of his sons serving side by side with him in the ministry and filling positions of responsibility in church institutions.

We realize our loss keenly, to the extent that we are conscious that his place cannot be filled by another as he filled it. Yet we are also persuaded that he has gone to his reward. So, while our hearts bleed at the thought of missing him and losing his services, we also rejoice that we can entertain the blessed hope of meeting him in the land of eternal bliss. So we look to Him who doeth all things well, and pray for grace to remain faithful, and that at every turn of affairs, overruled by an All-wise Providence, we may praise God and take courage.

Brother Erb's Home Life

Three outstanding things came to my mind as I recall his home: first, order and system; second, love for music; and third, religious teaching. Even as a child, I was always impressed with the systematic management of the home. There was order. Each child had a part and learned to work, and work well. There was co-operation between every member of the family. It was a happy home—the natural result of love and harmony. It seemed there were no clouds to mar the joy—no discord, no friction. But there was discipline, and the children learned obedience and respect.

Music always had a large place in Brother Erb's home life. He loved singing, and that love and interest influenced not only his home but his church and the community as well. His was a singing home, and his family cherishes many happy memories of singing together.

Religious training was not neglected. Brother Erbs always had family worship after their conversion—not only when it suited, but always—that had first place. The children were also taken to church and prayer meeting from infancy. With family worship, constant teaching of the Word, regular attendance at service, and much singing, besides the teaching of order and obedience, Brother Erb has laid an ideal foundation for a home and given to his children a heritage, for which they can truly thank God.

Students' Appreciation

There are scores of us students who can look back and refer with gracious words to Bro. Erb's direct labors which resulted in our being in attendance here. I shall ever cherish the memory of him because to him as much as to any single person I owe the privilege of being here in this service, held in his memory. I am certain there are others who can bear testimony to the same fact. Many of us owe our departed brother and Business Manager a greater gratitude than we are aware of.

Frequently have I heard him lament the fact that more work was not available for the worthy boys and girls who wanted to work to help pay expenses. "How can I arrange for this person to attend? He is worthy of help and we want him by all means." Such are the problems which have concerned his unselfish mind many a time during the twenty years of his labors here. As he arranged and planned in this way, the uppermost motive in it all was the broad, noble one, "the greatest good for the greatest number." Whether he was moved in the slightest degree by the criticisms of some, I do not know. I think and hope that he was indifferent to what one author calls "the unknown voices that bellow in the shade." But this I do know that a ready response to the call of duty to his work was pre-eminent in his desires and labors.

It is easy for me to visualize him making his way carefully and with measured step to the office early each morning. If there was a rain during the night, I see him, with measuring rod in hand, go to the rain gauge. To the question, "How much did it rain?" a cheery and correct response was always to be expected. As he stepped on the porch, in through the doorway, and up the steps, his alert eye never missed some needed repairing or the accumulation of dust and dirt.

It was he who with artistic eye and hand devised neat, clever posters for ambitious program committees; it was he to whom we went for allowances for picnics, hikes, and outings; it was he who was largely responsible for the efficient college mail service which so vitally interests every student. I have seen him get in his car and go after the mail because of some anxious, waiting student. It was he who was one of the first to greet newcomers and students upon their arrival at the campus; it was he who was ever ready with advice and helpful criti-

cisms to those who desired it. It is his signature that rests upon nearly 500 diplomas issued by the school. In fact, Brother Erb was one faculty member with whom all students became acquainted.

We loved him because of his interest in us. Rarely a public literary program was given but that he was present in a front bench. Rarely a breakfast of the Audubon Society was taken out but that he was the first on the campus in the early hours of the morning.

Firm but yielding, exacting yet kind, busy and happy are the virtues of him, we, as students, hold in dear memory. Hesston is poorer, but Heaven is richer because of his death. God bless his memory.

His Relation as Business Manager

Bro. T. M. Erb, ever since the beginning of our school in 1909, has served as business manager. He has carried the burden of the financial work all through these years. He saw the annual budget grow from zero to the

and did his own bookkeeping during most of the years he was business manager. In the professional accountant's certificate, included at the end of the annual financial reports, there is given the uniform and regular testimony that the records have been kept very neatly and accurately and that they are a true record of the financial affairs of the institution. This speaks very highly for his competency as business manager.

Besides taking care of the annual operating budget, the business manager also looks after an enormous amount of small details connected with the daily work of the institution. Last year, for example, the amount of business done for students in providing for them books and stationery was well over \$5,000.00. He conducts a small sub-postoffice for the convenience of students and faculty. In a score of ways our business manager has through the years ministered to the comfort and convenience of all connected with the school, even to the extent of providing relief



Administration Building, Hesston College

present figure of over \$40,000. I failed to find the financial report for the first year that the school operated. For the second year, ending May 31, 1911, the report shows a budget of around \$8,000.00 for the year. The total resources of the school at the time are given as a little over \$26,000.00. Four years later, in 1915, the budget for the year had more than doubled, being about \$18,000.00, while the total resources were estimated at \$35,000. In 1920, five years later, the budget for the year was over \$27,000.00, while the total resources had mounted to over \$97,000.00. In the last financial report issued by Bro. Erb, that for the school year ending June 10, 1928, the total budget for the year is given at over \$47,000.00, and the resources of the College in real estate and plant is over \$104,000.00. These figures show a steady growth in both resources and annual budget, the present budget being about six times that of the second year of the school and the resources about four times as great as then.

T. M. Erb possessed a business education

from coughs and colds and aiding in the recovery of lost pens and other articles. Nearly all the manual work done about the institution has always been directly under the supervision of the business manager, all the way from managing the college farm to sweeping the halls and drying dishes in the dining hall. During the summer months when teachers and students have vacation from their arduous duties, the business manager spends his time in looking after necessary repairs and improved equipment of the school plant, so that all will be in readiness for the beginning of the next school year.

Since the fireproof vault is approximate to the business manager's office, the business manager has also become the responsible custodian of all the important records of the college. It has been his work to collect and keep complete files of all printed matter issued by the school, such as catalogues, bulletins, Journals, etc. He also has attended personally to much of the detail of publishing the bulletins and the College Journal.

One of the most important problems which

a business manager faces is that of balancing the budget of the operating costs each year, as the school is at work. This requires clear vision and foresight on his part. It also requires good sound business judgment and the most careful planning. Each dollar paid out must be made to reach just as far as possible and must represent full value received. Good judgment is needed in order to get value received for all the money

creasing needs of a growing institution. He looks out and seeks for other and new sources of income for the coming years. His task is not only to conserve the dollars that are now coming in. He is constantly at work upon the problem of making two dollars grow where only one grew before. He feels most keenly the burden of the growth and expansion of the college. Bro. Erb had a personal part in launching the endowment

his leadership when he decided upon a union of church and state, involving various radical changes in this theological position. The history of the rise of the Mennonite Church, then, is closely interwoven with the history of the early Swiss Reformation movement, as led by Ulrich Zwingli. The causes of the division between the Swiss Brethren (Mennonites) and Zwingli is a subject, the study of which is of obvious importance for the intelligent understanding of the meaning of Mennonitism.

This article is the first draft of a part of the forthcoming book on Mennonite history. References to sources will be added.

Ulrich Zwingli

Ulrich (or Huldrych) Zwingli, the founder of the Reformed state churches of German Switzerland, was born in 1484 at Wildhaus near St. Gall. He was educated in Bern, Vienna, and Basel, and in 1506 was consecrated as a priest and appointed pastor of Glarus. Later he labored in the same capacity at Einsiedeln. In 1518 Bernhard Sanson, "the John Tetzel of Switzerland," visited parts of Switzerland to sell indulgences. Zwingli and many others spoke disapprovingly of his work. However, Zwingli drew a papal "pension" until 1520. In 1519 he accepted a position as priest and pastor at the cathedral in Zurich and soon became the most prominent clergyman in this city. Here a new evangelical note was noticeable in his preaching. He openly favored a reformation of the church.

In Lent of the year 1522 the commandment of abstinence from meat was ostensibly violated by a number of Zwingli's friends who had gathered in the house of the printer Christoph Froschauer. The Council, or civil government, threatened the offenders with punishment. Zwingli, from the pulpit and through the printing press, asked for freedom in such matters. In the same year he entered the state of matrimony but kept the marriage secret until 1524.

The First Debate at Zurich

In January, 1523, a great public debate on the religious questions of the day was appointed by the Council and held in Zurich. The principal speakers were Zwingli on the one side, and Johann Faber, the general vicar of the bishop of Constance, on the other. Here Zwingli took a strong and advanced position on the question of the authority of the Scriptures, asserting that all Roman Catholic doctrines and practices which are not founded on Scripture must be discarded. The Council, at the close of the discussions, decided that Zwingli should continue his preaching as heretofore until he was shown to be in error. The question of the abolishment of Roman Catholic worship and practice was not raised in the decree of the Council.

The First Martyr of the Reformation Period in Switzerland

Zwingli was known to favor practical reforms such as the abolition of the mass and the removal of the statues and pictures from churches and public places which were the objects of idolatrous adoration. A crucifix standing in a public place at Stadelhofen, a

THE SLEEPING ONE

"Weep not; (he) is not dead, but sleepeth."—Luke 8:52.

He is not dead; the frail and humble tenement of clay,
In which he walked upon this lowly earth,
Is only sleeping now, until a better day
Shall dawn. The voice of Christ, the glorious one, who gave
him birth,
Shall call with shout and trumpet, sound the sleeping ones
To live again to die no more. Say not he died;
He only fell asleep. Behold, God calls them sons
Who walk this earth with Jesus crucified.
Weep not; rejoice, rejoice that, all his suffering o'er,
He now can sing the songs of Moses and the Lamb that's slain,
And walk, and leap for joy upon that blessed shore.
'Twas darkness here, fleeting joys, sorrows, pains,
And then—'twas evening. Now, the glorious light; no darkness more.
Oh, do not say that he is dead—he surely sleeps.
The still and quiet slumbers of the holy dead
Are broken only by the one who faithful keeps
The keys; who soon shall come again, He said,
To claim His own. So shall we ever be in heaven
To praise him on the bright and happy shore,
Where every stain of sin has been forgiven,
With our dear blessed Lord, to dwell forevermore.

Rose Buckwalter, '14.

that is paid out. Clear vision is necessary in order that penny-wise investments at the time do not turn out to be pound-foolish in the end. These practical qualities Bro. T. M. Erb possessed and exercised during the years in which he served us as business manager.

But the business manager needs vision in still another sense. He needs to look forward and constantly have in mind the in-

program which is now under way, and which will provide a new source of permanent income for the college. He was personally interested in the work of investing these endowment funds so as to make this income safe and permanent. All of this work throughout so many years will surely be a lasting memorial of the first Business Manager of Hesston College and Bible School, T. M. Erb.

THE EARLY SWISS REFORMATION MOVEMENT OR

The Immediate Causes Leading to the Rise of the Mennonite Church

By John Horsch

Introductory

The Lutheran Reformation, as described in a previous article, did not extend into Switzerland. The leading reformers of Switzerland were Ulrich Zwingli and John Calvin. A number of the German-speaking Swiss cantons, among them Zurich and Bern, the two largest in point of population, embraced the Reformed creed as taught by Zwingli. John Calvin's mother tongue was French and he labored, after Zwingli's death,

in Geneva, the principal city of the French-speaking cantons of Switzerland. The Swiss confederacy consisted of a number of states (or cantons), cities, and territories which were governed by legislative and administrative bodies called councils.

Conrad Grebel, Felix Manz, and others, who in the year 1525 organized the first Mennonite Church, were, in the first period of the Swiss Reformation movement, co-workers with Ulrich Zwingli. They withdrew from

suburb of Zurich, was, with the consent of its owner, removed by zealous followers of Zwingli, Klaus Hottinger and Lorenz Hochruetiner. The Council had the two men, together with a friend who had assisted them, arrested and imprisoned on the charge that they had acted without authorization. Against Zwingli's protest they were banished from the city and canton of Zurich, in November 1523. Lorenz Hochruetiner later became one of the founders of the Swiss Brethren congregation in the Swiss city of St. Gall, while Hottinger, in consequence of his confession of departure from Roman Catholicism, suffered martyrdom, being beheaded March 26, 1524, at Lucerne in Switzerland.

Zwingli Disowns the Religious Authority of the State

In this period Zwingli taught the principle of separation of church and state. He rejected the idea of the civil government as a religious authority and denied its right of interference in questions of faith and practice. He said, in January, 1523: "I well know that in worldly things and quarrels one must go before the worldly judges for settlement, and in such things I would gladly choose my lords of Zurich (the Council) for judges, knowing that they aim to judge justly. But in things that concern the divine wisdom and truth I shall accept no other judge or testimony than the divine Scriptures, the Spirit who speaks in Scripture."

In June of the same year Zwingli, in his booklet *Of Divine and Human Righteousness* said that it would be an error to suppose that the mass and other unscriptural usages must be retained and practiced "until the civil government may give orders to the contrary." He said further: "You must not ask the government in such matters, for the civil authorities are not ordained to rule over the Word of God and Christian liberty, but only over things that are of a secular nature, as I have abundantly shown above."

"We Ought to Obey God Rather than Men"

Referring to the Apostles who transgressed the command to refrain from preaching, Zwingli said again in the same booklet: "In like manner we stand here and say with the Apostles: We must obey God rather than men. God commands us clearly to preach His word and to pass over in silence nothing that is contained therein, though we should do so at the right time. Now, if you magistrates would be Christians, you must let us preach the clear Word of God and let the Word do its work; for you are not lords over the souls and consciences of men. If you will not permit this, you will become like the unbelieving Jewish and pagan tyrants, etc. So we readily see that the authority which the civil government has over our bodies and temporal possessions does not extend over the soul." Again Zwingli wrote: "Whenever the civil authorities command that which is contrary to the divine truth, or forbid that which is in accordance with it, they who believe the Word of God must suffer death rather than yield. If they fail to do this, they are not followers of Christ. But let this be far from you, ye God fearing

authorities, that you on any question dare to take a stand against God."

Separation of Church and State Demanded

Since Zwingli at this time did not recognize the civil government as an authority in religious things, and at the same time rejected the authority of the Roman Catholic hierarchy, the question suggests itself, What was his idea concerning the way and manner of carrying the reformation of the church into practice? Zwingli held that every parish, or congregation, should take the matter in hand and choose its minister. He said: "The preacher shall be chosen by the congregation or parish in which he is to preach. For the congregation, and no one else, shall judge concerning the doctrine which he holds." "If the shepherd (pastor) is false and the whole parish recognizes his unsoundness, he should be dismissed by a unanimous vote. If this cannot be done, you should unitedly refuse to hear him. You should suffer death rather than to hear such a shepherd." "There is more ground for believing that the parishes of Hoengg and Kuessnacht (two villages in the vicinity of Zurich) are true churches than the whole mob of popes and bishops," he said in the discussions directly to be mentioned. And again at the same occasion: "Everything that is not expressed in the clear Word of God, shall be settled by the parish" (congregation). In a sermon preached in the summer of the same year (1523) Zwingli speaks of some who are so stupid as to say that, if a large number hold a certain teaching, it is necessarily more sure than if only a few, or one, accept it. "If that were true, Christ would have erred, for the great number of the priesthood were against Him and He stood alone. And the Apostles would have been in error, for the whole country and many cities were against them. To-day also there are (in the world) ten times more unbelievers than believers"

The Second Debate of Zurich

Another public religious debate was arranged for by the Council and held at Zurich on October 26 to 28, 1523. Among those present and taking part were Balthasar Hubmaier, Conrad Grebel, and Simon Stumpf. Joachim von Watt, called Vadian, of St. Gall, Conrad Grebel's brother-in-law, presided. Images and the mass were the subjects named by the Council for discussion. These things were clearly shown to be contrary to Scripture and Zwingli naturally believed that the Council was now ready to permit the abolishment of these abuses without further delay. He spoke of the images as idols and denounced the mass as an abomination and blasphemy against God.

Zwingli's Expectations of the Council

Toward the end of the discussions Zwingli addressed the Council, earnestly entreating them to take a more courageous attitude and permit the abolition of unscriptural practices. He said: "Honorable, gracious, esteemed lords and faithful, chosen brethren in Christ. I entreat you most diligently that you let God rule in these things which the Spirit of God teaches and commands. For it certainly is only reasonable that all Christians be

obedient in all things which God, our only solace and Savior teaches and has given instruction about. Do not be afraid, dear gracious lords, God is on our side. He will protect His work. I am indeed aware that you, my lords, encounter many a difficulty in following the pure Word of God alone, though few people know it. Well, then, in the name of God! We must let the Lord rule. He will in all eternity not forsake His own."

Again Zwingli said: "My lords shall not command anything except that which is founded in the unerring holy Scriptures. If they delay the matter which we have before us (*"wo sy daran suemig werdend"*) and decide differently, which I do not hope, I shall notwithstanding preach against them from the Word of God." And again: "I am of the opinion that among us every one is through God's grace well instructed in these things and that henceforth the question of giving offence (by discarding Romish practices) should not be considered." "If abolishing the idols were delayed until no one would be offended, God's command in this regard would never fulfilled." These quotations indicate Zwingli's expectation that the Council would, in consequence of this debate, permit the introduction of practical reforms. This hope, however, was not fulfilled.

Practical Reforms Demanded by Conrad Grebel and Simon Stumpf

During these discussions a difference of attitude on a fundamental question became distinctly noticeable between Ulrich Zwingli and some of his friends. The point at issue concerned in principle the relationship of the church to the state. The question was, What was to be done if the attitude and commands of the Council were irreconcilable with Scriptural requirements? Toward the end of the second day of the discussions, when there seemed to be indications that the question of practical reformation was to be further deferred, Conrad Grebel arose and urged the need of immediate definite action. He suggested that a decision regarding the mass should not be delayed till after the close of the debate but should be given before the priests in attendance would disperse. "The one step necessary before all else," he said further, "is the abolition of the mass. Much has been spoken about it, yet no one will desist from practicing that which is a great abomination before God." Zwingli replied at once: "My lords will decide what is to be done about the mass." Then Simon Stumpf addressed Zwingli as follows: "Master Ulrich, you have not the right to leave the decision of this matter to the Council. The question is already decided; the Spirit of God decides it. And if my lords render a decision which is contrary to the Word of God, I shall ask Christ for His Spirit and shall teach and do contrary to the will of my lords." This resolution Simon Stumpf carried into practice as we shall presently see.

Conrad Grebel, furthermore, spoke repeatedly of the need of abolishing not only the images and the mass but various other unscriptural practices. A number of writers have held that Grebel's demands indicate a

legalistic spirit, since they concerned things of minor importance. All the suggestions he made at this time, however, were at a later date accepted by Zwingli. One of these suggestions was that the priests should give the bread, or host, into the hands of the communicants, instead of pushing it into their mouths. It may be recalled that laymen were forbidden to touch the bread with their hands. Indeed it was generally believed that any one who was not consecrated as a priest would instantly die if he transgressed this command. There was then every reason for a change in this respect.

Zwingli's Deviation from His Former Position

After the debate the Council, instead of following Zwingli's advice, published an ordinance demanding that practical reformation must be further postponed. Zwingli did not deem it best to take a position contrary to the desires of the civil authorities. Despite his clear expressions regarding the nature of the abuses in question and the need of immediate reformation, he insisted now that the priests must wait for permission to abandon the mass and other unscriptural practices. He had apparently foreseen the unfavorable outcome of the debate before its close. His last utterance on the last day of the debate was a warning that in questions of practical reformation no one must act without the permission of the Council, "as did those who removed the images" (at Stadelhofen and one or two other places). He demanded that the Roman Catholic practices must be kept up until the government would order their abolishment. This was a fundamental deviation from the ground which he had formerly held as concerned the relationship between the church and the state and the principle of liberty of conscience. And while in theory he continued to defend the doctrine of the sole authority of Scripture, he, in reality took the position that in matters of practical reformation, or as concerned the abolishment of Roman Catholic worship and practice, the Council was the authority to be heeded.

An Optimistic View

To understand the situation and in particular the reason why the question of liberty of conscience presented itself forcibly for solution at this time, it is necessary to bear in mind that Zwingli, as well as Luther, in the first period of his reformatory labors, believed that the population of Switzerland, Germany, and various other European countries would in the near future voluntarily and unitedly renounce Romanism and embrace the Reformation in spite of opposition and persecution by Roman Catholic governments. "The more cruel the persecution," Zwingli wrote at this time, "the more fearlessly must Christ's soldiers maintain their position. For I want to tell you frankly, I believe that just as the church came into existence by blood, she can be renewed by blood, not otherwise." "As soon as the world is sufficiently instructed," he said further, "it will spontaneously fall away from the Pope. . . . If only per-

mission is given to preach the Word, its influence will increase daily until all opposition will disappear." All that the reformers asked of the governments in this period was that they permit the population to follow the dictates of their conscience.

A Weighty Question

Within a comparatively short time, however, the reformers realized that the hope of winning the populations as a whole by teaching and preaching was vain. They saw themselves face to face with the question of what was to be done when some of the people preferred the Roman Catholic creed and when various other non-Romanist religious leaders appeared and won adherents. It became clear that if the government granted religious liberty, not all the people would accept the same creed. There were those who were more concerned about having all possible liberty than about following Scriptural requirements, while others were so indifferent that they would not voluntarily accept the obligations of church membership at all.

Furthermore, the civil governments soon decided that any deviation from Romanism must be permitted only on condition that the reformation of the church should adapt itself to the desires of the state and that the union between church and state should be maintained. This meant that the state would insist on having the final word in religious questions, and all dissent from the prescribed creed would be suppressed.

The Way of the Cross or the Way of the World

A question of cardinal importance, then, was facing the reformers. Considered from the human viewpoint, it was difficult to conceive that the attempted reformation movement could be successful, as men count success, to any marked degree, unless the reformers should satisfy the demands and win the favor of the state. In that case, however, the outward success of the movement was assured to the extent that the state authorities could be won for it. While it is easy to see in what way this essential question should have been disposed of, it is at the same time also clear that there was an extraordinarily strong temptation to take the way which, although it involved compromise, promised a sure and easy victory.

The leading reformers finally concluded that (to use Luther's pertinent words) "there is no way out except through the worldly arm," i. e., through the support of the civil government. The consequence was that within two years after Zwingli had written the statements quoted above, regarding the true relationship between church and state a state church was established with his consent, a church in which the whole population was compelled to hold membership. All dissent was silenced by the use of force.

Simon Stumpf Banished From the Canton Zurich

After the second debate at Zurich the civil authorities, as we have seen, demanded that the priests should wait further for permission to abandon the mass and other abuses. This the priests were willing to do

with one exception. Simon Stumpf, the priest of Hoengg, not only ceased to officiate in the mass, but gave up his benefices accruing from large endowments for saying mass. He waived his salary and laid down his office as a priest, but served his parish as a preacher. On November 3, of the same year, Simon Stumpf was banished by the Council. A delegation of the parish of Hoengg which appeared before the Council to present a petition for permitting their minister to remain was given a negative answer. Stumpf acted on the principle of obeying God rather than men. He laid down his remunerative position and went into exile rather than to continue in a practice which he, together with the religious leaders at Zurich, recognized to be an abomination. Undoubtedly Conrad Grebel would have done likewise had he been a priest.

Consequences of Compromise

Through his consent to the establishment of a state church, such as described above, Zwingli saw himself compelled, as already intimated, to substitute the authority of the state for the authority of Scripture in questions of practical reformation. Furthermore, in consequence of this departure from his former position on this cardinal principle he was forced to accept various other changes in doctrine and practice, abandoning his former teaching on these points which he had defended on the ground of Scripture authority. A few such points will here be noted.

(To be continued)

Scottdale, Pa.

CONTENTMENT

(Continued from page 133)

for the joy of fellowship in the labors of the Master.

Be content with such things as ye have, but be not satisfied with what you are. Here is "divine discontent." Though living in a hovel with insufficient food and raiment, let me be content and thankful. It is more than I deserve. But though I be as righteous as Job, as beloved of God as was Daniel, as zealous in preaching as Paul, and gifted like angels, yet I would not flatter myself at my attainments, but rather lament my shortcomings; and daily with the scourge of a taskmaster drive myself to more earnest endeavor, and to a life of closer fellowship with God. This is true contentment; not higher wages, but nobler toil; not more real estate and personal property, but more Christ-like-ness. A man's life consisteth not in the abundance of things that he possesseth. A millionaire may be poor; a penniless man may be rich. "Godliness with contentment is great gain."

Lancaster, Pa.

"It is hard to understand how young disciples, free from responsibility, have no passionate longing to give up their life and time to the service of God, whether at home or abroad.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter IX—The Religion of Evolution

By Chester K. Lehman

II HOW SHALL WE TEST THE ADEQUACY OF A RELIGION

1. Does it satisfy every human need?

The first test that may be made is this: Does it satisfy every human need? Dr. Joseph Cook, in a famous address entitled "Strategic Certainties of Comparative Religion," given at the World's Parliament of Religion held in Chicago in 1893, made this clear before that great assembly. Said that great preacher and orator: "I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape: my conscience, my God, and my record of sin in an irreversible past. How am I to be harmonized with that unescapable environment? Such harmonization is the condition of my place.

'See how she rubs her hands.

Out, damned spot! Will these hands ne'er be clean?

All the perfumes of Arabia could not sweeten this little hand.'

'This red, right hand, it would

The multitudinous seas incarnadine,
Making the green one, red.'

"What religion can wash Lady Macbeth's right hand? This is a question I propose to the four continents and all the isles of the sea.....

"I take Lady Macbeth on my right arm and her husband on my left and we three walk down here to the benches of the skeptics of our time who are not represented in this Parliament. Anti-Christian literature in our day is usually half-chaff and half-chaffing. But I put to infidels the question: 'Can you wash our red, right hands?' All that skepticism or average liberalism says, or has ever said, in answer to this supreme inquiry is as insufficient to meet man's deepest spiritual necessities as a fishing rod would be to bridge this great lake or the Atlantic.

"I turn to Mohammedanism. Can you wash our red, right hands? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our red right hands? So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be an absolutely self-evident truth that unless a man is washed from the love of sin and the guilt of sin, he cannot be at peace in the presence of Infinite Holiness."

To this modern religion of evolution the same interrogation is directed. Are you able to wash away Lady Macbeth's bloody stains? That smitten conscience guilty of foul murder is an example of man's deepest need. Christianity alone has power to heal Lady Macbeth's strange

malady. No other religion, ancient or modern, can save from sin, transform men's lives, give peace and comfort, and plant a sure hope of eternal life—in a word, meet man's every need. This leads me to the second and final test.

2. Is the religion of evolution in harmony with revealed religion? What issues are involved? Emphatically we must say that it does not. Let me draw clearly and pointedly the issues involved. The reader is allowed to judge for himself as to the merits of the case.

(1.) It involves the truth of Christian Evidences. I have in an earlier chapter touched on these briefly. The reader is referred to the many excellent works such as Orr's, "The Christian View of God and the World," Fisher's, "The Grounds of Theistic and Christian Belief," and the Manuals of Keyser, Mullins, etc., for adequate presentations of this subject.

First, there is the gigantic historical evidence embodied in the Biblical records themselves, the Biblical manuscripts and versions, writings of Church Fathers, references to Biblical history in secular history—all of which constitute a colossal argument in proof that the Bible as we have it today is identical with that which was written by the inspired penmen.

Second, there are the archeological evidences which confirm the history and doctrines of the Bible at innumerable points. Not a single item of archeological discovery casts a shadow over any Biblical statement. Archeology alone confirms the major part of Biblical history independently of the Biblical records.

A third external evidence is found in the salutary influence of Christianity upon the world. Men's lives have been transformed. "The best civilization," remarks Dr. L. S. Keyser, "goes with the Bible, and the more heartily it is accepted, the more benign is its influence. In these recent years cannibal nations have become civilized through the power of the gospel."²

A fourth external evidence is found in Christian experience "By Christian experience," says Dr. Keyser, "is meant the inner witness vouchsafed to the penitent and inquiring sinner by the Holy Spirit, through the teaching of the Scriptures, assuring him of truth, pardon and salvation through Jesus Christ."³ This evidence is valid, and one who has not experienced it is not in position to deny its reality. A blind man is not capable of denying the beauty of a mountain scene, because he has not had the sensuous experience of seeing it. In the same manner an experience which is common to millions of believers made up of honest and intelligent people cannot be denied

by those devoid of this experience. If the reader is inclined to doubt these statements, let him with open mind read Harold Begbie's "Twice Born Men;" let him read the biographies of the Apostle Paul, Justin Martyr, Augustine, John Bunyan, Rowland Hill, John Newton, Charles Spurgeon, Dwight L. Moody, Jerry McAuley, R. A. Torrey; let him observe the changed lives of thousands of other common Christian folk who are a real salt to the earth.

Turning to internal evidences, let me observe the historical character of all Biblical records. In so far as secular history and archeology shed light upon the Biblical events, perfect confirmation of Biblical statements is found. The reader of the Bible is impressed at once with the fact that he is reading authentic history, not folklore, fiction or fancy. It is not necessary to unravel a maize of contradictions, or to sift out truth from untruth in a chaos of tradition, folklore, mythology, animism, etc. It is all a simple, clear and ethical narrative imbued with a pure monotheism and written by conscientious men. These elements constitute the strongest canons of historicity.

The Bible teaching covers the whole range of ethical and religious truth purporting to be a divine revelation given throughout a definite period of history. In all this doctrinal teaching there is perfect harmony despite the fact that it was written by some forty different authors in different countries, throughout a period of about 1500 years. There is a modern tendency to deny this harmony and unity but much of this is due to a failure to recognize that there is a progress of doctrine in the history of revelation. Some of this is due to a vicious habit on the part of some men of pitting the teachings of one writer against those of another and failing to recognize different circumstances, occasions, or modes of approach. Let us not approach the Bible by the inquisitorial method; rather let us enter sympathetically into what the several writers meant to teach, and we shall soon discover that apparent discrepancies will vanish. Among other great doctrines a profound unity is found in its teaching concerning God, the moral and spiritual nature of man, sin, salvation, Christian living, eternal life, etc.

The content of these truths and teachings has its source not in the human mind, but in God. Could a human mind conceive of the Holy Trinity both as to its mode of existence and its mode of operation in the world? Or of the atonement and the plan of salvation through faith? A human mind could conceive only of a scheme of salvation by merit. What human mind could produce an ethical system that is absolutely unimpeachable? What human reason could have given us the sublime Christian view of eternal life?

The central evidence, proof of all proofs, that the Christian Religion is true is found in the person and work of Christ.

Human, divine, sinless, Messiah, Teacher of teachers, Redeemer and Saviour was He. Without parallel before or since.

Such is the nature of the evidences for the truth of the Christian Religion. If the religion of evolution is true, these must all prove false. There is no other alternative. But evidences such as these are indestructible. The Bible, its teachings, and manifested power are facts, and the history supporting its origin is unsailable.

(2.) It involves the truth of the Divine Inspiration of the Bible. If the Biblical records are not historical, if the Books are of human origin, if the marvelous truths proceeded from the human mind only, then they are not God-breathed. But this is in direct opposition to what the Scriptures most assuredly teach. For great sections of the Old Testament there is the direct claim, "Thus saith the Lord," or "The Word of the Lord came unto." The Gospels record many of the words of Jesus. The Apostle Paul, referring especially to the Old Testament declares that "every Scripture is inspired of God." For his own writings he claims divine authority. The author of the Epistle to the Hebrews makes this claim: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these ways spoken unto us in his Son." Peter, speaking especially of the prophetic scriptures, says: "No prophecy ever came by the will of man; but men spoke from God, being moved by the Holy Spirit." No Christian, having had an experimental knowledge of God, can surrender a fact that invalidates this experience. The religion of evolution has nothing to give as a substitute for the Inspired Book.

(3.) The question before us involves the fact of God's revealing activity. Has God spoken or has He been eternally silent? This is the pre-eminent question of Christian Theism. There dare be no trifling with the issue, for no other alternative is possible. I have shown before that a revelation is both possible and probable, and that a Book is in existence which claims to be this revelation, having in support of its claims adequate evidence. I choose to accept the testimony of this evidence. All this is false if the Bible is a product of human evolution.

(4.) It involves the truth of a history of supernatural redeeming acts. After the fall of our first parents, a plan of redemption was divinely inaugurated and executed throughout a long period of time. It was vouchsafed by words of grace and pardon and miraculous deeds. At every stage of history when a divine message was given, miracles served as credentials for the message. Herein is an adequate occasion for a supernatural act. Thus the redemption from Egypt, Elijah's vindication of Jehovah, Daniel's stand, and the advent of the Messiah mark periods in which miracles are especially predominant. The miracle of miracles was the incarnation and the crowning acts of re-

demption were His death and resurrection. The issue here is not whether we can prove the truth of every miracle recorded in the Holy Writ; it is clearly and pointedly this: Have any miracles ever been performed in this world? It is the deep-seated conviction of the author that the idea of the impossibility of the miraculous and of the supernatural is solely the creation of man's mind. There is nothing in the belief in miracles that is inconsistent with a thoroughgoing Christian Theism. Christ did perform true miracles. If this is not true, then the Christian religion is a farce and the Christian Church, from Pentecost to the present, has been composed of innumerable victims of delusion. It is the valid conclusion of all Christendom that God did step into His universe to interject new laws (miracles) for the time being, in order to attest the authenticity of His messages or His messengers.

(5.) Evolution denies the Deity of Christ. The religion of evolution cannot accept the idea of the incarnation of Deity; it claims that Jesus was only a human being. But the Church is built upon the foundation that Jesus is the Christ, the Son of the living God. If evolution be true, this foundation is gone and the Church falls. But "other foundation can no man lay than that which is laid, which is Jesus Christ." I cannot reject Him who loved me and gave Himself for me, who has spoken peace to my soul and has made His abode with me.

(6.) It denies the power of Christianity and the testimony of the Christian Church. The religion of evolution cannot accept the Spirit's operation in the world, a work that has transformed millions of lives. But this manifested power is a matter of history, whether evolutionists believe it or not. It has been the unswerving testimony of the Christian Church that the claims of the Bible are true. Christians in all ages have believed the doctrines of Holy Writ and have exemplified in their lives its teachings before the world.

(7.) It undermines the Christian's hope of the future. The religion of evolution offers no sure hope for immortality. According to its logic we die like dogs. Certainly this religion is "of the earth, earthy." Is the Christian ready to give up his hope of heaven, the earnest of which he already possesses? "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God,

who gave unto us the earnest of the Spirit."

May I appeal to evolutionists. Does not this hope which is already experienced in part by Christians, far transcend the barren outlook furnished by the religion of evolution? I know that I am speaking much in terms not understood by evolutionists. Appeals to Christian experience may mean nothing to them but let me urge that the same testimony comes from honest and intelligent people. Can not evolutionists accept the testimony of such persons even though they have not experienced it? Possibly the most precious element of this experience is that just mentioned. Heaven is already a partial reality in our souls. This is the reason for the Christian's unwavering faith in immortality. Christian faith is not empty fancy. The object of Christian faith is God, who has given us the inner witness that we are His children. He has revealed Himself as just, righteous, and holy. We accept His words and promises to the extent of the integrity of His character. Since He has given us this word concerning a future eternal life I believe it. His word is as true and certain as He is righteous.

In these seven issues lies my burden in this entire work. In my studies of the question I became convinced that the theory of evolution is not merely a scientific inquiry, it is grounded deeply in philosophy and constitutes a more or less well-defined religion. The science of evolution is fallacious, its philosophy is unsound, and the religion built upon it is antagonistic to the revealed religion.

It is no pleasure to the author to ascribe wrong motives to evolutionists, nor does he do so. But it appears at times that they reveal subjective prejudice in their writings. Will the evolutionist examine the following; if it is not true, pass it by; but if such has been the case, kindly read with care the appended words of Christ.

It has appeared that evolutionists have denied the authority and inspiration of the Bible because the Book condemns sin in their lives and teaches of a judgment and eternal punishment to follow. If the Bible is not God's book, then man has no absolute external authority to control him. It is safe to sin and do unrighteousness, for death ends all. There is then no hell to terrify us, for fear of which we should turn from our evil ways. But let me append here the solemn claims and warning of the Son of God: "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light unto the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him

in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which

I speak, even as the Father hath said unto me, so I speak."

1. Daniel 3:4, 5.
2. A System of Christian Evidence, page 141.
3. Ibid., page 130.

(To be continued)

Harrisonburg, Va.

THE FORGOTTEN FUNDAMENTAL

By Keith L. Brooks

"By this shall all men know that ye are my disciples, if ye have love one to another."
John 13:35.

Fellow Fundamentalists, bear with me while I raise a question for the purpose of stirring up our pure minds. Are we in danger of overlooking one of the great fundamentals? It isn't in our creed, yet its importance may clearly be seen from our Lord's statement which I have quoted above. I have been hearing people say: "If creed does not lead to Christlike conduct toward a brother in the Lord, of what use is it?" I have seen the finger of scorn pointed at some who have taken a conspicuous place in the fight for orthodoxy, and I am just wondering if our cause is being endangered in some quarters by the failure of any of us to wear the badge of discipleship which our Lord designed. It is just the kind of a trick we might expect the Devil to play on us in this crucial hour, for he well knows that a Christlike man is the most powerful weapon the church has and little does he care for our orthodoxy if he may keep us from wearing the badge of brotherly love.

I feel this to be so important to our cause right now that I ask your consideration of a few thoughts along this line. We must not get away from the thirteenth chapter of First Corinthians. We have come upon a day when we must have more *living sermons*—the living Christ in men true to the faith once delivered, and if we strengthen our lives at this point, it will mean unspeakable gain to our cause.

Again and again people have said (referring to some Liberalist), "But he is such a Christlike man!" Many have clung to preachers whose sermons did not line up with the Bible because of this very thing. Too often the comparisons made between the Liberalist and Fundamentalist in this regard have resulted unfavorably to Fundamentalism. Brethren, should this be?

Now, I am aware that the man who denies the new birth cannot have the real love of the Holy Spirit in his heart. It must be counterfeited fruit. But be that as it may, it is a sad day for us if it can be said of men who deny the great verities of the faith, that they can more closely imitate the character and the spirit of our Lord Jesus Christ in their relations with their fellowmen than some of us who claim to be the defenders of orthodoxy. It cannot, of course, be true on any wide scale, yet how serious a blow it is to the whole body when even a few who are in the public eye miserably fail in the observance of the Golden Rule,

For this cause let us all begin to examine ourselves.

It is a great thing to stand on the solid foundation of eternal truth and to be an "Amen—Hallelujah believer," but the Devil has the laugh on us when he can get us to shout louder than we live. Thousands who never read a Bible are today carefully studying "living epistles" and conscientiously trying to decide which side is right. Our doctrines are being judged by our deeds. Men know that those who are born of God will resemble their Father, and God is love. We must be very careful that they shall not be confused by the spirit which we display. What does orthodoxy mean? It means nothing, either to God or man. The Devil himself may be orthodox. God puts tremendous value upon great likeness to Jesus, and our text proves it. *A Christlike life is the greatest contribution any Christian can make to the world.*

"By this shall all men know." This is our badge. We are proud to wear the badge of some worthy society, but the only authorized badge of Christian discipleship is mutual love. It is love as even greater than faith and hope—love, as the fulfilling of the law. When Christian brotherhood breaks down, or when Fundamentalists do by other members of the Lord's body that which they well know our Lord would never sanction, a fearful blot has been put upon the cause of Christ.

We despise the thumb-screw business when it crops out among the critics and they succeed by sheer politics in getting control of the machinery. But, brethren, do we ever resort to such methods? Would we stoop to underhanded methods to limit the work of a Christian brother in order to put ourselves to the front? Would we do the unChristlike thing by another worker because he could not see eye to eye with us on some minor question? Would we try to operate a steam roller and crush all who get in the way of our own ambition?

All Scripture is given by inspiration of God and is profitable for doctrine—but let us not stop there. It is profitable also for reproof, for correction, for instruction in righteous dealing. Dr. A. J. Gordon said: "All Christians, like all Scripture, should be God-breathed." Such a Christian has more power in his silence than another has in his many words in defense of doctrines.

While none of us is ashamed of the Gospel, let us see to it also that we shall not be a shame to it.—The Evangelical Christian and Missionary Witness.

LITTLE IS MUCH

(Continued from page 141)

one mad, rushed to my room, struck a light, and read the story of the conductor, his sudden death, his acceptance of the Saviour. I could endure no longer my suspense, unrest, agony of mind, but there and then accepted Christ as my own Saviour, and found rest to my soul. What rest it is!"

The next morning he arose, and still had the same difficulties to face, but he was a new man in Christ Jesus, and had the promise of his Lord to comfort him, "I will never leave thee nor forsake thee" (Heb. 13:5). Now he was eager to face his creditors, made no delay to call them together, told them his difficulties, and promised to pay every cent if they would give him time. They accepted his terms. He soon sought a position with that object in view, and is paying all gradually, adding, "As soon as I have settled all honourably I will publicly confess my faith in Christ."

Well, well, "little is much when God is in it," and that little tract, cast on the waters, has been found after many days. God said it, and it is true. He'll do it, He will, He'll do it. He did it. Praise His name! The would-be suicide is not going to a Christless grave. Are you?

It was only a day yielded to Him, placed in His control. Could He be unfaithful to that trust? Oh, no! God disposed the purposes of Sister Abigail that day, and directed her steps, causing her to take the right car at the right time to give the right message to the right man, and then, oh, then! see all that follows in train and fills our little volume. The tract telling of the conductor saved reaches the priest, who in turn reaches Sister Cautious. The tale told reaches the nurse, the cripple, the sick women, the priest's brother, and last, but not least, the man bent on suicide. Surely, when that day was yielded, God was in it, and man's busiest day is not worth that minute on the car.

We might go on to tell of Nellie and John, two who had contemplated suicide, and of two men in Toronto into whose hands fell the tract about the conductor, all of whom God saved. And they are still living and trying to please their Lord.

But enough for this time. The tale of that day is still being told, and our Sister Abigail is living and going on with her work, valuing more than ever the details of her life. Shall not we, too, value the details of our lives? Oh, for hearts to see God in everything, knowing that

"No service in itself is small,
None great, tho' earth it fill;
But that is small that seeks its own,
And great that seeks God's will!"

How much He can and does make out of our little! Do you not feel tempted to trust Him more? I do! Oh, let us make the little things in our lives tell for Him, for assuredly "LITTLE IS MUCH WHEN GOD IS IN IT!"—Tract. Used by per.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Foundations need to be considered in all our buildings. If we build temporarily it does not matter so much whether the foundation is so substantial or not. But if we build for permanency, if we expect our work to stand the strain of trial, if we hope that it shall endure for long, if we are building for eternity; then we must have a foundation to correspond with our expectations. There is no teacher of life whose principles will stand as a foundation eternally, except those who teach the Word of God as revealed through Jesus Christ and His Gospel. Let all our youth lay their foundations deep upon this Rock.

Power is very desirable to gain the ends of life. Power is needed for true success. There are many kinds of power. Some power is superior to any other. It matters not how powerful we may seem to meet the present ends of life, unless our powers are of such a nature that we can meet the issues that concern our eternal interests our efforts are futile. Any one can swim swiftly with the current, but it means much to swim upstream against the current. Any one can seem to be doing excellently in the eyes of the world's esteem if they succeed along earthly lines, but to succeed in the eyes of God requires a power to stem the current of popularity which God alone is able to provide.

The Church is God's instrument to accomplish His work on earth in the absence of the Son. "Greater works than these shall ye do because I go to my Father," said Jesus to the disciples. It is foolish for us to plan for any service apart from God's chosen instrument, the Church, and expect any real success. We have seen great organizations built up apart from the Church and independent of her direction, but we have seen great failure to accomplish any lasting good in line with the plan of God for the believer. Organizations may prosper marvelously after the pattern of the world, when they have great leaders, but their prosperity is only earthly. True heavenly prosperity stands when men may say it is a failure.

Self-denial is the greatest mark of a true character. Men and women may reach great positions in the world, but it will be to their everlasting shame if they reach these positions only to satisfy their selfish ends. It is the measure of a small soul to give way to jealousy and pettishness over slights from others either above or below them in position. We hear of office turning the heads of some while it makes others all the more prominently virtuous. The secret lies in that quality of character which is selfish or unselfish in its motives and hence is willing or unwilling to be a sacrifice on the altar of service for others.

Faith in God is a blessing to every one who exercises it. "They that put their trust in the Lord shall be as Mt. Zion which cannot be moved." "This is the victory that overcometh the world, even our faith."

SERMON ON THE MOUNT—THE LIFE OF THE KINGDOM.—Matt. 6:1; 7:27

Topic for May 12

MOTTO

"Seek ye first the kingdom of God and his righteousness."

MEDITATIONS ON THE TOPIC

I. **The Life of the Kingdom.**—We have considered in previous lessons of the Sermon on the Mount "The Citizens of the Kingdom" and "The Principles of the Kingdom." The former shows the individual whose character shines forth as a light giving glory to God; the latter sets forth standards of life by which the citizens of the kingdom are governed. In our topic today entitled "The Life of the Kingdom" we have live illustrations as to how the principles of the kingdom are exemplified. The Outline Study will show what these life actions are.

Many who do righteous deeds do them in a way which demonstrates that the inner character is seeking only to make a display before men that it is righteous. Christ is not satisfied with such a demonstration of life but wants the inner life to be the righteousness and the outward a true representation of what is within. Our almsgiving, our prayers, and our fasting may be mere outward display without any inward motive beyond the pride of having

men's praise. It is evident that this is a very low motive and we can fulfill the true charity, devotion, and affliction before God without making special demonstration before men.

Our life must hold the single vision if it would be pure and acceptable before God. We must expect that our own life will be judged by the standards by which we criticize and judge others. Our actions toward others should be according to the kindness and mercy by which we would wish to have them deal with us. The popular way is not the true way. False prophets need to be proved false by their fruit. Build life on a rock foundation.

II. **Matt. 6 and 7** sets forth both the life motive and the life conduct of those who are children of the kingdom of God. The highest aim is to seek the kingdom of God and His righteousness and the standard of conduct is to fulfill in life obedience what we profess in outward appearance.

OUTLINE STUDY

- I. **Doing Righteousnesses in a Right Motive.**
 1. Almsgiving.—6:1-4.
 2. Prayer.—6:5-15.
 3. Fasting.—6:16-18.
- II. **Laying up Treasures.**
 1. Not on earth.—6:19.
 2. But in heaven.—6:20, 21.
- III. **Singleness of Vision.**—6:22, 23.

IV. **Singleness of Service.**—6:24.

V. **Singleness of Aim.**—6:25-34.

1. The folly of anxiety.
2. The care of the Heavenly Father.
 - a. In feeding fowls and us.
 - b. In clothing grass and us.
 - c. In knowing our earthly needs.
3. The kingdom of God is our greatest concern.

VI. **How to Judge.**—7:1-5.

VII. **How to Give Precious Things.**—7:6.

VIII. **Asking God.**—7:7-11.

IX. **The Rule of Life Toward Others.**—7:12.

X. **The Straight and Narrow Way.**—7:13, 14.

XI. **Beware of False Prophets.**—7:15-23.

XII. **Building on the Rock.**—7:24-27.

XIII. **The Power of Christ's Teaching.**—7:28, 29.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Treasure."
2. Memorize a Passage from the Chapters.
3. Doing Good for God or for Show—Which?

For Young People.

1. Seeking First the Kingdom of God.
2. Judging Ourselves that We May Judge Others Fairly.

For Older People.

1. Building for Life.

PERSONAL THOUGHT

Does the life I live show forth truly what I am? Am I what the Lord requires me to be? If not am I ready to take the way that will make me so?

SEED THOUGHTS

"Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself."—Drummond.

"And I will trust that He Who heeds The life that hides in mead and wold, Who hangs yon alder's crimson beads, And stains these mosses green and gold, Will still as He hath done, incline His gracious care to me and mine."—Whittier.

"True freedom is not to do as you like, but to like to do as you ought. Besides, the path which looks attractive, and tempts to indulgence of many appetites and habits which a Christian man must rigidly subdue, does not continue so attractive. Earthly pleasures have a strange knack of losing their charm, and, at the same time, increasing their hold, with familiarity."—Sel.

THE NEED OF DIVINE POWER.—Acts 1:8; Zech. 4:6; Acts 2:1-40

Topic for May 19

MOTTO

"Strengthened with might by his Spirit in the inner man."

MEDITATIONS ON THE TOPIC

I. The Spirit Sent to Fulfill Our Need.—Whitsunday, whatever the origin of the name matters not, is celebrated as the Feast of Pentecost, or the time when the Spirit descended and brought power to the Church of Christ on earth. It may not even be needful that we have a day set apart to consider or to celebrate this great event. But it is needful that we know that God has prepared a Divine power which satisfies the need of man, enabling him to live a satisfactory life before God. We would therefore give our attention to this today, not so much as a celebration, but as a means and opportunity of edification, which it is hoped will lead us all to embrace fully our privileges in Christ Jesus who has made it possible for us to be made partakers of the Divine nature.

Many learned speeches are made to-day on how man may attain to greater heights and become clothed with power. Men with striking intellectual powers and with peculiar gifts are looked upon as those whom we should seek to follow that we might learn the secret of their powers and imbibe some of them. Wonderful as may seem this prize and earnestly as men may strive after the glories of men, all must be considered vanity when it comes to the solution of man's real problems and the supplying of his real need. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Though we may have reached a stage in the history of the world when knowledge of every kind has increased, yet the failure of the world is very evident. We need the Divine power.

II. The Text.—Acts 1:8.—Here Jesus foretold the power that would be given with the advent of the Holy Spirit and His coming upon the believer.

Zech. 4:6.—The prophet here shows that what man cannot accomplish by his wisdom and might God will accomplish by His Spirit.

Acts 2:1-40.—In this passage we have the story of the outpouring of the Spirit and the immediate results.

OUTLINE STUDY

I. The Spirit of Man is Willing but the Flesh is Weak.

1. Without the Spirit of God there is no power to please God.—Rom. 8:6-9.
2. There is power to will but no power to do.—Rom. 7:18.

II. Grace and Power Enable Men to Please God.

1. Grace is given to the humble.—Jas. 4:5, 6-10.
2. We are kept by the power of God through faith.—I Pet. 1:5.
3. We are enabled to stand and rejoice through the Holy Spirit.—Rom. 5:1-5.
4. We are enabled to understand the things of God.—I Cor. 2:12-15.
5. We are enabled to serve as ambassadors for Christ.—Col. 1:27-29.
6. God works in us both to will and to do.—Phil. 2:13.
7. Enable men to pray as they ought.—Rom. 8:26-28; Jude 20, 21.

III. The Holy Ghost Has Brought Gifts to Men.

1. Gifts for the edification of the Church.—Eph. 4:8, 11-16.
2. The inspired Scriptures.—II Tim. 3:16; Heb. 2:3, 4; II Pet. 3:2.
3. To every believer for the profit of all.—I Cor. 12:7-11.
4. A greater power than Satan.—I Jno. 4:4; Rom. 8:31.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Holy Spirit."
2. Tell the Story of the Spirit's Coming at Pentecost.

For Young People.

1. The Need of the Spirit's Power in Living the Overcoming Life.
2. The Need of The Spirit in Service for Christ.

For Older People.

1. The Need of the Spirit in Discerning the Will of God.
2. The Need of Power in Meeting the Opposition of Satan.

PERSONAL THOUGHT

Have we met the conditions by which God is ready to bestow the gift of the Spirit upon us and through Whom we have power for life and service according to the will and purpose of God?

SEED THOUGHTS

"As the blood of Christ is the fountain of all merit, so the Spirit is the fountain of all spiritual life; and until He quickens us, imparts the principle of divine life to our souls, we can put forth no vital act of faith to lay hold of Jesus Christ."—Jno. Flavel.

"All that is divine in man comes from God. All that tends toward God in man is God's voice in the human heart."—Maclaren.

"Make us eternal truths receive,
And practice all that we believe;
Give us Thyself that we may see
The Father and the Son by Thee."
—Selected.

Consciously, distinctly, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

THE WORK OF THE CHURCH.—Psa. 122; Matt. 5:13-16; I Pet. 2:9, 10

Topic for May 26

MOTTO

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

MEDITATIONS ON THE TOPIC

I. The Work of the Church.—The Children of God in Christ Jesus have received a high calling. They constitute the body of called out ones, or the Church on earth. As a body they have a share in the plan of God to forward the work of Christ in the world. While worship constitutes a leading part of the work of the Church and every thing that she does, in a sense, is done in worship and to God's glory and praise, yet we think of her service on earth as being more than just a sitting down in holy contemplation and giving utterance to praise and prayer and other acts purely worshipful. If that were all, the church might as well be translated at once to glory where she could enjoy these things and engage in these things in completeness. But we think of the work of the Church in the world as carrying forward the distinct work of bearing the message of salvation to all the world and nourishing the believing who receive the Gospel until the time when Jesus returns to reward all His faithful ones. Then in the fullness of glory the Church shall be with Christ to fulfill the worship and service that is prepared in the glorified state.

It matters little to us what our particular gift may be in the work of Christ, if we are truly His and are sharing in the great work according to our ability and are doing the particular task which is ours faithfully. The joy of service lies in our outlook toward the time when Jesus shall return and reward every one according to his work.

II. The Text.—Psa. 122.—This beautiful psalm sets forth the worship of the people of God in the days of Israel. It is typical of the worship that should characterize the Church of Jesus Christ in all ages.

Matt. 5:13-16.—This indicates that God's people represent a light and a salt in their relation to the world. This being given full expression serves to bless those who are rightly affected by it, and brings glory to the heavenly Father.

I Pct. 2:9, 10.—This passage particularly declares how the Church has been chosen as God's peculiar people to show forth God's praises before a sin darkened world.

OUTLINE STUDY

I. To Worship God.

1. By offering spiritual sacrifices.—I Pet. 2:5.
2. Growing into a holy temple.—Eph. 2:21, 22.
3. Keeping the ordinances.—Matt. 28:20; I Cor. 11:2.

II. To Nourish the Believer.—Eph. 4:11-16.

1. By instruction.—Eph. 4:15; II Tim. 4:2.
2. By support.—Rom. 15:1; Gal. 6:2.
3. By discipline.—Matt. 18:15-18; Tit. 3:10, 11.

III. Evangelize the World.

1. Shining as a light.—Matt. 5:14.
2. Serving as salt.—Matt. 5:13.
3. Bearing witness for Christ.—Matt. 28:19, 20; Acts 1:8.

IV. To Await the Return of the Lord Jesus.

1. As faithful stewards.—Luke 12:35-40.
2. As a true bride.—I Cor. 11:2; I Thes. 1:10.
3. As redeemed people.—Tit. 2:11-14.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Church."
2. Memorize a Passage from the Outline.
3. Shining for Jesus.

For Young People.

1. The Church as a Worshipping Body.
2. The Worship in Every Work for Christ.

For Older People.

1. The Importance of Building up the Believer.
2. The Task of Evangelization.

PERSONAL THOUGHT

May we so yield ourselves to the plan of God for us that we may be an active agent in the Church to fulfill His will on earth.

SEED THOUGHTS

"A lazy indolent Church tends toward unbelief; an earnest, busy Church, in hand to hand conflict with sin and misery, grows stronger in faith."—Jno. Hall.

"God has made a covenant with His people, has given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoil, everlasting glory for their crown."—R. Alleine.

"And this is the mission of the Church

—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality, and liberty, but FIRST, the 'kingdom of God and His righteousness,' regenerated hearts, and all other things will follow."—A. E. Kittredge.

STORIES OF BIBLE CHARACTERS— ESTHER (Jr.).—Esther 4

Topic for June 2

MOTTO

"Look.....also on the things of others."

MEDITATIONS ON THE TOPIC

I. **Esther** was an orphan girl. She had her home with her cousin Mordecai. He had brought her up as a daughter. She heeded his council as though he were her father. When she had grown to a fair young lady, the king at Shushan, chose her out of many others to be his queen. The king did not know that Esther was a Jew because Mordecai had instructed her not to tell it. One day Mordecai saved the king's life by making known a plot made by two men against him. The thing was made known to Esther by Mordecai who informed the king what Mordecai had told. The king wrote this in his chronicles to be remembered.

When the king had advanced a man named Haman, Mordecai would not bow before Him. Haman was angry at Mordecai and sought to put him to death. In his plot he desired to kill all the Jews together. He had the king make a decree to that effect. He did not yet know that it would include Esther. Haman could not rest however as long as Mordecai sat in the gate and refused to honor him. Then he came one day to ask that Mordecai be hanged on a gallows which he had made. The king had been restless in the night and had the chronicles read before him and was reminded of the good Mordecai had done. When Haman came the king asked what he should do to a man whom he delights to honor. Haman thought it would be himself and made a very elaborate plan for honor. Haman was then ordered to do so with Mordecai the Jew. It was a bitter job, but he had to do it.

Mordecai told Esther she must save her people by making known to the king about the plot of Haman. But there was a law that no one could come into the king's presence without being called. If they did, they would be killed unless the king saw fit to hold out his golden scepter. So Esther had to run that risk in order to tell the king. This she decided to do after asking Mordecai to ask all the Jews in Shushan to fast for her for three days. The result was that the king did hold out the golden scepter and showed favor to Esther. He came two times to a feast prepared for the king and Haman. And when Esther made known how Haman sought the life of Esther and her people, the king made away with Haman and gave the Jews an honored place in his kingdom.

OUTLINE STUDY

I. Esther Became the Queen of King Ahasuerus.

1. He had rejected Vashti his former queen.—Esth. 1:19.
2. He chose Esther out of many others.—Esth. 2:1-20.

II. Mordecai, Esther's Cousin, Discovers Enemies.

1. He discovers men who would murder the king.—Esth. 2:21-23.
2. He discovers Haman's wicked plot.—Esth. 3.
3. He shows Esther her duty.—Esth. 4:1-14.

III. Esther Decides to Risk Her Life for Her People.

1. She asks Mordecai and the Jews to fast with her.—Esth. 4:15-17.
2. She appears before the king at the risk of being killed.—Esth. 5:1.
3. She obtains the king's favor.—Esth. 5:2-8.
4. She succeeds in saving her people.—Esth. 7, 8.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Faithful."
2. Memorize a Verse from the Book of Esther.
3. Tell the Story of Esther's Home.
4. How did Esther Become a Queen?
5. What Brave Deed Did She Do?

For Others.

1. The Times of Esther.
2. Admirable Traits in Esther's Character.
3. Lessons of Providence in the Story of Esther.

PERSONAL THOUGHT

Selfishness and vain glory lead to destruction, but self sacrifice for others with humility lead to success and favor.

SEED THOUGHTS

"No weapon that is formed against thee shall prosper, is the lesson of the story. It is a commentary upon the great promise, 'I will never leave thee nor forsake thee.'"—Moorehead.

"The great secret of success in life is to be ready when your opportunity comes."—Selected.

"Think about yourselves; about what **you** want, what **you** like, what respect people ought to pay to **you**, what people think of **you**; and then to you nothing will be pure. May God keep our hearts pure from selfishness which is the root of all sin."—Charles Kingsley.

"The first lesson in the school of Christ is self-denial."—Matthew Henry.

AUTOGRAPH GEMS

(Continued from page 130)

"He who attempts something and fails is infinitely better than he who attempts nothing and succeeds beautifully."

"True greatness is not inherited. Neither can it be purchased.

For the road to greatness lies through humility, sacrifice and endurance, and few there be who travel this way."

"No one is always by my side,
No one brings light at eventide,
No one sheds fragrance far and wide,
Like Jesus."

"A bit of patience
Often makes the sunshine come,
And a little bit of love
Makes a very happy home.
And a little bit of hope
Makes a rainy day look gay.
And a little bit of charity
Makes glad a weary day."

"Not I but Christ be honored, loved, exalted;
Not I but Christ be seen, be known, be heard;
Not I but Christ in every look and action,
Not I but Christ in every thought and word."

"It isn't what you have
But what you give.

It isn't what you know,
But how you live.
It isn't what you do
But how you do it
That makes this world worth going through."

"In the garden of your memory,
Let me cultivate a spot,
Let me plant in it a flower,
That is called Forget-me-not."

"If a task is once begun,
Never leave it till its done.
Be the labor great or small,
Do it well or not at all."

"May your life be like arithmetic.
Friends added, enemies subtracted, sorrows divided, and joys multiplied."

"We are builders, and each one
Should cut and carve as best he can.
Every life is like a stone,
Every one shall hew his own,
Make or mar shall every man."

"Isn't it strange that princes and kings,
And clowns that caper in saw-dust rings,
And common people like you and me
Are building for eternity.
Each of us is given a bag of tools,
A shapeless mass, a set of rules,
And each must make, e'er life is flown,
A stumbling block or a stepping stone."

"Clouds have silver linings
Is a proverb old,
But if we trust in Jesus
Ours are lined with gold."

"He lives and grants me daily breath,
He lives and I shall conquer death,
He lives my mansion to prepare,
He lives to bring me safely there."

"I can not clasp thy hand today,
Nor tender words of greeting say.
But though thy face I may not see,
My prayer is this——
The Lord bless thee."

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in his justice
That is more than liberty."

"One never did repent for doing good."

"If you can not have the best
Make the best of what you have.
Then give to the world the best that you have
And the best will come back to you."

"How little it costs
If we give it a thought,
To make some heart happy each day.
A word, a look, or a friendly smile,
As we go on our daily way."

Elmira, Ont.

I feel that the world will not be saved by big religious drives raising \$50,000,000 for this object or another. It is going to be saved by men who give themselves up to Christ and His cross. That is how Christianity began, by a man who had a great future as a leader in the Jewish Parliament and a picked man among his fellows, throwing up everything for the cross of Christ as he went along the road to Damascus. He then had a great political career before him, and he gave it up. The church will be built up only by the sacrifice of able men who could succeed in life, but who prefer to succeed in the pulpit as soldiers of Christ.—Sir Henry Lunn.

A LEAVE-TAKING SERMON

(Continued from page 135)

far-away state of Missouri to the homeland to live again under the clear blue skies of Virginia, it is again shown by the old German proverb: "Sis Alfert Aneister as Mir Denked," It is always different from what we think. I had not the least idea in all these forty-one years of happenings that would transpire at and around this spot.

Going back once more to our text, we recall the time when Paul wrote "Only Luke is with me." In like manner, Bro. Burkholder appears as the Luke of my earlier years as well as of the advanced years of my ministerial life. Paul also writes to Timothy to bring to him the cloak that was left at Troas, no doubt that he might to some extent relieve the chill of his prison cell, while the books and parchments were also to be brought to him that he might while away the lonely hours by reading and writing. It was at about this time that Nero the emperor was looking for a pretext to remove and destroy the Christians in Rome. He is said to have hired emissaries to go to different parts of the city and start fires and see that the blame was placed on the Christians. While the city burned the emperor danced and fiddled at the prospect of getting his chance to destroy the people who testified against his unholy and impious life.

Paul realized that he and his people were doomed. Realizing that the executioner's axe was not far away, if not already hanging over his head, with all the complacency of a saint he writes his last message to Timothy:

"Only Luke is with me."

"For I am now ready to be offered.

The time of my departure is at hand.

I have fought a good fight.

I have finished my course.

I have kept the faith.

Henceforth there is laid up for me a crown of righteousness,

Which the Lord the righteous Judge shall give me at that day.

And not to me only,

But unto all them also that love His appearing."

This is a wonderful declaration coming from a saint like Paul.

Now in conclusion we realize that like some great railroad system or steam-ship line there is always the place marked as "The end of the route," and I am made to feel that the stopping place in that route is not far off.

With the close of this meeting I allow the mantle and cloak of service to fall on younger shoulders. Here is Bro. S. H. Rhodes, my own son in the faith according to Paul's relation to Timothy, baptized, and by the laying of these hands was consecrated to service—I officiated in his marriage—reconsecrated him in his ordination to the ministry—and last of all participated in the solemn rites by which there was committed to him the highest and most responsible office in the gift of the Church.

With the close of this service I yield to him all the duties that were heretofore mine, with all the honor and esteem from the Church that may pertain to that office. My benediction and blessing goes out to his co-workers who are admonished to stand by him and hold up his hands.

To him, to them, and you all as members, I bid a sincere and affectionate leave-taking farewell.

Harrisonburg, Va.

THE CARPENTRY SCHOOL

(Continued from page 145)

mensions are chalked up for him and he prepares a sketch of the chair as he has visualized it. If he is seen to have gotten the proper idea he proceeds with an accurate working drawing prepared to scale. A bill of timber is next prepared and only after that does he begin to cut the required timber. Thus the boy is continually grappling with his project and in the end has before him a definite result of his efforts and abilities. The ideal of our instruction is not to teach theoretical formulæ but to build good, practical carpenters who will be self-supporting citizens after they leave our school.

Examinations

The Inspector of Industrial Schools for the Central Province makes a number of inspection trips to the school during the year, and in the month of April he gives the annual examination. The boys are required to do a paper in theory and drawing, and the Inspector also watches them at their benches for half a day as they work on various projects he assigns for the examination. Boys who are passed in the first division receive a certificate, and all who pass in first and second divisions receive gratis a kit of tools. The value of these tools is about Rs. 150/- and this enables the boys to enter their occupations without any handicap on account of a lack of tools. It is an actual fact, however, that some of the boys sell most of their tools after leaving school and gradually degenerate to the level of the traditional *barhai* (carpenter) who sits on the ground while he works and uses no tools except a small saw, a chisel, and a hammer. It is one of the discouraging features of this kind of work in India that there is a terrible social inertia that makes progress next to impossible. The ways of the fathers are good enough, and words like *efficiency*, *practicability*, and *reliability* might as well not be in the language.

Support

As said in the beginning, the government shoulders practically all the financial outlay required for the operation of the school. The Instructor's pay, scholarships for eighteen boys, as well as all tools, equipment, and stationary articles are paid by the government. This leaves the Mission to furnish scholarships for eight boys at seven rupees per month, and the building required to house the school. The building used at present is satisfactory with the exception of the roof. This is very bad and during

the rainy season becomes more than disagreeable, actually causing damage to the building and equipment. A new roof for this building has been placed on our current building budget and we trust our loyal supporters in the home land will see the need and make his new roof possible for us.

Dhamtari, C. P., India.

A PARABLE

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the ground, grew and became a great weed, and spread its leaves rank and broad, so that large and vile worms formed habitations there on.

And it came to pass that the sons of men looked upon this weed, and the eyes of their understanding being darkened, thought it beautiful to look upon, and much to be desired to make the youth of tender years look big and manly. So they did put forth their hands and did chew thereof.

And some it made sick and others to vomit most filthily. And, moreover, it came to pass that those who chewed thereof became weak and sick, and could not deliver themselves from the desire of having bits of it continually in their mouths, which aforetime had been clean and ruddy, but now became foul and black, and besides, the chewers were seized by a constant and violent spitting of unclean humors, and they did spit in all places even in ladies parlors, and in the courts of the Lord of Hosts: and the good and true, and all which led pure lives, were grievously plagued thereby.

And it came to pass that men were dissatisfied with merely chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into a fine powder and did fill their nostrils therewith, and they did sneeze with great and mighty sneezes, insomuch that their eyes filled with tears and their faces with wrinkles, and they did look foolish exceedingly. While others cunningly wrought the leaves into rolls and did set fire to one end thereof, and did suck vehemently at the other, and did look very grave and calf-like; and the smoke of their burning and sucking ascended up for ever and ever.

And yet others did with artful strands make hollow the cobs on which God did make good corn to grow. These, being well filled with the filthy weed, they did light at the top, while at the bottom appeared a hollow stem through which they did most devotedly suck the vile poison of the weed. If these men and women did not prefer, as did others, to put the dirty stuff into their mouths, yet, they did stink the most.

And here were men whose wisdom being that of the fox, beholding the multitude which did chew and smoke and snuff, said among themselves, "Come let us plant and water and increase the production of this weed, the name of which is tobacco, for therein is a mighty and increasing business," and they did so, and the merchantmen waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bondservants of the weed and defiled themselves therewith; even the poor who said they could not buy food and shoes for their wives and little ones, spent their substance therefor.

And the anger of the Lord was kindled by such great wickedness, and He said, "Wherefore is this? And why do these little ones lack bread and shoes, and book? Turn now your fields into corn and wheat and put the evil thing far from you and be separated, and defile not yourselves any more, and I will bless you and cause My face to shine upon you." But with one accord they raised

their voices and exclaimed: We cannot cease from chewing, snuffing and puffing; we are slaves!—Selected by Joseph Metzler.

OH, CHRISTIAN.—BE KIND

Dr. Maclaren, of Manchester, used to say to his people month after month, "Be kind! Everyone you meet is fighting a hard battle. Be kind!"

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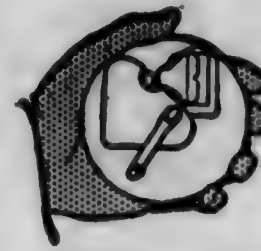
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Floating on the quiet waters, splashing in the shady nook,
Graceful creatures of God's making, love the quiet lake or brook.
We, too, love the haunts of nature, where we find repose and rest;
When the day of toil is ended, here we find new life and zest.

LUCIA CHANGES HER MIND

By Ursula Miller

The day, outside, was alluring. Birds. Green growing things. Beauty! Beauty everywhere! But—

Lucia shuddered visibly. Poor people had always disgusted her. Poverty itself wasn't so bad perhaps in theory, but poor people! She had always disapproved of anyone not measuring to her own standard of nicety, with intense disdain. Therefore she shuddered. Her mother had persuaded her to drive her to make one of her numerous visits. Lucia did not like to go, and went with her mother only after much urging.

There she sat. Disgust sat large upon her. She would not so much as allow her full weight upon her chair. She held herself too dear. The chair was without rounds in the back; just the wiggly frame which aforetime held the rounds; the legs were unsteady, the seat splintered. Ugh! how the soul within her writhed.

There was paper upon the floor, everywhere it seemed, a string here, several pieces of wood here and there, at her feet a pair of scissors, and if one would believe it a rag doll lying face down and dress up not very far from a new stove. There were even a few flies here and there on the windows but the windows were clean. How Lucia loathed everything: the three flies, the dirt, the up-side-downness of it all; the children running in and out. Lucia tried to count them. Six at least! All small. All dirty. Lucia groaned fastidiously. All just alike exactly, except a slight difference in size. Like little stairsteps. Little white haired people, some had dirty faces, and all of them had dirty hands, Lucia declared, playing about her and her broken chair trying to make her look at them.

"Well, Lucia, I am ready to go now."

Mrs. Hammond breezed into the poor room where Lucia sat ready to weep tears of deep disgust. Mrs. Hammond was actually smiling which helped to wilt poor Lucia's spirits further. The lady of the house, if such a person could be called a lady, Lucia thought, was smiling too. She was almost pretty, certainly nice looking. Much younger than her mother, this person was slender, fair, with quite a lovely skin. It was plain at a glance that the hostess adored Mrs. Hammond.

"I've had a lovely time," Mrs. Hammond said brightly, as she and Lucia went out. "Now do please come and see me soon," she urged. "I've been here several times since you were to see me." Lucia knew that her mother meant every word she said. The lady answered simply, "I can't leave home as well as you; I think you will have to do the visiting for both of us." To which her mother agreed laughing, and said, "Thank you so much for the flowers."

"Thank you for coming," the other responded as Lucia and her mother walked out to the waiting automobile. Lucia got in first, took the wheel, started the engine,

while her mother got in after her, meanwhile calling "goodbyes" and waving at numerous small hands, all also waving.

Mrs. Hammond was the wife of the doctor and Lucia was the youngest child and the only one at home. While not really wealthy, Lucia at least thought herself far from poor and also far above the poor.

"I can't understand, mother, what you see in such beings," she remarked angrily as they drove along.

"Beings? What sort of beings do you mean, Lucia?" the mother queried gently.

"Well, such kind of people then. Why—they're dirty, they're disgusting," she exploded.

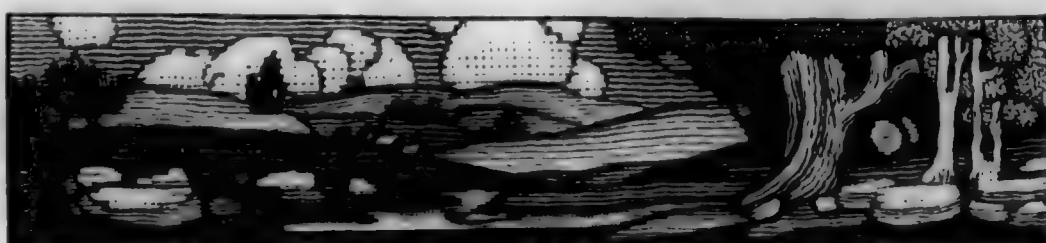
"O no they're not," her mother remarked quietly. "Neither dirty nor disgusting. Why, Lucia, they belong to the same church we do."

"What difference does that make, I'd like to know? They are not in the same class." Lucia was angry.

"Same class?" puzzled the mother. "Why you and your father and I are not even in the same class, Lucia." Lucia burst into laughter. "You are trying to be funny, mother. Of course, I did not mean Sunday school class." But she was amused at her mother's unerring thrust.

"Why, mother the chair I sat in was a fright; so rickety, rockety, I feared it would break."

"Well, there were better chairs. You saw them yourself."



COMMENCEMENT TIME

Ursula Miller

**When God's commencement time
draws near**

**And when He hands our papers out,
Will some of us be dumb with fear,
And tremble with distress and doubt?**

**Because we failed in being kind,
Because the sick ones we passed by,
The lame and crippled left behind,
The hungry failed to satisfy.**

**When God's commencement time
draws near**

**With its fine weighings of the soul,
How will our grade in love appear
When we failed even, to enroll?**

**How can He give an entrance grade,
Into His Heaven, and with us share
That place, when we have unafraid,—
And stubborn—been to school elsewhere.**

Hesston, Kans.

"The floor was bare," Lucia insisted.

"In that room, yes. But wasn't it painted a pretty color? You were in the kitchen. You refused to go any farther. We went around the back walk, if you remember."

"It was horribly dirty."

"It was very nice and clean, considering so many children playing about," several neighbor children and four of her own. There was no dirty dirt any where. "The mother defended her friend staunchly.

"Why, mother, there were things on the floor!" Lucia said in a horrified voice. "Paper, string, scissors, I don't know what else."

Mrs. Hammond laughed, "Lucia, Lucia, you are like a certain lady named Martha, who was troubled about many things; you put the emphasis on the wrong side—the out side. When you were small you had things on the floor, too; but of course, you know much better now," teased the mother. "But I promise you Louise and her husband will not always be poor; such fine people! Such fine hearts! So noble spirited! I knew her mother years ago. She appreciated my friendship and I hers."

"Well, but, mother, the difference in their house and ours! You have such exquisite taste in furniture and such things. But then you always have such funny friends."

"I have such wonderful friends, my girl. I admit we live in a better house than they; and our furniture may be better. But why should furniture spoil friendship?"

"They are so ordinary. Why her dress was both faded and mended and she didn't even apologize," argued Lucia.

"Louise is far from ordinary. She is a splendid type of Christian mother, and a lovely housekeeper." As to her mended, faded frock, let me tell you something, Lucia. When I was small like those children I lived in a house like that, possibly poorer. I wore more mended dresses I think than good ones."

Lucia opened eyes wide. "Why mother grandfather isn't poor," she said.

"No, not now. But when I was small like those white haired children, we were quite, quite poor. Now think about this, Lucia; poor people do not always stay poor, and rich people do not always stay rich. Louise's mother was a rich neighbor who was always lovely to me when I was a little half grown girl starving for beauty and books. They lost their money through no fault of their own. My father made money. Why should I, when things are turned around, hold my head higher than my neighbor because she has less. No. I have too much reverence and fear of God for that. And that is the reason I wanted you to see these things, too. You may be as poor as Louise some time."

Lucia drove on in silence for some time. Then she said, "But Mother, I'm glad we're not that poor."

"So am I. Most thankful, daughter. But being poor if the spirit is right does not bring unhappiness."

(Continued on page 191)

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No. 6

THE HIGH COST OF COURTSHIP

By Russell Olt

Both in man and animal there is a courtship period. The way in which man conducts his courtship is determined largely by the customs of the social group in which he lives. The complexity of modern life, too, prescribes the way somewhat in which it is to be carried on. Such changes as the coming of the automobile, changed home life, and the altered neighborhood social surroundings all have had their part in effecting such change.

Courting rarely is confined to sitting in the parlor. External conditions offer new ways to carry it on. Many such are expensive in more ways than one. The length of the courtship sometimes determines the expense. When Jerry went courting, he shined his shoes, put on his Sunday suit, took Miranda a nickle's worth of taffy, and spent the evening eating it and talking to her in the parlor. Those days are gone forever. Many have gone to the other extreme, and courtship often is a costly thing—so costly that both parties come out bankrupt.

In Money

Some courtships are costly in terms of money. One young man testified that it cost him twenty dollars a week to take his girl out; another said an evening spent in entertaining his girl sometimes cost from ten to fifteen dollars. A certain stenographer remarked, "I will not go to the dance with a man who wants to take me in a taxi; he must drive his own car." This girl did not earn more than twenty dollars a week; he earned only twenty-five; she came from a home of very modest means, but she determined to live a high life at the expense of a friend. In this case one of two things is apparent. Either she had no idea of matrimony, and merely wanted to live as high a life as possible charging it to his account, or else her judgment was so impaired as to make her unfit to be the wife of an average wage-earner. A suicidal spendthrift policy embarked upon before marriage does not suddenly stop at the bridal altar.

Some girls are horrified at the girl bandit who at the point of a pistol holds up a man, but some of these same girls give out the notion to their escorts that they must be luxuriously catered to if the young men are to remain in favor and not be considered cheap. Anyway the purpose of courtship should not be to embark upon a spending

orgy, but to spend sufficient time with each other in order to determine whether or not their ideals, tasks, likes, and dislikes sufficiently correspond to get along well together.

When young people go together steadily, the end in mind should be marriage. True love will impel the young man during this period to want to go the limit and even beyond bounds in pleasing the girl he hopes to have for his wife. It is here that responsibility is laid upon her. If she is not seriously considering matrimony, she should not bleed his finances to the limit, to say nothing of trifling with his affections. If she is seriously considering him as her future husband, she should look to the future financial requirements demanded of those who would set up a home. Buying furniture, to say nothing of a house, is costly today. This does not mean, however, that she will not permit him to spend some money on her. Flowers and candy now and then, and entertainment all serve as legitimate expressions of this period. This kind of outlet if it stays modestly within the young man's income, is not to be condemned. It is one form of courtship—of showing her that she occupies a conspicuous place in his life. Girls like to be noticed in this way as well as with the eye. The only caution to be observed is, "Don't go beyond your means."

In Time

Some couples lose their heads in courtship. They think every spare moment not otherwise taken should be spent together. They cannot go to a social gathering without isolating themselves and consequently spoiling the party. One young man was so infatuated that between classes both morning and afternoon he had to take a trip to see his girl. A young woman was so infatuated that several times each day she would telephone her friend even tho she knew he would call that evening. Such conduct is nauseating in the eyes of others. Most often, too, one of the parties gets disgusted at the clinging vine attitude of the other; the saturation point is reached, and the courtship is broken.

An every-night courtship discounts the worth of both man and woman. If in school, studies are sure to suffer. If employed, work is certain to be slighted. Neither one can be his best mentally or physically if courtship is carried on strenuously. Mentally a groove

is formed in the brain which sidetracks other endeavors. Physically, infatuation fanned by too frequent association drains one's nervous energy.

An intellectual approach to the problem is the proper course to take. An engagement once or twice a week is sufficient. One's other interests and work should determine the frequency of such engagements. Unfortunately too many young people let God be pushed out of their lives because courtship is allowed to push in and take all their spare time. The sad part of it is that these young people do not know that for this they will have to pay sooner or later. God has ordained that no one may slight Him without a penalty being exacted.

In Character

I read a letter recently of a girl who wrote in essence these words: "I can't understand why I am left out of everything. I'm not a prude or old-fashioned, but don't pet or drink. It seems to me the boys snub the girl who doesn't engage in one or both of these things."

That girl was told what she should have been told—that she was simply unfortunate in having as her acquaintances only those with low ideals. After all, that type is not interested in courtship, but simply in cheap, low, love-making. It is true that many a girl who will drink and pet can have invitations to many an automobile ride and party, but when she gets to the party she ceases to be Mary or Jane. She is just another petter. She is regarded even by the boy who takes her as a poor, helpless, silly creature who has no stamina or character. Never is she the type who would be chosen for his wife.

The fact of the case is the girl was associating with the wrong crowd. She had met the wrong sort of men. There is another class and I may say safely even a larger class who do not consider courtship as a license for cheap love-making. There are plenty of men who wouldn't stoop to expecting drinking or petting as the price of taking her out. They are the type who are looking for wives, and who in turn have much that may be said in their favor in regard to making good husbands.

Let us look now at the process of deterioration when the cost of courtship is high in its charge upon character. The first break in character is the breaking down of the girl's reserve. No boy desires an "easy mark," but the girl who insists upon a "hands off policy" is much sought after. Once a

girl's reserve is broken down, her charm is gone. Then, too, the girl whose reserve is broken down, who does not keep the boy at arm's length, hurts herself not only in his estimation, but she lowers her own estimate of herself. The first kiss given to him is a surrender of her own individuality and character. This feeling of a loss of self-respect is disastrous. One who is cheapened in his own eyes has had a hard blow aimed at his character.

Broken reserve and loss of self-respect lead to the final break down of character. In the emotional sphere the mark of civilization today is control. No one can afford to "tease his emotions." The process of disintegration

of character comes about just in that way. When the moment of realization comes that each has been merely the pawn of the other, both girl and boy spend bitter hours of regret that the cost of courtship was so high.

True courtship should not be costly. There should be no charges to pay after its consummation. True love will make no unreasonable demands in time, money, or character. Then it is that it will be looked on as it should be—a preliminary stage to marriage, unless during the period of courtship it be found that the parties are unsuited in tastes, habits, temperament and ideals. May courtship among our young people be of the wholesome kind.—Young People's Friend.

lover had better look into the state of her own purity.

Paul advised a young man, Timothy, "Keep thyself pure." I believe he meant for Timothy to keep his body pure and to be "pure in heart." God has put a relation between man and wife which is sacred and which, in its purity, is beautiful.

4. **Decorum.** To a womanly girl nothing flaunting or boisterous is attractive. That the husband was made the head of the woman does not mean that he must continually demonstrate his authority. With a graceful reserve the young man should prove to his future wife that he will take his place as the head of the home in a quiet, serious manner, realizing that the trust God has given him is sacred. The young man has many opportunities during the courtship to display this quality and if it is not found there it is not likely to appear later.

5. **Moderation.** This is a quality good for all to possess. It should be seen in the young man who is to be a future husband since he is expected to provide the temporal needs of the future home. Common sense tells us that a beginning is a small unit, but there are some over-anxious young men who think their fathers owe them a farm as a starter. The suitor who brings elaborate gifts to the young woman, whether or not he can afford to do so, is the kind of future husband who will carelessly incur debts.

6. **A willingness to provide.** It is not necessary that a happy marriage should be withheld because the young man is not "well-to-do." This may not be a fault of his own. The important attitude is that willingly and with much pleasure the young husband will strive to provide for the one he loves. He will not strive for riches, neither will he be "slothful in business," knowing that "they shall prosper that love thee."

SELECTING A LIFE PARTNER

QUALITIES TO BE SOUGHT FOR IN A LIFE-MATE

- 1—A personal experimental knowledge of
 - a. Jesus Christ as a Savior from sin.
 - b. The Holy Ghost as an abiding Comforter.
 - c. God as Father.

2—A member of the same denomination, with definite heart convictions that the doctrines are the doctrines of God's Living Word.

3—A working knowledge of the Bible which would enable her to meet all of life's problems from the view-point of the Bible and eternity and would also enable her to teach others to do so.

4—Normal physical health. Mental capacity.

5—Willingness and ability to assume the duties of motherhood intelligently.

6—Knowledge of and ability to be an efficient house-keeper.

7—Companionable—one who knows what it is to "be given to hospitality." Ability to be a "help-meet" for a minister of the Gospel, if need be.

QUALITIES TO LOOK FOR IN CHOOSING A LIFE MATE

The choosing of a life mate is an important step for any one to take and should be prayerfully considered. Often the matter of a life mate is settled before the seriousness of life and its responsibilities are fully grasped. Personality, appearance, and social adaptability are then the only qualities that are considered. Some other qualities, which I shall mention, that are more basic and necessary to happy and successful married life are not appreciated. The qualities which I have mentioned above are worth considering. The matter of a strong personality, pleasing appearance, and social adaptability are blessings from God, and are certainly not to be despised.

The first quality to look for, however, is Christian character. If that is lacking then personality, pleasing appearance and social adaptability should not blind us. We must look deeper. Real Christian character is not all on the surface.

Thrift should also be considered. Laziness can mar any home even though it is

luxuriously furnished and there is plenty of income without particular effort.

Economy is another quality to be treasured. Whether one is engaged in the ordinary pursuits of life, or even in definite Church work, economical methods and habits are of great value. Spend-thriftiness has ruined many a home. Some homes of plenty, by lavish spending, are reduced to want. These then are the qualities to look for in choosing a life mate. First, Christian character; second, thrift; third, economy. In addition if God blesses us with winning personality and adaptability we are the better fitted to serve Him and make a happy home.

QUALITIES THAT SHOULD BE SEEN IN A FUTURE HUSBAND

Here are a few qualities which every Christian girl should look for in one whom she would consider as a future husband:

1. **A life "hid in Christ."** "Be not unequally yoked together with unbelievers." That God is left out in a marriage proposition is sufficient evidence to account for many unhappy homes and thousands of applications for divorces. A young man who is "hid in Christ" will let Christ do his part in the sacred position as husband. Girls who sentimentally give themselves to young men outside of Christ can't expect harmony and happiness in a future home.

2. **Love.** I do not mean admiration or sexual passion, but an emotion based upon devoted affection toward herself. This is the initial reason why any girl should consider marriage. A young man who truly loves a girl will love her for what she is, for what she gives him of her inner self, and not because he admires her clothes, her body, her wealth, or her reputation, or to satisfy his passions. Let every girl be sure that her lover regards her as an object of affection and not of passion, or as a pet.

3. **Purity.** "Your body is the temple of the Holy Ghost." Since God will not accept a body which is an unclean temple for His spirit, why should any girl be satisfied to be "in love" with a young man whose body is impure with tobacco or sexual disease? The girl who, without objection, breathes tobacco odors from her

I HAVE FOUND A REAL MAN

One's life companion should be industrious, morally clean, physically fit, a home lover and faithful to his wife as well as to God. This story tells how, after nearly four years of friendship and courtship, I have chosen him who is to be my husband.

First of all, my story is true and "Jimmie" is a real boy; not handsome nor wealthy, but a good companion. He is truly "a merry son of the soil" for upturning the sod and watching the corn grow are a delight to him.

"Jimmie" is physically fit, for he never yielded to the temptation "to sow wild oats." Clean play are indulged in with pleasure, but never does he take God's name in vain. The deathly cigaret nor the liquor flask have never touched his lips.

We have fine times at gatherings but we don't dance. My friend is well liked by everybody; can take a joke and have as fine a time with a crowd of young folks as any one.

The Savior is his guide and companion in all walks of life. "Jimmie" is secretary

of our Sunday school, a Quiet Hour comrade, and has always been a willing worker in Christian Endeavor. Last winter when the other boys of our Christian Endeavor began shirking duty "Jimmie" remained true. He was a good example and help in bringing the other boys back into the fold.—Watchword.

HOW I WOULD CHOOSE

Choosing a wife is such a serious and important privilege, that I have formulated ten commandments or suggestions for doing it:

I.

Wait until both are old enough to know what you want or what you do not want. Twenty-one makes a good minimum age.

II.

Go to church to find your wife-to-be, if you want a Christian home—and that is the only kind to have. She should be a Christian and preferably a church worker.

III.

Seek one who is similar in age. If there is any difference in age, it is preferable for the young man to be older. Age difference is not noticed when young, but it is not long before it makes a great difference.

IV.

Seek one who is healthy—not necessarily robust in health. Health should come before beauty.

V.

Seek one who has similar tastes to yours. A life-time is a long time together if there is a difference in tastes.

VI.

Seek one who is slightly different in disposition. Two tempers or two "temperamental" persons often strike trouble.

VII.

Find one who has respect for and honors your chosen profession.

VIII.

Prefer one who would rather be queen of a home than be anything else in the world. A "career" girl is enjoyable for a social evening, but not so for a life companion.

IX.

Be sure she loves children, for no home is complete without children.

Last, but the most important, be sure you love her—but if you find a girl who fills the above qualifications, how can you keep from really loving her?

* *

I know these will work, for I have tried them and have found "the only girl for me." We have been married a year and are happier and more contented together all the time.

HOW I WOULD CHOOSE MY HUSBAND

Marriage is a most important step in one's life, yet I know of it only in theory. Because it looks so big from without is perhaps the reason I have not entered the matrimonial venture.

Were I selecting a husband I would

choose a man of good moral character and high ideals of Christian manhood, realizing that only to a good, honorable man could a woman safely trust her future life and happiness. He should possess ambition, the desire to accomplish, to be useful and respected; education, cheerfulness, loyalty, courage, and strength.

As to how one may make the proper selection I advise the lady to visit his home and observe his attitude there. Is he considerate toward his mother, trying to save her extra duties, or must he be "waited on" by others? Is he personally neat about his clothing and the care of his room? Is he industrious or extravagant—this man who must provide your living? Has he personal habits that annoy you? Could you contentedly sit at meals with him three times a day till death? Can you imagine him patiently amusing a little child or ten-



derly caring for a wife or child in sickness?

Heredity is a vital force in human life. Investigate the man's family history.

Financial difficulties cause much domestic trouble. Arrange the terms of your financial partnership before marriage.

In so serious a proposition as marriage one cannot be guided by emotions alone. Business-like reason is needed. Consider your attitude toward him. Ask yourself: Do I prefer him above all other men? Will I be an inspiration to him in his work? Have we common interests sufficient to agree in the selection of a home? Could we mutually share life's problems as well as its pleasures? Am I willing to live anywhere his work may lead? Could I endure sickness, poverty, and affliction, still thanking God I had married him and love on to the end? If her answers are in the affirmative her decision may be one which brings happiness and joy that endures.

WANTS A REGULAR PAL

In choosing a wife I would want her to be, first of all, a Christian woman. I would much rather she be a church-goer than a patron of the dance hall and moving pic-

ture show. It has been argued by men who do not profess religion of any kind that they would prefer a wife who could dance, and take part in all sorts of social affairs; but there is a vast difference between the wife who attends these worldly attractions and the one who looks forward to the Sunday school and other church work—and I would choose the latter girl.

I would want her to be a regular pal, a lover of the out-of-doors, taking delight in flowers and the wonderful things of nature. It would be desired that she be a good cook, and a fairly good housekeeper, rather than have her be one of the so-called "flappers" of which there are many to-day. It would be an aid for her not to be brought up among all of the luxuries of life, and to know the real worth of money; for a regular wife is just as staunch in trying times as in the more prosperous ones—and has faith that no hard luck can dispel.

It is essential that she love children, for a home without them is not a real home. I prefer a wife who is healthy and wholesome and sweet, who, with her regular smile, makes you a real pal—one that you can bank on for life. This is the kind of a girl I would choose for a wife, and I am sure that she will make a regular mother as well.

WHAT I WANT IN A WIFE

During the life of every normal man there comes a time when he must face this problem, "How I would choose a wife." At this time nothing is more important than to choose and to choose wisely. For a wife can either make or mar a man's destiny.

The first question he should ask himself is, Will my wife's ideas and habits fit into my future life? As, Will she be true to me? Will she be industrious and diligent? Will she be discreet? Will she be affectionate and loving? Will she be in harmony with my mode of living and my ideas? Will she be godly?

If a man, before choosing his wife, will ask himself these questions, then can find a woman whom he knows will fill these expectations, she will be a helpmeet to him, and they shall launch safely, happily, and joyously upon the sea of matrimony.

(To be concluded next month)

A PRAYER FOR COURAGE

By Grace Noll Crowell

God make me brave for Life—

Oh, braver than this!

Let me straighten after pain

As a tree straightens after the rain,
Shining and lovely again.

God make me brave for Life—

Much braver than this!

As the blown grass lifts, let me rise
From sorrow, with quiet eyes,
Knowing Thy way is wise.

God make me brave—

Life brings such blinding things

Help me to keep my sight,

Help me to see aright

That out of the dark—comes Light.

—Good Housekeeping.

CHRISTIAN MONITOR PULPIT

THE FINALITY OF JESUS

By I. E. Burkhardt

In this confidence I was minded to come unto you before, that ye might have a second benefit. But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.—II Cor. 1:15, 18-20. (A. V.)

Paul first preached the Gospel in Corinth about A. D. 50. The result was an organized church. Of course there were enemies, especially the Judaizers who would make circumcision essential to salvation. Along with this great problem were the problems of schism, immorality, and carnal living among the Christians. In the spring of A. D. 56 or 57 he wrote to them his first epistle and dealt with these questions, also with the great resurrection doctrine. Along in the fall of the same year he wrote the second epistle in which he unburdens his great apostolic heart. In the love of Christ he urges upon them the great claims of the Gospel. Only if we remember that the Judaizers were persistently snapping at the heels of Paul in spite of the fact that the liberty of the Gospel had triumphed in the conference at Jerusalem, can we understand his urgent appeal. He urges them to recognize his apostolic authority, but only in so far as it is in keeping with the authority of Jesus who is the Christ. Let us ponder this classic statement in which Paul sets forth Jesus as the final authority in all things pertaining to the Church of God.

The Second Benefit

The question of the second benefit can be most accurately answered by determining what was the first benefit. What happened when Paul was at Corinth the first time? (1) He preached to them the crucified and risen Christ (I Cor. 15:3, 4), who became to them wisdom, righteousness, sanctification, and redemption (I Cor. 1:30). (2) Paul says, the testimony of Christ was confined in them so that they were enriched in all utterance and knowledge (I Cor. 1:5, 6). (3) But alas, it has been pointed out to him that there are contentions among them. Some hold to Paul, some to Apollos, others to Cephas, and still others to Christ. And then he says, "I wrote to you in much affliction and anguish of heart"—the figure of clasping one's bosom in agony of mind—(II Cor. 2:4). All this because they had pushed aside the Christ and put in His place carnal motives and the persons of men. Instead of wisdom, righteousness, sanctification, and redemption, there was friction, debate, and immorality. Therefore the "second benefit" is to be a readjustment of their faith so that Jesus might again be moved from the circumference of the circle to the centre. One of the most humiliating experiences I have ever had was

to have one brother tell another one that he belonged to my group. There was trouble. The other brother belonged to another group. And so we have the Corinthian situation over again. Why can we not keep Jesus in the very midst of our faith?

The Order of Paul

Without doubt the Judaizers endeavored to cast reflection on the authority of Paul. (We must always remember them when studying his epistle). In verse 17 he asks them if they think he "showed fickleness" or "fleshly motives" when he desired to come again to them. Perhaps they think he wants to "lord it over their faith" (24). But it is not thus. He does not wish to be for them yea (affirmation) and nay (negation).

(1) The last word in a man's relationship to God is not in the person of man. For as God is faithful our (own) word toward you was not yea and nay (17-18). (2) Nor is this last word in the preacher's testimony to Christ. "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, was not yea and nay." It did not at that prove itself to be the origin of authority (19a). (3) But the last word in bringing men to God is in Christ Jesus the Son of God. For "in Him was yea." That is, the origin of authority is not in process, but has been perfected in Him (19b). (4) In Him is the Amen (20). In the Hebrew language there is a word—Amen—which means let it be true. So there came to be a custom in the Jewish synagogues, and later in the Christian church, that when one had read, prayed or taught, the hearers said Amen—signifying that they considered it as true. And so we might remember that when man says Amen it *may* be true, but when God says Amen in Christ it *is* true from eternity to eternity.

The Attitude of Jesus Himself

Christ tells the disciples that He has a program for them to work on, and in this program they are to build everything around Him. Where ever they go they are to make disciples, by telling them about Him. They are to teach all His principles. They will be cast into prisons, will suffer reproach, in some cases will be killed, but He says they shall go anyway. He pledges His own presence until the consummation of all things. He says that He is counting on this method to complete the age of redemption which He has

inaugurated. Does this look as if He thought He had authority?

Jesus says that He has the right to interpret the will of God and to command the Holy Spirit. He himself will send Him to them as a comforter, teacher, and guide, but in defining His functions He says the chief thing the Holy Spirit is to do is to reveal Christ Himself. And then He says further that He has such a vital connection with the Spirit that it will be useless for them to go out in the work until they are sure that the Spirit has come to them. This assurance will come if they tarry in Jerusalem. Power will be theirs. Who is this that claims to know perfectly the will of God and who can command the Holy Spirit?

After the resurrection Jesus makes the claim that He is the key which will unlock the Scriptures. On the resurrection morn the women were at the tomb. The angel informed them of the rising of Jesus. They ran and told the disciples who heard it as idle tales. Later that day two of them walked on the way to Emmaus. They were greatly excited about the whole affair. As they went Jesus Himself drew near to them. He asked them what all these words were which they were casting back and forth at each other (Oriental emotionalism) in their excitement, and why their countenances looked so pitifully dejected. They turn and ask Him what part of the country He has come from. They suggest that He certainly is not up-to-date on the latest news if He does not know what has been going on in Jerusalem these days. How that Jesus of Nazareth, a mighty prophet, had been crucified by the Jews. "He said He would rise on the third day. But now it is the third day and the tomb is broken open and we do not so much as have His dead body. And stranger, mark our words, this is the one who we thought was going to deliver Israel from Roman bondage."

Then Jesus becomes spokesman. He tells them they are very foolish and unbelieving men. He began at Moses and the prophets and expounded to them "the things concerning himself." In the law He probably told them how that the Seed was to bruise the serpent's head (Gen. 3:15). Abraham continued this promise in the faith that "in his seed all the world would be blessed." (Gen. 12). Then He turns to the prophets: Jeremiah, Amos, Hosea, Daniel. In Isaiah He probably calls attention to the servant who is to raise up the tribes of Jacob and be a light to the Gentiles unto the ends of the earth (49), to the despised and rejected "man of sorrows" who was bruised for our iniquities (53), to the Son who will break with a rod of iron the disobedient kings of the earth (Ps. 2), and to the final spiritual kingdom in which heaven will be the Lord's throne and the earth His footstool

(Isa. 66). He has now laid down the everlasting principle that the Word of God can only be understood through knowledge of Him. True enough, the law and prophets should have inspired faith in Him, but from now on they have meaning only as men know Him. He does not take the Scriptures to explain Himself, but Himself to explain the Scriptures. Has He any confidence in His authority? Either there is something terribly wrong with Jesus or else there is something divinely right with Him.

He has so much confidence that He further claims He is the only hope of the world. He says it was necessary to suffer so that in His name repentance should be preached to all the nations. His Gospel is not an organization but His own personal self who has placed a living flame of testimony within the heart of every witness. When He is preached in this manner He will become to every believer wisdom, righteousness, sanctification, and redemption. The wisdom of this world is earthly, sensual, and devilish. The righteousness of this world is "as filthy rags." The sanctification of this world is but the pollution of idols and the service of carnal lust. The redemption of this world is but the liberty purchased from one class at the expense of another. And so Christ Jesus must be preached, He says.

"An excellent illustration of this is found in the Moravian mission to the Eskimos of Greenland. From 1732 until 1740 these missionaries preached the omnipotence of God and His rightful requirements of men, but the Eskimo was obdurate, unmovable, stolid, and stubborn. No conversions followed. On June 22, 1740, John Beck, one of the missionaries, was teaching from his Eskimo translation of the New Testament concerning the Creator, the fall, and the redemption through Jesus. Not until the pathetic story of Gethsemane was related were the Eskimos more than passively interested. Then one, Kayarnak, asked to have it told again. It moved his heart and he believed. From then onward converts came regularly. The Moravians have frankly acknowledged that they were mistaken, and that they needed to revise their methods. Instead of a stern God requiring righteousness they preached His love and sympathy as revealed in the suffering Savior. After conversion the old obduracy vanished. Instead the Eskimos became sympathetic, kindly, and generous to strangers and missionaries. He had become to them wisdom, righteousness, sanctification, and redemption. Jesus brings God to man and man to God because He is the God-Man.

The Authority of Jesus in the Working Church

The last claim to finality we want to notice is that Jesus assumes that He has the right to exercise lordship over all His followers. "Unless they are willing to forsake all, they cannot be His disciples." He does not ask whether they love their homes, their relatives, their property. Peter undertook to remind Him that He was forgetting about that, and said, "Lord, we have forsaken all, now what shall we get out of it?" Jesus told him that the rewards would follow in

due time. The one thing for you to be concerned about is the business of witnessing.

There is to be a flat denial of the self to dominate the life. Where is the man who does not understand this problem? Menno Simons says he first entered the priesthood because it promised him a position of influence, power and ease. The time came when he saw that the claims of Jesus upon his life were utterly ignored. Men were martyred about him for the testimony of Jesus. After his deadened conscience was awakened he had a long struggle until he was able to walk out of the Roman church. To stay meant prosperity, comfort, luxury, and the praise of man—the very gods of the old self. To go meant poverty, slander, suffering, and sorrow for Jesus' sake. He went, and his writings today are a living monument, testifying to the glory of a life of self-denial.

When self is renounced there will be an uncompromising break with sin. Jesus wants to be the yea and the nay for the whole round of activities. There are too many so-called Christians who are not Christians at all. The writer learned recently of a pastor whose congregation has 2000 members on the roll. This gentleman said before a public meeting that he is able to enlist only about eighty people at the most in the various activities of the church. This percentage is entirely too low. It makes one think of Jesus and the five thousand who were so willing to follow as long as loaves made it possible to live without work. But when Jesus said they should not follow for the bread that perishes, but for the living bread, they were offended and said; "This is an hard saying." And so it is, but the break must be complete. Too many of us are in the church because there are advantages. We should appreciate all these, but the only way to show that one appreciates the life in Christ is to live in Him, and to cut loose utterly from the attachments of that other kingdom which is ruled by the prince of darkness.

When the rule of self is denied, and the alliances of sin are broken, then, and then only, can come that loyalty and heart-outward allegiance whereby we surrender to Jesus as Lord of destiny and Lord of life. Then is Jesus unto us the yea and the nay. Then, and then only, are we true yoke-fellows with Him, and I know we will seek to be more like Him. And what greater compliment could be paid any man or woman than to say that they are like Christ? Then will we dare to enlist in a cause that demands of us an entire separation from the influences of evil. We will dare to be different. We will be different. We cannot help it. It will be a condition of the very life. Then will we bear a testimony that is undimmed. Men will take knowledge of us that we have been with Jesus. We will throw away the garbs of harlotry, the words of profanity, the thoughts of evil, of selfishness, of pride, of arrogance, of vindictiveness. We will seek each day the calmness, the self-control, the love, the joy, the peace, the longsuffering, the gentleness, and the goodness, which come only to those for whom Jesus has become the yea and the nay, the Alpha and the Omega,

the beginning and the end, the first and the last.

Scottdale, Pa.

WHEN THE PREACHER IS NOT "AT HIS BEST"

Someone has suggested that a polite way to compliment the preacher's sermon is to say that "he beat himself." And this saves unsavory comparisons and makes it impossible for any other preacher acquaintance to take offense. And we have noticed a tendency to use a stereotyped form and to say the preacher was "at his best."

But the fact is a preacher is not always at his best and it is not always his fault that he is inferior. It is remarkable how hard a period of hoarseness or sore throat can make it on the preacher. A preacher's intellect may fool him. He may think he is "through" on the subject and that he can preach on it clearly and interestingly; but lo! when he tries it his thoughts stall, his words are slow and the effort is not his best by any means.

And sometimes a period of mental and spiritual emptiness may persist for days and weeks. What is the preacher to do? Of course he does not like to preach when he is not at his best, but if he does not preach now he will never be at his best any more. He must face the issue and do his best.

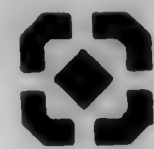
And it is during these "inferior" times that the preacher needs and appreciates help the very most. When he looks through his Bible and cannot find an illuminating text anywhere, it is worth a lot to him if he has a list of texts and suggestive notes which he wrote down during some period of illumination. If his words are slow in coming, it is worth a lot to him if he has thought his discourse through so completely that he can go on intelligibly while waiting and praying for unction and blessing. If he is able to make more of *what* he says in lieu of *the way* he says it. If the crowd is restless, if thoughtless people come late and disturb the service in their manner of finding seats, if a mother permits her baby to cry aloud for many minutes without permitting it to disturb her interest in the service, if thoughtless young people busy themselves with their own talking, if "saintly" old people go to sleep almost before the preacher can get started, if any number of things happen to destroy the preacher's equipoise, it is a great blessing if he can be so self-possessed and so well prayed up and so certain of his ground that he can plow right on to the end of the row.

A preacher ought to lay up for his "inferior" times, just as an ant lays up her winter's food supply in the summer time. He should not presume that his fruitful time is going to last all the way from sowing time to harvest and from pruning time to vintage season. It is because he does this mistaken thing that it can be said of many a good preacher, "When he does fall, he falls the flattest of anyone you ever saw." And it is because of his provident nature that it can be said of another preacher, "He always

(Continued on page 189)



EDITORIALS



JUNE THE MONTH OF GRADUATION

We have purposely given emphasis to Educational Articles in this issue on account of June being the month of Graduation for many of our readers. We have also given the Schools under the auspices of the Church a marked consideration. We are glad that the Mennonite Church is not opposed to Education, but to an unsound Education. May those in places of responsibility meet their solemn obligations. May the Educational Board be alert to the task of directing and overseeing the Schools under their charge. The Church will overlook some of the mistakes of the past, since the Church to some extent held the attitude of aloofness. But the Church expects better things in the days before us.

Since many denominations trace their modernistic apostasy to their Educational Institutions, may every member, every official in the Church consider themselves on the Lookout Committee. By this we do not mean that the Schools are to be better than the churches from which the student body is enrolled. But we do expect the Schools to maintain an attitude of loyalty to every principle of faith, doctrine, and practise of the Church that provides the cash for the continuation of the Schools.

We are glad that this seems to be the attitude of the Faculties of the Three Schools, the Educational Board, and the Church in general. May it never change. May those small and seeming insignificant changes not lead us across the "Danger Line," ere we are aware of the fact.

May God bless our Graduates, our Schools, our Educational Board with the Spirit of Faith, and Wisdom. May they all glorify God, and run their course faithfully. May the God of All Power bring back some of the "wandering stars" in the Educational World, to the safety zone of the an **Inspired Bible, and True Faith.**

A PROBLEM FOR GENERAL CONFERENCE

A problem confronting the Mennonite Church, and worthy of consideration by General Conference concerns the study and training of her ministers of the Gospel. The object of this editorial is to state the problem, rather than the solution.

A minister of the Gospel ought to be a specialist in knowledge of the Bible. Thus some one might say that he ought to study the Bible, and that is the solution of the problem. However, we know that our ministers in general, who make their own living, are too busy to study the Bible adequately, without the aid of other men's writings and books. We also know that the most effective ministers in all ages were men who studied good books. The problem for General Conference is "**What Books Should a Minister of the Gospel Study?**" Our

Church papers seek to meet the writing end of the question, and direct to some extent the book reading.

If we want unity of the faith, there must be a unity in the libraries of the ministry to some extent. If we want a ministry that can meet the needs of our Young People, and the demands of the times, they must study. They must learn some things soon. If they wait for years till they know what they ought to know, they may have wrecked Churches, damaged individuals, and failed to win the souls of hundreds, while they are in training. Personal training, unaided by other men of God and experienced ministers, is slow work. The minister who says he does not need the help of others who lived, learned, and worked before him, ought never to have been ordained. Such egotism, and self sufficiency is unbecoming a good servant and workman.

We hope that General Conference will see fit to speak on this matter, and seek to provide a unified Course of Study that all who are called to preach the Gospel under her auspices may be expected to follow. Thus giving us an **Informed Ministry, a Unified Ministry, a Sound Ministry, and Good Workmen** that need not to be ashamed.

RENAISSANCE OF CONGREGATIONAL SINGING

The word Renaissance is a French word meaning, new birth, and is generally applied to the revival or rebirth of interest in intellectual matters. We use the word in the sense of the rebirth of interest in Congregational Singing, that is quite widely evident. In the Mennonite Church congregational singing was never lost. Choirs, organists, orchestras, soloists, etc., have never superseded the singing of Hymns and Gospel Songs by the whole congregation. They have not been given place, and we hope they never shall be.

There is nothing that can take the place of whole-souled Congregational Singing, but it should be skillfully and reverently led. The Chorister has much to do with its effectiveness. He should know how to wisely make an application, with few words. He should never scold his audience. If he cannot give kind counsel, he should remain silent. If he cannot by his own enthusiasm inspire others to sing, perhaps he had better give way to another leader. He should select his songs in advance. He should know the message to be preached by the pastor. He should always lead the congregation into a worshipful mood by the wise selection of his opening songs. The songs prior to the sermon should be of such a nature as to prepare both the mind and heart for the reception of the Truth of the Bible. At the close a proper song should clinch the message delivered. In the Sunday school or Lord's Day Bible School he ought to get the minds of the youthful attendants to a point of attention by an ar-

resting song, then lead the mind to more worshipful songs. During the balance of the service the songs should be selected for their relation to the lesson of the day.

The first step in good congregational singing is **thinking the words**. Betimes it pays to read the song to and with the congregation. John Wesley had the habit of frequently asking such a question, "Brother J— tell us the meaning of the words of the last verse we sang." This created a tendency of alert and thoughtful singing. The pastor may call attention to powerful lines in the song, their relation to some cardinal Christian Truth, their relation to life in general. Comments should always be brief and spicy. The Bible states this point very effectively in these words, "Sing with the spirit, and with the **understanding**." Thus our singing should be intelligent.

This leads us to the next step, more important than the preceding point under consideration. Intelligent singing ought to lead to singing in the spirit—in other words **spiritual singing**. Singing that is sincere and worshipful. The heart going out in the direction of God the Father, and His Son Jesus Christ. Singing should stimulate faith in the great Truths of Christianity. Spiritual singing embodies the atmosphere of meditation, prayer, praise and thanksgiving. Spiritual singing should lead the soul to the Throne of Grace. It should bring Heaven into the soul. It should fill the place of Worship with the "Shekinah Glory," the glory of God should fill the place. May the Holy Spirit give us Tongues of Fire to sing the Redemptive Gospel with its attendant glories to the conversion of thousands. We do not need more boiler-factory noise, but we do need more singing that comes from the heart. Good bellows (lungs), are no guarantee of blessed Congregational Singing. However, there should be enough qualities to carry the song in a large building.

The third factor which guarantees a Congregational Singing that is bound to be lastingly effective is **expression in singing**. We must have **INTELLECTUAL ASSENT**, which should produce a **SPIRITUAL KINDLING**, which ought to make **EXPRESSIONAL SINGING** easy. To sing "Onward Christian Soldiers" with the same pace as "Blest be the Tie that Binds" is out of place. To sing "All Hail the Power of Jesus' Name" with the same tonal force as we ought to sing "Jesus Lover of My Soul" would render that song ineffective. There are songs which should be sung softly. Others more loudly. Some slow. Others faster. Some lines should be sung softly, others moderately, the rest louder. The interpretation ought to come naturally if the head is in it. The heart will then follow with its soul emotions.

The Mennonite Church has a fine thing in its entire acceptance of the policy of **CONGREGATIONAL SINGING**. May she stay by it that no "Renaissance of Congregational Singing" will ever be needful. May the pastors and leaders, among the brotherhood, never neglect to encourage the study of song, and good singing. May singing schools, and any other work that helps keep this blessed boon of the soul be encouraged. May our directors of singing schools be increased and supported financially by the Church. It is more than worth the cost. Its dividends are spiritual, and returns are constant. The glory, the Lord's, the benefits others' and ours.

If a pastor of a congregation, where ill will, jealousy, envy, and lack of love for the brethren were constantly evident, would ask every member to carry their own Bible, and once a month request them to stand, reading aloud with him the 13th Chapter of First Corinthians, there would be a change. In the middle of the month they could read together the tragic sufferings of the Savior. The balance of the month they could read some of the pen pictures in the Bible where love reigned, and some where hatred accomplished its deadly work. If this failed, after much prayer, he should send for a Man of God to preach the Gospel mightily.

There are three major points of emphasis that the Lord will honor. If the Mennonite Church wants to stem the tide of sin, worldliness and apostasy, these three will meet the situation. The first, a **PERSONAL DEVOTION TO CHRIST**. Second, an **ABSOLUTE ADHERENCE TO THE BIBLE**. Third, an **INTENSE SPIRIT OF EVANGELISM TO MAKE THE GOSPEL KNOWN TO EVERY MAN**.

Many men have lost their first love for Christ, and then wonder why they have no power to move men. "If I, even I be lifted up, I will draw all men unto myself." The preacher should not lift up Christ, for it was a shame that mortals lifted Him up once, but the Preacher and Christian should glorify the Christ who was once lifted up in shame. "God forbid that I should glory, save in the Cross of Jesus Christ, my Lord."

Many Christians stop short of God's best when they merely accept and appropriate the fruits of the Atonement of Christ in dying for their sin. He rose, and now lives, and it is the solemn obligation of every Christian to accept and appropriate this "**resurrection life**" in Christ Jesus.

Death sweeps away beautiful lives, great intelligences, useful beings, ends excellent comradeships by the millions. The Gospel and Eternal Life by Faith sweeps them into Heaven, where we shall have them again with an eternal halo upon the brow of those whom we have lost for awhile.

The "Full Gospel" is not preached unless it has unfolded the "Finished Work of Christ" to the sinner for the **CANCELLATION OF SIN**, and the setting forth of the doctrine of the "Indwelling Power of the Holy Ghost" to **BREAK THE POWER OF CANCELED SIN**.

If a man has lost the inclination to study, lost his love for God and souls he has reached the "**dead line**," whether he be 50 years or under. If he has kept these he should not reach his "**Dead-line**" till he is dead.

The minister of the Gospel should in the first place be a **MAN OF GOD**. Other additional gifts, and graces will add to the value of his ministry, but without the first all other gifts amount to that much tinsel.

CHRISTIAN LIFE

WHY CHRISTIANITY APPEALS TO ME

By Bertha Burkholder

There is, as part of the birthright of every human being, an instinctive, insistent groping after Truth—which in the absolute is God. Paraphrasing a statement from the pen of Christopher Morley, we characterize this desire as the "strange capsule" of hunger for the divine, "which is to be found in every man, if you can but persuade him to lay aside his pitiful armor of self-defense."

It is a question whether there has ever been found a people, however savage and barbarous, who did not give outward expression to this feeling, though, perhaps, in the crudest of religious rites. (It is true, some psychologists would have us believe that these rites are but efforts to satisfy superstitious fear, which should be relegated into oblivion by all cultured people! To meet a man of this type on his own ground, one might ask him to account for the universality of this desire to worship a superior being. How explain its prevalence in the most isolated of peoples? What creates this place, as he would term it, but the recognition, though likely unconscious, of the individual of his own subordination to a Being higher and better than himself? God pity the man or woman who under the cloak of education, falsely so-called, has stifled out, or endeavored to do so, this vital soul-breath! And God pity the nation that permits any of its educational systems to masquerade under such false standards!

Philosophy and religion, other than Christianity, are but the history of man's effort to satisfy this desire. They are a varying record of his probings to find answers to the questionings of his mind and to formulate ideals that measure up to the noblest longing that is part of his being.

We travel through the maze of man's thought and we are interested, awe-struck, amused, disgusted, stimulated, horrified, puzzled, appreciative—in short, we run almost the whole gamut of human feelings except satisfaction. Though we can not understand his many inconsistencies, we must admire his intellect and marvel at how nearly he sometimes approaches truth, but in the end we pity his ultimate failure to apprehend it. And we turn away with that soul-cry, "Oh, that I knew where I might find Him!"

We come to Christianity, as did St. Augustine after he had sought satisfaction in other philosophies and other religions but did not find it. Here we find in a single volume the philosophy, the code of

ethics, the religion which represents, not man's effort to find Truth, God: but God's revelation of Himself to man. Here we find an ideal which is not commensurate with man's finest aspirations, but which so far transcends them that he must be lifted up to reach it!

As we have said before, man is naturally religious, and it was Tertullian who said that the soul is naturally Christian. Does that seem an odd statement at first glance? Perhaps Augustine's thought will explain it. His soul cried out, "Thou hast made us for Thyself. We can not rest until we rest in Thee." Christianity points out the way for the soul to rest in God. It offers him the Bread of Life to satisfy that otherwise insatiable hunger for the divine. Is not the most vital testimony for Christianity as the revealed religion, its power to lift souls from the highest heights of other codes and creeds to the absolute Height of life in God? and to stoop in love, raising, with nail-pierced hands, souls from the deepest depths of woe and degradation to the same Height of life in God? with both enjoying peace and satisfaction in their transformed lives?

But, wherein is its drawing power?

Any written analysis of the appeal of Christianity to a human soul is necessarily inadequate. This is a religion which reaches deeper than the intellect, for it has more than a philosophic or ethical basis. To know its appeal is a matter of personal experience—it involves the super-natural and that eludes full explanation. But its intrinsic value can be indicated and its outstanding features can be pointed out.

Christianity is a consistent religion. One of the greatest weaknesses of man, and consequently of man-made religions, is inconsistency. It is impossible for him, humanly speaking, to maintain an equilibrium in a spiritual and moral sense. The grotesque practices and glaring inconsistencies in many religions and in much philosophical thinking, attest this fact. Their working-out proves them inconsistent. However, one of the striking arguments for the Bible, both as a literary work and as the revealed Word of a Perfect Being, is its consistency. With the attributes of God, Who is absolute Perfection, as its essence, we would not expect to find in all its structure a single inconsistency—nor do we. We can go anywhere as its exponents and, though in some places where Christianity is unknown some of its practices may seem peculiar, yet there is

nothing about them of which we need to be ashamed, but righteously proud. Moreover, the greatest proof of its consistency is its harmonious working-out in our lives when we give it full sway.

Christianity as interpreted by Protestantism is significantly different from many religions in that it offers man personal contact with the Divine. He does not need a mediator, as, for example, a priest. He can commune directly with God, contemplate Him in His matchless majesty and immediately realize personal blessing. What limitless possibilities and opportunities this communion affords! Just as constant personal association with a human friend invariably leaves the stamp, in a greater or less degree, of that friend's personality upon us, so we may by direct communion with God become God-like. Our very countenances will radiate His glory and our lives will become potent with His power; self will be effaced and love will permeate our beings, for "God is love."

Faith is that faculty which brings order out of chaos in so many phases of life. It may be placed in God, in mankind in general, in friends, in ideals, in our own powers, in the success of some material enterprise. Therefore, we say that "faith is the touch-stone of life," spiritual, intellectual, physical and material. To lose it in any walk of life is to suffer irreparable loss. It is peculiarly characteristic of man in his working to employ it—perhaps unconsciously in the last three realms and to reject it—consciously—in the first. The result is inevitable: just as without faith there is chaos in material, physical, and psychological reactions, so spiritual life robbed of faith is chaotic. But Christianity gives such a large place to faith (another mark of its consistency). It offers man, when he has reached the limit of his finite powers, a comprehension of the infinite through the medium of faith. Many of life's questionings which are infinite in their aspects and not to be comprehended by the reason are through faith tangible. To the extent that man employs this touch-stone does his spiritual life transcend the finite.

And the love of God! Who can fully comprehend it? We have said that the fundamental principles of Christianity are the attributes of God and we have said, also, that we find no compromising of these attributes, no inconsistencies. Should not, then, His justice demand our death for our disobedience? But, oh, His love was greater than His justice in that He—excused our sin? By no means! He

gave His only Son, who was infinite life and could, therefore, atone for all life, to suffer death for us, to assure us a place with the Father by His vicarious suffering and death.

And our hearts bow before the glory of this matchless Son, the God-man, Christ. His love, His life, His death, atonement, resurrection and ascension, and His loving intercession for us are an irresistible appeal. Who can study His God-life and not be touched and made to realize, as did Napoleon, that He was more than man? The fragrance, virility and power of His life, the efficacy of His death and resurrection reach deeper than the cold intellect. It is said that Lew Wallace, stung by the denunciation of Christianity from the lips of Voltaire, was converted by the study of the life of Christ for the writing of the book, "Ben Hur, A Tale of the Christ." How our hearts are warmed by the light of His life! What transformations our lives undergo when a real vision of Christ enters our souls!

Drummond has said that love is the

greatest thing in the world. Then is love the greatest appeal which Christianity has? But may we sound the depths of another thought. Dr. Wayne Chanell, pastor of the Methodist Episcopal Church, of Allentown, Pa., has said that to him personality is the greatest thing in the world in that it combines with love, other attributes. Shall we say, then, that Christ is the greatest appeal of Christianity? Ah, we reach still further. The Trinity—Christ, the Holy Spirit, God—the Divine Personality revealed by the Bible, Whom men of past ages have sought, Whom men seek to-day, and Whom men ever will seek as long as time endures, is Christianity's supreme appeal.

The influence of this Triune Personality in the life of a Christian is the answer to his questioning, the obliteration of his egoism, the great dynamic of his life, the joy of his every-day experience, and the assurance of eternal life with Christ in God—rich, fruitful life here; life hereafter, unending and glorious!

Goshen, Ind.

JUSTIFICATION BY FAITH

By Sylvia Grabill

The Doctrine of Justification by Faith gave us the Great Reformation Revival. It would give us a Present Day Revival if effectively preached in the power of the Spirit. There will be no right living until men feel the "Rock of Ages" under their feet, and know they have been lifted from the "horrible pit, and the miry clay." God give us a generation of Christians who know, teachers and preachers who preach the blessed experience of "JUSTIFICATION BY FAITH." Read the article, you will receive a blessing.—Editor.

Justification by faith was the doctrine that the churches of the Reformation, especially the Lutheran church, recognized as their essential and central teaching. It has existed as long as the established church.

Just why do we need justification? Adam and Eve, the father and mother of us all, were in the very beginning created after the image of God by Christ, pure, good, without sin, righteous, and incorrupt. They remained pure and righteous until they sinned against their creator's word and commandment. God had said, "Of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." As soon as Adam and Eve ate of the forbidden fruit they became impure, unrighteous, corrupt, and they lost the purity in which they were created and would have remained with all their descendants in sin under the curse and servitude of death and the devil, if God had not again comforted and raised them up by the promise of Christ, who would bruise the serpent's head. When Adam and Eve heard these words of grace, they accepted and believed it to be the truth from God. Because they believed and stood by this promise Adam and Eve were accepted of God through Christ Jesus, justified and delivered from the eternal death and curse. We are born of sinful nature, inclined to evil, and we cannot be free from this unless we accept Jesus, the only means of grace. But those who accept Christ by a true faith are born of Him; He forgives them all their sins, ac-

cepts them as His beloved children, and gives them eternal life.

In Romans 3:23 we read, "All have sinned and fallen short of the glory of God." We are constantly being haunted by something we have done or have not done. This is characteristic of all men. There is always a gap between what they are and what they ought to be, and the cause of this is sin. All have sinned from the first man to the last man who will look on sin. We are all sinners. All have come short of the standard. Paul says not that all have committed some crime or some open acts of wickedness such as the laws or men punish, but he declared that all have missed the true aim of their being, have fallen short of the mark which they ought to have hit.

What is justification? Justification is acquittal in the sense of pardon and on the ground of innocence (as is stated in Davis Bible Dictionary). Through justification the sinner is released from his sins and entitled to heaven. Justification is an act of God's free grace, wherein He pardons all our sins and accepts us as righteous in His sight. Justification is a definite act of God and not a progressive work like sanctification. Faith continues and grows all through life, but justification takes place in a single act. It is not an act that causes a change in the person as regeneration or conversion. Justification is the result of faith and repentance. Faith is man's part in salvation justification is God's part. The believer is the

object of justification and becomes so, not on account of his own deeds or in a way of a debt, but on account of grace, he renounces all trust in his own works and puts confidence in God alone. Man only receives and does not give; he is passive and not active. God declares the sinner righteous and adopts him as His child.

Justification does not insure the permanent continuance of the subject in the state of grace; he may fall away from it. A renewal of repentance on his part insures the renewal of justification. The sinner must rest alone in Christ, believe in Him, then he is justified. We must have faith in Christ and repentance before we can be justified. Man may justify himself every day and still not be out from under the curse. He must be justified by God. Faith always leads to repentance. There can be no forgiveness unless there is repentance, and without forgiveness there can be no justification. There is more than forgiveness in justification also. For instance, if a little child pleads with you after it has done wrong and says, "Am I good now?" You say, "Yes," but there is a shadow on your face. The child sees that and asks, "But why don't you smile?" That is the way with Christ. Even the very sweetest tones of forgiveness will not cast the shadow from His face. The old familiarity and confidence are gone. What we feel we want—the doubt of the heart and the uneasy feeling dispelled, to be home again and walk once more as children of light—that is justification. Everything is blotted out, not one sin is left unforgiven. All evidence is removed from the sinner. This act is done freely, and graciously. Just how is this a free gift? God might have justly left man to perish under the guilt of sin. His Son was a free gift; nothing but His own free grace could have caused Him to send His son. He went to the limit in laying our sins on His own Son.

Salvation is offered without money and without price. All may accept or all may reject. The rich and poor have the same opportunity. All that is required of us is that we hear Jesus Christ our Savior and believe in Him. We cannot be justified by works. We must be justified by faith. How was Abraham justified? Paul tells us clearly that he was not justified by works but by faith alone. Many were the good works of Abraham. It was a good work to leave his country and his father's house at God's bidding. If Abraham, after years of holy living, is not justified by works but accepted of God by faith, much more must this be true in the case of an ungodly sinner. One might say, "I have turned away from sinning. I do all the good I can." But if all our former sins are not forgiven through faith they are still against us and will be against us at the judgment bar of God.

There are two things that follow justification—peace and glory. In Romans 5:1 we read, "Therefore being justified by faith, we have peace with God." When men are forgiven of their sin, they have a right to expect peace with God. There can be no

peace with God as long as man knowingly trespasses the laws of God, but when these things are removed through faith, repentance, and justification, the man has peace with God. Peace is the immediate result of our justification. Peace with God is the blessed fellowship between God and sinner, when every barrier is removed and the two are one. The sinner is reconciled to God, for his hardened heart is softened, his affections are changed, he hates that which he once loved and loves that which he once hated. We are then heirs to eternal life. Eternal life is an inheritance of the justified. There can be no greater inheritance than everlasting life and this inheritance comes to the justified. We have salvation from the wrath of God. Sin must be punished. God is a just God, and his wrath is upon the wicked, but when justification takes place that wrath is lifted.

It is God's desire that all men be saved. I believe He looked down through the ages before man existed and meant that all should be saved. But He knew that some would reject Him and be lost. But if a man is lost it is his own fault, because God did not predestinate anyone to be lost. All men have been called but few chosen. Why? Because few chose to accept and be justified. Those who accept are also glorified. The ones who pass from death unto life are the justified. The justified shall not come into judgment because they have one who on that day shall represent them before His father. Every man has failed in keeping the law; therefore there is no justification by law. Justification does not come as a result of works. Man cannot win God's favor on merits. God's favor cannot be earned. God loves and gives. It is God that justifies man. It is God against whom sin is committed and He alone can forgive and remove sin. Justification is not something for which men can pay as they would justification before a court. God knew that if ever a man would be saved it would be by a free gift. The sin of the world cost Christ His life and it was through the surrender of His life that justification was made possible. Through His life and death the penalty has been lifted. If Christ had not been offered we would still be in our sins. He died and was raised because of our sin. Through His resurrection we have been justified.

The justified may look forward to glory when they get to heaven. Glory is sure to the justified. The true hope of a Christian is the hope of possessing glory in eternity.

If God judged us according to our worthiness, righteousness, works, and merits and not according to His great goodness and mercy, no man could stand before His judgment. For Christ's sake we are in grace; for His sake our failings and transgressions which are committed involuntarily are remitted. He stands between His father and His imperfect children with His perfect righteousness and with His innocent blood and death and

intercedes for all those who believe on Him and who strive by faith to turn from evil.

This doctrine is one which will increase God's love in the heart of the true child of God. It was God's wonderful love and no other motive that moved Him to give His Son to die for us. The thought of it should remove from us all pride and self exaltation, seeing that it comes to us so unmerited and knowing that all that intellectual and mental powers can bring forth cannot in the least degree compare with what God has accomplished for the human race. Studying the subject ought to bring us closer to God and enable us to live more holy lives for Him.—Hesston College Journal.

TEN COMMANDMENTS FOR CHURCHGOERS

James E. Darby

That thou mayest know how to behave thyself in the house of God.—I Tim. 3:15.

I.

Thou shalt enter reverently, quietly and gladly into the house of worship, remembering that it is the "Meeting House" wherein thou dost meet with God, and with thy fellow worshippers.

"I was glad when they said unto me, let us go into the house of the Lord."—Ps. 122:1.

II.

Thou shalt follow the usher unto the seat pointed out unto thee, and go unto the farthest end thereof; not making of thyself a seat-hog, or endangering the corns of thy feet by having late-comers squeeze by thee.

"I went with the throng and led them into the house of God."—Ps. 42:4.

III.

Thou shalt enter therein and be seated in thy pew, with wraps removed and books arranged, at least two minutes before the services open, prepared to join heartily in the music, responsive readings, and all parts of the exercises; and by a moment of prayer and meditation divest thyself of any grouch which might disfigure thy countenance and mar the profit of the meeting unto thee.

"The Lord is in his holy temple; let all the earth keep silence before him."—Hab. 2:20.

IV.

Thou shalt hearken diligently unto the words of thy minister, and not divert thy attention by planning the dinner, devising a way by which thou mayest swat thy business rival, or check the missing cylinder in thy automobile; and especially shalt thou not distort thy countenance and give forth sonorous sounds by falling into a deep sleep.

"Awake to righteousness and sin not."—I Cor. 15:34.

V.

Thou shalt remember the offerings, and by using both ends of thy duplex envelop show that thou art not a tightwad, or lacking in missionary knowledge and zeal.

"Give unto the Lord the glory due unto his name; bring an offering and come before him."—Ps. 96:7.

"Lay up for yourselves treasures in heaven."—Matt. 6:20.

VI.

Thou shalt be always ready to welcome strangers, sharing with them thy pew and thy hymn-book, and giving unto them the glad hand; remembering when thou wert a stranger in a strange church and didst suffer embarrassment because of a scanty welcome.

"If ye have regard unto him that weareth fine clothing, and say, sit thou here in a good place, and ye say to the poor man, stand thou there....do ye not make a difference?"—James 2:3-4.

VII.

Thou shalt not nervously snap thy watch, or ostentatiously stare at a clock during the service, giving the impression that thy mind is upon the dinner, or the early afternoon motor trip into the country.

"I love the habitation of thy house, the place where thy glory dwelleth."—Ps. 26:8.

VIII.

Thou shalt not engage in whispered conversation during the postlude or any part of the service, whether thou art among the assembled ushers at the door, or in thy pew; but thou shalt concentrate thy thought and save thy breath for the songs, by which the congregation putteth enthusiasm into the service.

"In the congregation will I bless the Lord."—Ps. 26:12.

IX.

Thou shalt not interrupt the closing hymn and benediction by putting on thy wraps, rubbers, et cetera, before the close of the service, that thou mayest be able to make a quick get-away before any one hath time to speak unto thee; nor shalt thou indulge in loud or irreverent conversation at the close of the service, by which the solemn impressions thereof may be banished from the minds of thy fellow worshippers.

"Holiness becometh thy house, O Lord."—Ps. 93:5.

X.

Thou shalt not shun thy pastor, if he chanceth to be at the door to speak unto thee on thy way out; but if the service or sermon hath helped thee, thou shalt speak unto him the appreciative word which may help to make "blue Monday" less blue unto him.

"A word fitly spoken is like apples of gold in network of silver."—Prov. 25:11.

—Homiletical Review.

"Not only will Christ enter our roof, but He will make our heart His home forever."

Some people tell us that all that we need is to reform, to get rid of the saloon, to bring about a healthful environment, and we are all right. If Adam and Eve, with a perfect environment, were unable to stand, how much less are we able to stand alone, who are in the midst of sinful environments?—H. F. Reist.

• MISSIONS •

A LETTER FROM SOUTH AMERICA

What makes these letters more interesting than some messages that come to us in the form of articles is their informality. The rest of the Church who are not supporting Brother and Sister Snyder directly, but indirectly, will also appreciate the newness of the letters, and the pictures accompanying them. May the Lord bless the missionaries on the South American Field, and the Church there.—Editor.

February 5, 1929

Orfanatorio Evangelico
Trenque Lauquen F. C. O.
Prov. de Buenos Aires
Argentina

Dear Friends at Home,

I guess it is time for me to write again even though I haven't heard from any of you. You no doubt have discovered that we arrived here safely and we praise the Lord for such a beautiful trip. We arrived in Buenos Aires exactly three weeks after we left New York, late on Saturday night. Brother Litwiller and Bro. Shank were at the dock to meet us, and we certainly were glad to see somebody we knew.

On our way from Buenos Aires to Trenque Lauquen we stopped at Bragado, Carlos Casares, and Pehuajo for "Bienvenida" meetings—welcomes. At each place all the organizations like Sunday school, Y. P. M., Women's Meeting, etc., had representatives who gave welcome addresses. Bro. Litwiller translated for us then as we had to respond in English. And after the meetings they always had little socials for us to get acquainted with the people. I found a few who could talk German so I "fadytched" with them. Mary was nearly always fortunate enough to receive a bouquet and a few Argentine embraces. An Argentine "embracio" is something rich—they put both arms on each other's shoulders and give you a kiss on each cheek. In this demonstration I was rather neglected. We still have to go to Santa Rosa and Madero where the native pastors live but we will wait until we are able to talk better. We still speak English, you know.

We have been settled here at the Orphanage now for two months and like it very well. Sister Hallman left last Sunday night so we are alone now. Anita Cavadore is here to help though and we are getting along very well. Since we are here I have been carpenter, electrician, sewing machine fixer, gardener, wheel-barrow man and now I am sort of a police. It's funny but I be-

lieve that all the boys in the world are inclined to be more or less mischievous—mostly more I guess. Well anyhow here there are nine boys and seven girls—that is a pretty large family to inherit all at once but they are all very nice. I'll have to send you a snap of them and see what you think about them. They certainly can think of a lot of things to do in a day. I have discovered that it requires somewhat of a genius to think of enough penalties for all the "crimes" that are committed here. It doesn't matter how many books on child-training one reads it seems these boys are exceptions to all rules that ever were invented. You would think that they instinctively knew what was in the books and



TRENQUE LAUQUEN

1. Station and car barns. 2. Catholic Church, opposite plaza. 3. Boulevard Villaga, the main street. 4. Mennonite Mission, "Culto Evangelico." 5. Molino, mill. The orphanage is next to the mill.

conducted themselves so as to evade every precept. If some of you Sunday school teachers are occasionally at your wit's end what to do next—I am all the time!!!! But they are very good—always innocent—never guilty?? and that is quite true to Argentinian nature. I learned a new expression from them just recently. I was putting the boys to bed one night and had given them all a good-night kiss—which was extra that night, and one of them held his hands around my neck very tightly and said, "leendo papeeto." Now that means something very wonderful—at least to me. Literally, it is "beautiful papa" but I'm sure he didn't mean that. So now we are no more "Mary and Elvin" but

"Mamita and Papito." (pronounce like mam-meeta and pappeeto)

I have been making a bit of garden but it wasn't a very great success because of the dry weather. We had planted cabbage, radishes, red beets, lettuce, cucumbers and water-melons and the only thing that is left now is one lonely cucumber stalk. It was so dry for about six weeks that nearly everything dried up. The farmers' corn crop is very poor in this community.

We are supposed to be studying the language all the time but these other duties seem to take up so much of our time. I have even omitted "siesta" for a week to try to get things done. "Siesta" is what they call their afternoon naps, from 12:30 to 3:00 o'clock because it is very hot.

I suppose some of you are wondering how it feels to be away down—nearly off the map. It doesn't seem so much different at all, in fact some times I have to stop and think where we really are. The sky is just as blue if not bluer—clearer and brighter; the stars though different, are even more sparkling and silvery; the wide, endless campos (country), gently rolling, fertile fields, the thousand cattle upon the thousand plains, the wheat and oats and barley and corn; the trees (though artificially planted), the rich gardens of peas, cabbage, tomatoes, potatoes, berries, watermelons and everything that is good to eat—except apples. We have peaches, plums, pears, apricots and damascas, something like peaches.

There are also many differences but the greatest of these is the people. They don't generally have that snappy, wide-awake attitude that is more characteristic of Americans, but a content, indifferent, even slothful movement that gets them there "sometime." To us as North Americans many, many experiences come along that seem to have no other purpose than to develop and increase our patience,—sometimes even long-suffering.

We needed repairs for the pump last week so on Friday I found a "pump fixer" and he said he would be over the first thing in the morning. Well, with sixteen months calling for water it is sometimes bad enough when the pump is in running order. The man finally came on Saturday afternoon, tore up the pump, carried it four blocks to his

shop to put a new leather in the valve. He didn't know for sure when he would have it fixed—likely he would be over Sunday morning. For two reasons we didn't want that—one of which was that we needed water and the other, we would be in Sunday school in the morning and couldn't be present to inspect the installation of the repairs. Neither of these reasons caused much excitement, because he didn't return until Monday noon. At that time also, there wasn't much time lost to find out if the pump worked or not. Well it did—hard and fast, so now we are all happy again.

It has been suggested that I write what I am doing. Here are a few things. If the work increases in the next month like it

Orphanage that have to be done immediately and finished; and then some days I don't do a thing according to schedule, and so it goes!

I think you would like to become acquainted with our family. We certainly appreciate the honor of falling heirs to such a large family. And I believe you would too if you knew them, and if they called you "Mammeeta and Papeeta," for a little while.

1. Miguel Acunia, (age 7) "More things are wrought by this young man than this world dreams of" but so far a great many of them are mischievous things.
2. Ernesto Oscar Rojas, the second youngest, 4 years old March 10, is sweeter than he looks on the picture.



Sisters Gamber and Hallman with the Orphanage Children
Trenque Lauquen

did in the past one I'm sure I don't know what I'll be doing.

1. Language study (four hours a day).
2. Teaching English at the High School (one hour a day).
3. Working around the house and gardens (two hours a day).
4. Correspondence and business (one hour a day) except the last of the month when the books have to be balanced and the reports made out, then a few more!!!!
5. Teaching English to private student (one hour, three days a week).
6. Private study and personal interests (one hour, three days a week).
7. Playing with the boys (one hour day). This is not settling quarrels but systematic games and teaching them how to play because they don't know how.
8. Eating one-half hour—three times a day—more or less—depending on the quantity on hand and the degree of hunger.
9. Administering justice and peace (twenty-four hours a day).
10. Sleeping (whatever time is left, if any).
11. Sunday, Read a book through. Go to Sunday school and Church.

Now it would be a mistake to think that all this gets done in this systematic way. Unfortunately not. Some days I spend the whole time doing one or two things until they are finished. I mean things around the

He likes to say "Good Night, Papeeta" in English. (Sister Hallman taught them some English expressions and songs).

3. Margarita Gallio, the baby, will be four on March 16. She is a little backward in learning to talk distinctly.

4. Maria Sanchez, 6 years old, and a little nervous.
5. Alba Acunia, sister of Miguel, will be 9 July 23. She likes to help to work.
6. Nirma Vecino, will be 9 June 23. Very bright and willing.
7. Isabel Hernandez, 13 years old, was a bad girl so we allowed her to go back to her mother.
8. Elvira Armanino, 15 years old, works very hard and conscientiously in the house and at her studies. Next year we hope she will be able to go to Pehuajo to our new school for her high school work.
9. Juan Antonio Sanchez, 8 years old finds it hard work not to be awkward, and sometimes forgets to work, but he will improve.
10. Rosa Vecino, sister of Nirma, aged 10, can do a great many things but likes best of all to play with her doll.
11. Isabelita Pithan, 11 years old, is a very efficient artist with needle and is a good house-keeper in the doll department.
12. Marcelino Valencia, aged 12, is our errand boy and also works in the printery with Lester Hershey.
13. Carlos Acosta, 9 years old, has acquired the nickname "Fuerte" which means "strong." He like to load the wheel-barrow full and haul things around.
14. Aurelia Polemeque, is one of the members of the church who had been working here as cook.
15. Arturo Oran, 8 years old, is noted for pep in whatever he does—whether it is acting stubborn or working.
16. Manuel Rebas, 8 years old, likes to work himself out of work, but that is quite natural here—not in Canada.
17. Manuel Aguirre, 9 years old, has expressed his ambition to be that of earning enough money to buy a horse.
18. Rolando Perez, six years old who came into the orphanage after this picture was taken, can generate the most pep and the most ideas, and collect the most dirt in the shortest time of any one here. And incidentally because he hasn't been here as long as the others, gets caught in the most mischief.

Now I think you know them all and whether they have qualities or "disqualities" I believe you love them too. "II Cor. 1:11"

In His glad service,

Mary and Elvin Snyder.

OUTWITTING AN OFFICIAL

By Mrs. Homer O. Moser

Mr. and Mrs. Homer O. Moser are members of the Cuyaba station of the South Brazil Mission in charge of the farm school at Burity. Cuyaba is the Capital of the state of Matto Grosso in the heart of the South American continent, six days by day trains, and six days by daylight river steamers northwest from Sao Paulo.

Word had come to the Sabbath-school in Ohio, interested in Mr. Moser and his work, that the government had completed the road out of Cuyaba which passed the mission farm, so that it was now possible to drive to town in three hours with a Ford, whereas it used to take nine hours on horseback.

The farm covers 15,000 acres, and the only way to get around, aside from walking, was by means of a two wheeled, one-mule cart. Why not send him a broad-wheeled farm wagon? The school was responsive, the money was raised, and the wagon started on its long journey.

The mailman was making his regular bi-

monthly route on pack mule. He left a letter at Burity for Mr. Moser notifying him that the wagon had arrived. There was great excitement! Every one of the school boys wanted to go and help bring the wagon to the farm. Benedicto was favored, and early the next morning Mr. Moser and Benedicto left the mission farm, each mounted on a mule with half the double harness tied behind him on the saddle.

It was too late that evening when they arrived at Cuyaba to get the wagon, but the next morning they went to the river port and claimed the "knock-down" farm wagon. The task of setting it up was left entirely to

Mr. Moser because no one else had ever seen anything as mysterious before, but he had worked with farm wagons many times. While he worked he had to listen to jeers and sneers from the crowd around him, and after an hour he almost began to doubt the working of the thing himself. An old Portuguese gentleman sensing the situation patted him on the back and said: "That's all right, Americano, you just show them."

In another hour the new iron-wheeled farm wagon, with black Benedicto at the reins went rattling along over the cobbles of the city street. The strange noise drew many onlookers, and women and girls at the windows of the houses asked: "What is it?" One little Indian trotting along behind the wagon, in his birthday dress, answered: "See, the Protestant truck." It has kept that name to the present day.

Outside the city the real trip began. The sun was hot, the incline steep, the road poor, and there were bridges to cross. Those bridges! When the officials had made the road it was their intention that it should be strictly for automobiles, but because the small farmers helped to pay the taxes, it would not look well to make a law prohibiting them from traveling over the new road with their ox carts which during the wet season cut the road into deep ruts. So the contractor ordered cross planks to be put on all bridges, four inches apart. Any animal trying to cross would get his foot caught and probably break his leg.

Since not even mission mules are wise enough to step only on the planks, it was necessary to unhitch them at every bridge, find a path to lead or swim them across the river, pull the wagon across, and hitch up again on the other side. One bridge would not be so bad, but when you remember that in the 50 miles there are exactly fifteen bridges of varying lengths, you will realize why it was sundown of the third day before the tired little mules drew their load over the last hill and came in sight of the school.

The welcome home was enthusiastic, and the missionary was so proud of that new wagon that he left it out in front of the house so that everyone who passed by would notice it. And passers-by did notice. They stopped and inquired what it was and were told it was a new labor-saving device to be used in hauling logs from the forest, bricks from the kiln, and stones from the quarry, all to be used in the construction of the building. They would listen, but invariably insist that it might work in the United States, but it would not work in Brazil, that it might work with oxen, but not with mules. Their ox-carts are so heavy that it requires eight yoke of oxen to draw the empty cart. Others said it was too loosely jointed and would fall apart. But the wagon did work from sunrise to sunset.

Suddenly a revolution broke out and truck loads of State soldiers were sent along the auto route to the scene of action. All private property coveted for State use was confiscated, and so a little note, duly signed by the proper authorities arrived at Burity demanding the farm wagon, two mules and a capable

driver for State service.

It was a sad day, but authority is law, so at the appointed time one of our fine Brazilian young Christians presented the wagon to the Chief. The Chief asked, "Is that the wagon from Burity?" "Yes sir," replied the young man. The Chief looked at it for a minute with half-closed eyes, then said: "You may take it back, we cannot use it."

Of course not—the bed of the wagon had been kept at the farm!

To-day the Burity farm wagon, "Old Faithful," is helping to make life easier for the two missionary families at Burity, and is helping the industrial workers in the interior of Brazil to bring a practical, livable, Christianity to worthy Brazilians.—The Presbyterian.

THE SOUTHERN HIGHLANDER

By Mary Nafziger

This article is timely for our Missionary Department of the Christian Monitor since the Mennonite Church has quite a few Missionary Churches in the Appalachian Mountains, and is contemplating launching out in a larger way. May the Lord direct in the matter to the eternal welfare of the "Southern Highlander."—Editor.

Somewhere in the region of the Blue Ridge Mountain Belt, the Greater Appalachian Valley, the Allegheny—Cumberland Belt, and the Ozarks is the spot where our southern highlander resides—it is his own world for he is a stranger to any place, manner, or customs outside of it. History has concerned itself but little with this part of the country except in incidental fashion as it has dealt with movements, early and late, across the mountain barrier to the West. From these movements came the early population of the Highlands.¹ The immigrants enroute to the West often settled in these mountains. To some people the country beyond was too far away; some did not even believe that there was a country beyond; some lost ambition to move farther on because of hardships and were content to remain on the rugged hillsides; some suffered misfortune; and some couldn't bear to leave the graves of their loved ones alone in the mountains and they chose to stay with them. Thus the rugged mountains of Virginia, Maryland, North Carolina, South Carolina, Georgia, Tennessee, Kentucky and Missouri became inhabited by pure, Anglo-Saxon, Irish, German races, such as were the ancestors of the more progressive American citizen. The people of the mountain say for themselves "Borned in the kentry and ain't never been out o' hit."

Time lingered with these mountain folks. The Highlander lives in the same fashion as did his ancestors in the day of colonialism. His industries are carried on in the same crude manner as his forefather had done before him.² He lives in a log cabin typical of the home of the earliest pioneer. It consists of one large room with a narrow porch, a plank door, a stone chimney built on the outside, and a single opening for a window. A few straight chairs, an old spinning wheel, and a handloom and a bed comprise the furnishings of the home. These have been handed down from generation to generation. To us it seems a crude manner of living but the Highlander says, "Hit may be rough and rugged but hits home sweet home to us."

Prolonged isolation from the current of thought and feeling that sway the great world will account for almost any extent of ignorance and backwardness. The Highlander may have the same thoughts and

hug the same prejudices of his ancestors but he also has his virtues that dare not be ignored:³ love for home and kinfolk; unstinted hospitality; spirit of neighborliness; willingness to share his little with others who are in more difficult circumstances; love of nature; loyalty to family and friends, simplicity and contentment; and a keen mental perception which is very apparent in the rapidity with which he advances when cultural advantages are placed within his reach. He will respond in a remarkable manner when led on. He has the power of vision but he needs more beacons to illumine the way. He is not to be driven but will follow devotedly a wise and helpful leader.⁴ He has in his attitude a natural conservatism and the suspicion of strangers and new methods, which is a characteristic of isolated peoples. If a modern theory interferes with the absolute freedom of action so dear to the mountain heart it is expected that it will be viewed with scepticism if not with actual hostility.

The man of the mountain is limited in his knowledge to what has come down to him, to what experience in a circumscribed neighborhood has taught him and to what a chance voice from without brings to him. He prefers to learn through personal experience with all the attendant risks rather than from the accumulated experiences of others. The high percentage of illiteracy, 12.2% for the mountain region as a whole, probably both overstates and understates educational conditions in the Highlands. Some sections are worse while a few are not so bad. Even making an allowance for the diversities existing in different parts it yet remains true that deplorable educational conditions still exist over large rural areas.

The public schools are generally ungraded and in one section that does have a ten month school, the schools are in session from three to six months. The terms depend upon weather and crop conditions. They are not always taught through successive months nor by the same teacher. Buildings are one-room structures, poorly-lighted and very inadequately heated. Sanitary provisions are quite generally lacking. Little is provided in the way of equipment—in places not even desks, blackboards or chalk, and as

pupils are usually required to furnish their own textbooks, the supply is noticeably deficient.⁶ Most of the teachers are inexperienced, untrained, young and unformed in character. Few, either men or women teachers, have had normal school training and a large number have only the education they have been able to acquire in such elementary schools as they themselves are teaching. Occasionally trained teachers are too progressive to suit the notions of the patrons and local school officials. In one instance the patrons of the schools seriously objected that a teacher was teaching contrary to the Scripture because she said the earth was round. Such are considered heretics and their teaching is rejected. The lack of orthodoxy in the teachers was probably the argument but doubtless the failure of local applicants to secure these positions was a contribution.

The church school has been helpful in assisting the public school to become a better one. Often the church school stresses denominationalism which gives an impression that they wish to change the native faith.⁷ The Highlander resents this. He does not want his sect of religion dictated to him. This could be remedied by practising evangelistic methods in which the school were made a real part of its neighborhood.

The Highlander believes in the "pure religion of the Bible" and to him it is the final word of authority but he quite readily finds an interpretation of the scripture pleasing to his idea of conduct. He applies Biblical lore to the smallest details of life, and delights in his hair-splitting doctrinal disputations. His sectarian prejudices which he inherited from his ancestors, are manifested everywhere. The mountain preacher shouts, sobs, and exhorts in sermons stressing more the "worm that never dieth," than the "goodness, mercy, and holiness of God." He doesn't trust the "foreign" minister, that is, the man who is not a native mountaineer, for he fears being misled; and probably more, being contradicted in his theory. He is not ready to accept an open-minded view. An instance is told of Mr. Campbell, a student at a seminary who was engaged in the service of the Highland people, delivering a sermon at the same meeting with two mountain preachers: One was a young man, the other an elderly man. The young man introduced Mr. Campbell as coming from a great institution of learning and added: that the Lord Jesus said in the second chapter of Matthew: "I thank thee, Father, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes," to impress upon his hearers that the message delivered by Mr. Campbell was inferior to his. Mr. Campbell spoke briefly and as well as he could after his inauspicious introduction. Thereupon the old man rose. Stroking his long white beard he thus addressed his audience and completed the work well started by his companion: "I take my text from Deuteronomy (just

where he did not disclose), 'The Lord said not to listen to them that has smooth faces, but to hearken unto them that has gray hairs.' "

The Christian church has an opportunity for evangelism in our mountain regions. Her program must have in view the fourfold needs of the people, spiritual, intellectual, physical, and industrial. So linked are these needs that little progress may be made in one direction unless progress is being made in all. There are various avenues leading to the improvement of conditions among these people. The teaching profession offers a splendid opportunity. Living among the children of school age, the teacher can uphold the virtuous life in example as well as in theory several days in the week in addition to the religious service which is held on Sunday. (This has been successfully demonstrated by the Virginia Conference in its mountain work. Editor). This type of missionary work is indirect and will not be so likely to be resented by the native. He disdains being an object of missionary work for he does not wish to be called a heathen. Furthermore he distrusts "outsiders" and will not accept new practises.

If workers from the outside world would follow, so far as they conscientiously could, the practises that have through long association become somewhat sacred to the mountaineer and beautify rather than abolish these they would be more sure of success. There is an opportunity for the evangelist in going from place to place holding meetings where there are no settled pastors. In addition to this, visitation work, in which his personality reveals to the Highlander a deep interest in his welfare, will be a means of pointing out to him a higher plane of living. Such work will create a favorable attitude toward religion so that when the way opens eventually churches will be established. Ministering to physical needs and winning the favor and goodwill of the people has been the practice in opening the way for missionary work in apostolic and Biblical times.

Workers among these people must adapt

themselves to the native manner of living. They must eat their cornbread and bacon and relish it or pretend they do until they really learn it. There dare not be any hint of superiority for an impression of equality is the only effective mood. The greatest need is to win confidence and respect and then the order of organization for the program of construction will naturally follow. The activities of Protestant Mission Boards have been a chief factor in the advance of spiritual, intellectual, physical, and industrial education. They have helped the rising generation to visualize rich values which are obtainable by wisely directed use of time and energy. The following is a testimony from a student in a boarding school—The Highland Institute, Guerrant, Kentucky:⁸

"When I first came to the Highland Institute I was quick-tempered, rather lazy, slangy, and not used to keeping close to God. Highland Institute has inspired me to a nobler ambition to help teach my people. In Sunday school and Church we learn lessons of the Bible and learn to apply them to our lives. We learn to serve God and our fellowman as best we can. The social life here has taught me that to be loved by one and all, one must be sympathetic, generous, kind, and loving. All the students have a small job which must be done carefully and well. This has taught me to be industrious."

It is indeed a worth while endeavor to bring to the Highlander the Light which has helped us to enjoy the blessings of heaven. Furthermore, the life that has been lived for the cause of extending His Kingdom will be one that is full of the purest and highest joy that earth or heaven can know.

1 Southern Highlander and His Homeland—Campbell n. 23.

2 Missionary Review of the World, March '28, n. 198.

3 Missionary Review of the World, March '28, n. 198.

4 Southern Highlander and His Homeland, Campbell n. 204.

5 *Ibid.* n. 260.

6 *Ibid.* n. 264.

7 *Ibid.* n. 280.

8 Letter by Marguerite Archibold—Highland Institute, Guerrant, Ken. Goshen, Ind.

AMERICA—GUARD WELL THY IDEALS

By Catherine M. Zeiders

This fair land of ours—America the beautiful!—is a nation which possesses high ideals and worthy goals which it is striving to attain! But how are these ideals being guarded? Worthy, noble ideals! But are they guarded well? A failure America will be if her ideals and beliefs are not strengthened! If they are not guarded!

But in order to guard them she must have a faithful guard and leader. And that Guard above all others is the One Almighty! The Supreme Ruler of the Universe! Without that Guard America cannot and will not prosper!

Now what are America's ideals? We as

a people believe in the principles of democracy. We believe in liberty. We believe in order under the established provisions of law. We believe in the promotion of literature and arts. We believe in the righteous authority of organized government. We believe in patriotism. Yet the strongest sentiment of America has been for that independence which is the basis of self-government. These beliefs and ideals are not to be inquired of for gain or profit, though without them all profit and gain would pass away! No!—these are the higher things of life. If they are to be maintained and supported they will find their

support in the institutions of the liberal arts—under the direction and help of Providence! If she draws away from these ideals she is drawing away from the path of security and progress! Our leadership has been in accordance with these ideals! Our faith is in them still! We must guard them and live up to their every precept and ideal if we desire our land to continue in wealth and prosperity!

We look upon America to-day with a hopeful eye. We gaze upon her beauty in nature—and looking out across the spacious country, we behold her verdure clad hills and mountains rising in purpled majesty! We behold her cities gleaming with prosperity and success. As we see this a sense of pride! love! and patriotism for America arises in our bosoms! If not we are not true citizens—No! we are traitors! If we have flowing through our veins and surging in our frames that old pioneer blood of bravery, love for freedom and liberty we will love "Old Glory" and the country for which it stands! And we will help her guard her ideals! We will stand by her and be true to her in every scene of life!

Such men and women America needs, for America has seen many periods which tried her very soul. She may see many more! There have been times and will be more when Americans will be called upon to make great sacrifices for their country. And if we as American people shall continue to live in something more than the present, if we look and are moved only by its material gains, if we cease to honor God—we will not be able to respond to that call and we will go down as other peoples have gone down—in a great crash to utter ruin! We will fall down before some other nation who has a greater moral force.

The moral and social condition of this our so-called Christian land to-day is appalling! America has been prosperous! she has attained to fame and popularity! But are we still living up to the old Pilgrim ideals and moral standards—sturdy and true! Ah, we must come face to face with facts and say America's moral standard is being lowered! The purity of our nation is becoming defiled! You ask "Why?" Look for a moment at the religious condition of our nation. Take a glimpse into the political condition! the educational! The moral and social problems are solved when we look into these. America's ideal is self-government and freedom. Her ambitions are high and pure, but here is the question, "Is she living up to her ideals?"

Our politics to-day are very corrupt! Untruthfulness and bribery prevail too many times! Again we need more Christianity. We are called a Christian people, but are we? Other lands have looked our way for help. Are we giving that looked-for aid? Are we filling our place of responsibility?

America is wealthy and progressive! She is rich in resources—in inventions and arts! She is endowed with beauty and grandeur! Providence has blessed with all that brings

peace and prosperity! But all these glories will fade away if there is not an enforcement of the moral law. For when we deal with the moral law we deal with the welfare of the individual from the eternal viewpoint. And the nation which forgets God will meet destruction! As peoples in the past have fallen America will fall if she does not guard well her ideals!

As ancient Rome—beautiful, rich, and prosperous! A world power! She was in her glory! But she fell into ruins! Why? The Roman citizen had rights but the other individuals were without consideration. Finally authority came to rest not with the people but with legions. The power of the rich remained. Not the just power of service, but the naked power of possessions, while all about was superstition, fear and slavery of body and mind. Forgetfulness of God and persecution of Christians prevailed. The moral force was gone; with it went the intellectual force, and finally the Empire itself!

Likewise America's fate and destiny is certain if she does not guard her ideals! Those ideals of our forefathers,—religious freedom, peace and purity.

The moral force of America is one of vital importance for the true destiny of America hinges on it. Without the presence of a great directing moral force, intelligence either will not be developed or, if developed it will prove self-destructive! Education which is not based on religion and character is not education. Education is then a curse and not a blessing! There cannot be true intelligence without the recognition of the binding force of right, of justice, and of truth!

Education is one of America's ideals. And therefore she must guard it well or her's will be the aforesaid fate. The institutions of America were established to support the country intellectually and morally. Not only for training of a few, for the ideal of America is no longer that of an highly educated few but of a broadly cultured and enlightened people. And education is needful so that we may become better prepared to perform the ordinary tasks of life as well as the greater ones. Education brings responsibility. Therefore as an educated and enlightened land, America shoulders many responsibilities. I say great responsibilities but they are privileges as well!

Our nation has proceeded through the course of its history not unmindful of the obligations due to foreign nations and not undesirous of promoting the friendly rivalry of commercial intercourse. From it has gone out a missionary spirit carrying the promise of general enlightenment; for the American missionary has ministered to the body, to the intellect, and to the soul. This great cause can be advanced only through sacrifice and service. There can be no great people who are not willing to dedicate themselves to this high purpose. America has been promoting this cause but she needs to do it more!

To do it she must guard well her own

ideals! To do it we must have true citizens! The government needs the continuing encouragement to bear the nation's burdens. And above all she must serve her Almighty Ruler and Maker sincerely.

As the American people we do not need more material development, we need more spiritual development! We do not need more intellectual power, we need more moral power! We do not need more knowledge, we need more character! We do not need more of the things that are seen, we need more of the unseen! If this side of life be strengthened, the rest will take care of itself.

In general, America needs God-fearing, consecrated young men and women, really burning for God. The guardianship of America's ideals depends upon us as youth of this fair land. We are citizens of tomorrow and we are going to be the making of future America!

Then let us, oh, let us make America's future bright and glowing! one of success and old-time prosperity! As we look out across the plains—gazing upon the mountain's purpled majesty—the glowing sun shedding its rays of success upon us, within us arises the heart-felt appeal, "Oh America, my native land, Guard Well Thy Ideals!" And a prayer upon our lips—Protect us by Thy might, Great God Our King!"—The Clarion.

SPREADING THE TRUTH

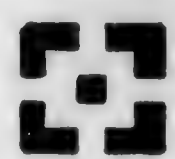
Mennonites have been too backward and reserved in reference to the propagation of truth. We have been too content to hold it for ourselves and our children and to let the world pass by. The Bible is clear upon this point, that we should spread the full Gospel everywhere.

Advocates of false systems, like Adventists, Russellites, Mormons, and Modernists keep busy with tongue and pen, in the spread of propaganda, while Mennonite principles are often almost totally unknown in neighborhoods or counties adjoining long established Mennonite Churches. Did God give the unpopular doctrines only to such peoples as the Mennonites or are they for all people?

Why not **talk with neighbors** as we have opportunity from time to time, and **testify to strangers** with whom we meet continually in the crossroads of life, and **reason with church people** who have not accepted a full Gospel, and **plead with relatives and acquaintances** as we have opportunity?

All over our broad land are daily papers with columns open to the public—why not utilize them in setting forth neglected truth and in skilfully and discreetly answering the advocates of error?—Geo. R. Brunk.

Everyone who loves you
Loves to see you smile;
Loves to see you cheerful
And happy all the while.
Smiling comes so easy,
Do not wear a frown;
If you feel one rising
Always smile it down.



BIBLE STUDY



BIBLE STUDY COURSE

Daniel

The Book of Daniel is distinct in its character from all the other writings of the Old Testament. The first part of it deals with the historical events in the kingdom of Babylon, as they had to do with Nebuchadnezzar and Belshazzar and their attitude toward Daniel and his friends who served only the living God.

The second part of the book is a record of the visions which God gave to Daniel and the interpretation of them. The first division of the book is not without its visions and interpretations, but they come in the experience of the kings of Babylon who received the interpretations from Daniel, the servant of the Lord.

The Days of Daniel

Carried away to Babylon into captivity among the early captives taken by Nebuchadnezzar, Daniel was a young man of excellent character and physical perfection. His genealogy is not given. He is indicated as one who may have been of the king's seed or one of the princes, 1:3. His tribal relation is not given. He was in so far as his record in the book is concerned, "of no reputation." Ezekiel, also a captive, was a priest. We can only conjecture that Daniel was a prince; and such he was in character and ability and in faithfulness to his God.

His name is interpreted, "a Judge of God." He was a man of outstanding character and worth. What Joseph became in the land of Egypt because of his devotion to his God, Daniel became in the land of Babylon. His long period of service in the reigns of succeeding kings brought his influence to bear on events which immediately preceded the return of the Jews to Jerusalem. The man who prayed three times a day with his window open toward Jerusalem had come into the kingdom, like Esther, "for such a time as this." Nothing is said of the influence of Daniel or any part that he had taken in the return of the Jews. But his prayers are mentioned and his influence in the kingdoms of the East is mentioned. The kings, Cyrus and Darius who gave permission for the Jews to return were among those who knew Daniel, the man of God. Note the dates of the closing chapters of Daniel and the first chapters of Ezra.

The experiences of the Jews at Jerusalem and in the East in the time of Esther came at a later date by a few years, when Haman, the enemy of the Jews was in power and the enemies of the Jews in Palestine were

agitating the mind of the kings who did not know Daniel.

May it not be said that God gave to his servant, an excellent spirit as a young man to stand true to the principles of God's law and not defile himself with the king's meat and wine; gave him a spirit to discern dreams and visions—Daniel's D. D., gave him wisdom in dealing with the great affairs of nations, so that he became the head of the great kingdom of the golden head.—2:46-49.

The Writer of Daniel

The book is a record concerning Daniel and his three friends, and later a record of Daniel's visions. There is no attempt made to magnify the man. It is but a single narrative without elaboration and a record of events given as they naturally transpired. The record of the first chapters tells of the events leading up to the important ones in which Daniel and his friends became involved in the matters with the king of Babylon, perhaps the greatest monarch that lived. Beginning with chapter 2, Daniel is made the spokesman but includes his friends in his narrative—2:16, 30, 36. In chapter 3 the three friends of Daniel speak for themselves. He was a student of the Word of God. The prophecies of Jeremiah were accessible and his mind was given to understand the prophecies, which indicated a period of seventy years of the duration of the captivity.

Daniel read and he also wrote, for the book which he wrote was to be sealed up to the time of the end,—12:4. Naturally, Daniel desired to look into these things. God granted his request in part, but what God ordered to be sealed up Daniel was satisfied to allow to be sealed and humbly submitted to have his own message to the world remain dark to him until the Lord should make it light in the day when he would stand in his lot at the end of the days. How should we also be humble when we inquire into the mysteries which men of God humbly received and humbly recorded by the Holy Spirit, but were not permitted to understand in fullness.

The Time of Daniel

The period of Israel's history, or rather that of Judah, was one of the most tense and crucial of any experiences in her whole history. About one hundred and fifty years prior to this time her neighbor and sister nation had been taken captive into Assyria because of idolatrous practices and intrigue with heathen nations with whom God had

said they should have no allegiance. Judah had followed in the way of Israel. Idolatry and heathen national alliances had fallen to their experience again and again.

God had sent to Jerusalem and Judah and the remnant of Israel a host of prophets, Isaiah, Micah, Nahum, Zephaniah, Habakkuk and Jeremiah had in turn warned the nations of their sin and danger. Jeremiah had made the last and strong appeal to his nation. They rejected his counsel, and trusted in their own wisdom and prudence with the consequence of their captivity.

In the days of Abraham four kings of the east had made conquest of all the territory of the west as far as Egypt. The conflict between east and west continued intermittently until the days of Israel and Judah. Assyria grew strong and fell as a divine judgment upon Israel and carried away captives to Nineveh and the East. The kingdom of the Chaldeans grew stronger and the conquest of the intervening territories was a natural consequence that the Lord might open up the way of the North and pour out upon Judah the boiling pot of his judgment. Judah looked to Egypt and the Southern confederacy for help, but Nebuchadnezzar took king and princes and later the whole people, into Babylon and beyond as the price to be paid for the transgressions of Judah against the commandments of God.

Daniel saw the development of these national groups, and the ascendancy of new powers that grew into world kingdoms. It was a race of world powers as controlled by the genius of men and the powers of military organization in the eyes of men; but God showed to Daniel that all power belongs to God. The Almighty One had control of the Governments of the world. This was revealed in the visions of the heathen kings who called on Daniel for interpretations. Jesus said to Pilot, "Thou couldst have no power at all against me, except it were given thee from above." John 19:11. The changing times, the political devices and alliances, the falling and rising of nations in the days of Daniel were all under the direction of God whom Daniel served. Because of this fact it was possible to cause Daniel to see in his dreams and visions the changes and progress of the nations for the coming centuries. In all of these visions God had respect to the place which His own people would occupy in these programmes. They were His chief concern and their history most important.

The Contents Of The Book

The first six chapters of Daniel give a record of his experience with the kings whom

he served. God's faithfulness to Daniel and his three friends.

I. Daniel and his three friends prepared for service and testimony.—Dan. 1-6.

1. The time of their captivity—1:1, 2.
2. Their selection for the king's service—1:3-7.
3. The steadfastness in their faith and separation unto God—1:8-16.
4. Their fitness for service under the blessing of God—1:17-21.

II. The exaltation of Daniel and his three friends, under the providence of God.

1. Nebuchadnezzar's dream of the great image—2:1-3.
 - a. The dream—v. 1
 - b. The call for the magicians and astrologers—vv. 2, 3.
2. The challenge to the wise men to tell the dream and give the interpretation—2:4-13.
3. The prayer of Daniel and his friends to God to reveal the dream and save the lives of the king's servants—2:14-23.
4. The vision and interpretation given to Nebuchadnezzar as from God—2:24-30.
5. The vision of the great image—2:31-35.
6. The interpretation—2:36-45.
7. Daniel and his friends exalted to high estate—2:46-49.

III. The trial of the faith of the Hebrews—Dan. 3:1-3.

1. The great image and the command to worship it with the penalty for failure—3:1-7.
2. The charge of refusal against the three Jewish officers of the king—3:8-12.
3. The refusal of the Hebrews to worship the image—3:13-18.
4. The deliverance from the fiery furnace—3:19-25.
5. The glory of God recognized by the kingdom and the three Hebrews exalted—3:26-30.

IV. Nebuchadnezzar's account of a dream and the interpretation of it by Daniel and its fulfillment—Dan. 4:1-37.

1. His message to his kingdom concerning the "High God"—4:1-3.
2. His account of the dream and the failure of the magicians—4:4-7.
3. How he told the vision to Daniel—4:8-18.
4. Daniel's interpretation for telling the loss of the king's reason and his 7 years banishment—4:19-27.
5. How the king was humbled for 7 years—4:28-34.
6. The king's reason restored and God acknowledged—4:35-37.

V. The folly of Belshazzar in desecrating the holy vessels of the temple of God—Dan. 5:1-30.

1. Belshazzar's great feast—5:1, 2.
2. With the Lord's vessels they sought to honor their gods—5:3-4.
3. The writing of the hand that appeared—5:5-9.
4. Daniel called to read and interpret—5:10-16.
5. Daniel's message to Belshazzar—5:17-24.
 - a. Warned concerning the sin of his father—vv. 17-21.
 - b. Told of his own vanity and his sin in desecrating the holy vessels of God's house—vv. 22-24.
6. The message of the kingdom ended and divided—5:25-28.
7. Daniel honored; the king slain—5:29-31.

VI. Daniel's faithfulness to his God—Dan. 6:1-28.

1. A chief ruler under Darius the Median—6:1-3.

2. The jealousy of Daniel's fellow officers—6:4-9.

- a. The integrity and success of Daniel known—vv. 4, 5.
- b. The plot to attack his religious life—vv. 6-9.
3. Daniel prayed to God only, not to the king—6:10, 11.
4. Daniel condemned by the unchangeable law of the Medes and Persians to be cast into the den of lions—6:12-17.
5. The king found Daniel alive in the lion's den—6:18-23.
6. The proclamation to all nations to fear the God of Daniel who is the living God—6:24-27.
7. Daniel prospered in the reign of Darius, the Median and of Cyrus, the Persian—6:28.

The Second Part of the Book

The Visions of Daniel and their interpretations—Daniel 7-12.

I. His dream and visions of the beasts—the great kingdom of the earth,—in the days of Belshazzar—7:1.

1. The first beast a flying lion with the heart of a man—7:2-4.
2. The second beast, a devouring bear—7:5.
3. The third beast, a four winged leopard with four heads—7:6.
4. The fourth beast, a diverse, great terrible destroying beast with ten horns—7:7, 8.

Note: Compare the peculiar beast of Rev. 13. It is the combination of these four beasts,—added together these are seven heads and ten horns; and a composite body of lion, bear, leopard and a terrible mouth.

5. The coming of the Son of man to the ancient of days to receive the dominion and kingdom and glory when the fierce kingdom is destroyed and the other kingdoms are subjugated—7:9-14.

6. The development in the kingdom—7:15-28.

a. The four great kings represented by the beasts shall be superceded by the kingdom of the saints—7:15-28.

b. The fourth beast is the fourth kingdom and the ten horns are ten kings, the one horn a supplanter of three kings and a persecution of the saints, whose power shall be taken from him (v. 26) and the kingdom given to the saints of the Most High—vv. 19-28.

Note: While Rome is looked upon as the fourth great kingdom, it must be noted that her empire included little of the original territory and nationality of the great man stature. Grecia is the last named kingdom. The fourth kingdom coming at a time immediately preceding the kingdom of the saints, could as consistently be a rival of the ancient kingdoms of Grecia and Babylon as of the unnamed Roman Empire.

II. Daniel's vision in the third year of the reign of Belshazzar.

1. A description of the place and time of the vision—8:1, 2.
2. The vision of the two horned ram making conquest westward—8:3-4.
3. The vision of the he goat from the west with one horn—8:5-12.
4. The development in connection with the horns of the goat—8:5-12.
 - a. Four horns followed the broken great horn—v. 8.
 - b. A little horn from one horn, growing great and becoming blasphemous and defiling the sanctuary—9-12.

5. The meaning of the Ram and the Goat vision—8:15-27.

- a. The vision revealed by Gabriel—vv. 15-19.
- b. The Ram, the kings of Media and Persia—v. 20.
- c. The Goat, the kingdom of Greece,—with the first great king and his successors in a divided kingdom,—and of whom later takes away the power of the Jews and defiles the temple.

III. The vision in the first year of Darius, concerning Jeremiah's prophecy of the seventy years of captivity—Dan. 9.

1. The time, the reign of Darius over the the Chaldeans—9:1.
2. The occasion, reading the prophecies of Jeremiah—9:2.
3. Daniel's lament for the captivity and confession of the sins of his people—9:3-19.
4. Gabriel declares the periods of time to be fulfilled—9:20-27.
 - a. Gabriel's introduction—vv. 20-23.
 - b. Seventy weeks, (seventy weeks of years, 70x7 years, 490 years) until the time of the Messiah's being cut off—v. 27.
 - (1) Seven weeks, from the commandments to restore the temple until its restoration, 49 years—v. 35.
 - (2) Sixty-two weeks to the time of the Messiah—vv. 25, 26.
 - (3) One week of confirming of the covenant after the cutting off of the sacrifice at the temple—v. 27.

IV. Daniel's preparation for receiving the Word of the Lord—Dan. 10-12.

1. The time in the third year of Cyrus of Persia—10:1.
2. His glorious messenger, and his humiliated condition—10:4-11.
3. His mourning and fasting—10:2-3.
4. The message, to make Daniel understand what shall befall the Jews in the latter days—10:12-14.
5. The coming of the Grecian kingdom foretold and the truth of the Scriptures verified by Michael—10:15-21.
6. The coming kings of Persia, four in number—11:1, 2.
7. The rise of the Grecian king and his greatness, and the division of his kingdom into four parts—11:3, 4.
8. The rivalry and jealousy of the kings of Grecia and conflicts between Grecia and Egypt—11:5-20.
9. The rise of the Grecian king who shall destroy and defile the Jewish temple—11:21-45.
 - a. The flattery of the Grecian king to gain his kingdom—v. 25.
 - b. His league with the Egyptians and his conquest of Egypt—vv. 22-29.
 - c. His withdrawal from Egypt at the threat of Rome—v. 30.
 - d. The pollution of the temple at Jerusalem in league with apostate Jews—vv. 31-36.
 - e. His idolatry and blasphemy—v. 37.
 - f. His possession of the treasures of Egypt—vv. 38-43.
 - g. His final destruction in fighting against the kings of the north, his vassals—vv. 44, 45.

V. The final vision of the great day of the Lord and His people—12:1-13.

1. A time when Michael shall stand for the defense of the Jews in a day of trouble—12:1-4.
 - a. A day of trouble.
 - b. A day of resurrection.
 - c. A day of reward.
2. The revelation of the two angels,—the time of the consummation—12:5-13.

(Continued on page 190)

EDUCATIONAL

THE MODERN CHURCH COLLEGE AND CHARACTER BUILDING

By Sanford C. Yoder

Of the first nine Colleges to be established in the United States, eight were founded by the Church. Our oldest and strongest institutions in America are among them—Harvard, Yale, Princeton. It is said that at the beginning of the Civil War in 1860 only seventeen of the two hundred forty-six colleges were state institutions. As late as 1850 there were more than six thousand academies in our country, of which almost all had been established by Churches. In these schools there were approximately a quarter of a million students.

Since then great changes have taken place in our educational affairs. The institutions of higher learning have increased amazingly. State universities and colleges have largely replaced private institutions, and the public high school has supplanted the privately-owned academies. A few of the private colleges and academies that were well established and highly endowed have survived, and today these institutions still wield an influence in our educational affairs that is altogether out of proportion to their number and size.

What do these facts have to do with our question and why should these points be raised now? There are three reasons why. First, these facts show that the Christian Church has ever concerned itself with educational affairs. Second, many educators still insist that it is impossible to divorce Christianity and education and yet continue to build character to say nothing of spiritual life. Third, the Christian colleges all over the country are fighting for their existence, and by some classes are considered unnecessary in view of the large number of tax-supported schools.

The outlook of these early colleges and academies was thoroughly Christian. Their curricula were built around the Bible and related fields of knowledge. Their purpose was largely vocational—they trained men for the ministry, medicine, law, and the teaching profession. It was during this period of church-supervised education that some of America's greatest men arose. Hamilton brought order out of chaos in American finance. Jefferson contended for the principles of democracy. Marshall strengthened the weaknesses of our government by his wise and liberal construction of our untried fundamental law. Webster threw his eloquence on the side of the constitution, Hayne and Calhoun argued for states' rights, while Clay held the dis-

cordant elements together through compromise. In the field of literature it was "springtime." Longfellow, Lowell, Whittier, Bryant, Poe, Holmes, and others sang their sweetest songs. Emerson philosophized and wrote essays, Thoreau wandered by his beloved Walden and "raved" about nature, Hawthorne and Cooper wrote fiction, and Prescott gave to the world his works in history.

Is it fair to presume that the religious element in education should claim honor for all that is great during this period? Decidedly, No! Other agencies made great contributions. There was a vast store of new material. The great, new country afforded a variety of experience. The transfer from a settled old world order to one more fluid can not be overlooked. Problems, personal and national, private and public, called forth men's best thought. In fact it was a combination of circumstances that brought to the surface the profoundest ideas of men.

But in all this the religious element was not lacking. It was the foundation of character. It formed the basis of conviction. It influenced thought and affected action. The thinkers of this period were by no means a unit in their concepts of God, the soul, and other topics, but nevertheless these and related subjects influenced their thought and life.

In those early days the school stood within the shadow of the Church. From her it drew its support. She was the well-spring of its life. In those days the Bible was generally taught as the authority on ethics and morals. Out of this attitude toward the Scripture there grew conviction that was both restraining and impelling and influenced conduct, life, and thought. Since then things have changed. Our nation has grown. Out of many nations and creeds we have been one citizenry. This welding has its effect on our educational institutions. One creed cannot be expected to furnish the means of support for another. In matters wherein individuals alone are affected there is liberty; in matters which affect others we must respect rights.

This element of heterogeneity in nationality and religious belief has made necessary the policy of no religious instruction in the public school. This by no means implies that all instructors are irreligious or unreligious. Many are still motivated in their work by a religious impulse, and

by their personal influence do much to steady the morals of our youth during the period of stress which normally runs parallel with high school and earlier college days. Neither does it mean that the public school is necessarily opposed to the religious element in instruction. The schools of our own city of Goshen afford a fine example of what can be done when there is a desire to provide for this kind of instruction. There is a chain of circumstances, however, that has brought about a condition which makes positive religious instruction in the public school inadvisable and perhaps impossible, and consequently, places other more materialistic forces in the ascendancy, throwing back upon the home and the Church the duty of making provision for religious education.

What are some of the factors that are responsible for this shift in attitude toward things religious? How shall we account for them and what may we expect from them? Some of the factors are the following:

1. A transfer of the control of our educational system from Church to State. This does not necessarily mean that the men who are now directing our educational affairs are not Christian. But it does mean that when people who are divided in religious opinion are asked to contribute through taxation to a common cause that the points of their differences must be allowed to rest.

2. Dr. Henry H. Sweets, Secretary of Christian Education of the Presbyterian Church in the United States, in an address before the Federal Council of the Churches of Christ in America, lays the blame in part to our extensive curricula and says:

"Schools are now literally crowded with their enriched curricula. The changes in the social and economic conditions of the home, new knowledge in the fields of science, of industry, commerce, the demands upon physical, intellectual and social life, have made educators to feel that none of the interests of life are beyond their responsibility. The field of their endeavours covers all the areas of human life. All, except the deepest and most fundamental of all interests, the soul."

One can easily see how the child would have little time for the needed training in religion. One can easily see how this neglect—though unconscious on the part of the teacher—may lead the student to conclude that religion is of minor importance to the welfare of mankind and attach little significance to it.

3. Immanuel Kant is generally recognized as the father of modern philosophy. He insists that all we can know is the appearance of things and that the realities which

morality demands and for which religion claims existence are never more than assumptions. It is true indeed that not all philosophers since his day agree with him, but he does exercise over all speculative thinking since his day an influence that is both wide and deep. Regarding this, A. E. Baker in his book, *How to Understand Philosophy*, says, "Since the time of this man and through the influence of his teaching many teachers have been led to believe that religion belongs to the realm of superstition and that it contains nothing concerning which the intellect needs to concern itself." This, I fear, has taken away from our youth as well as their elders the greatest stabilizing influence in human conduct, the most steadying of all forces—the fear of God.

4. The introduction of the scientific method in the field of education has been of untold help in arriving at definite and correct conclusions in the various fields of knowledge, but it has also led to serious error on the part of those who have no experience in religion but who nevertheless sit as judges of its merits. These judges, ignorant of the vital facts of religion, reach their conclusions with the most important and essential data missing, namely, personal experience. Since they themselves do not have this experience they declare that none exists and that all these phenomena are psychic or imaginary. Because their conclusions are proven correct in other fields where they have essential data, students are led to accept the judgment of these teachers in matters of religion at the expense of their own faith. The result is such that many people are more and more convinced of the truth of the Scriptural statement, "He that wavereth is like the waves of the sea, tossed about and driven."

5. There is arising a new religion, if indeed it may be called a religion. We may well object to the use of the term in this relation for the reason that in its historic usage religion has always had to do with belief in God and future destiny. These two elements are largely denied by this thought group. It decries faith in God, exalts reason, and is seeking to do by the application of scientific formulae what religion only can do. "The end of this religion is a socialized democracy. Its law is an ethical code, which will lead to scientific morals. Its duty is reason. Its end is character, achieved by self-reliance, self-respect, and self-expression." With this agrees Dr. Doyle who insists that the aim of education is the biological integrity of the individual. To these people there is no God, no fixed moral law. Nothing is sacred. Righteousness consists of those practices which society sanctions, provided such practices contribute to the happiness of the majority. At the same time there is often no agreement as to what constitutes real happiness.

What has been the result of this kind of thinking and teaching? Men have grown

in knowledge but declined in character. We have developed the intellect but neglected the soul. Instead of growing in spirituality the age is developing into materialism. Many no longer think with God, but rather think without Him. Science often does not recognize Him. In literature God is considered a rhetorical figure with which to embellish a poem and make an appeal to sentiment; but too few, far too few recognize Him as a potent factor in the every day affairs of men. The need of the age is not knowledge—much as we prize it—but character. Many have developed their intellect, acquired skill and efficiency in handling gigantic organizations or institutions, but do not have sufficient character to restrain them from stealing the funds they handle and from killing those with whom they work. Such training and equipment is unavailing. I repeat again that the great need of the hour is character, established in and founded on the eternal truths of the Word of God, from whose wisdom there is no appeal. It has stood the test of time. It has been tried and proven true.

This change of attitude toward God has its influence on life, and is without doubt in part responsible for our crime wave, our disrespect for law and authority. To it we may rightly attribute the moral breakdown in many lives, for when faith in the Word of God is shaken and that Word has been declared the word of men, then our standard of ethics is become as unstable as the source from which it is derived. But if God is a reality and His word is true, then His standards are absolute and any deviation from them must result in serious loss.

Can we look to the educational institutions of the day for help? Yes! but only as they turn and include in their program the things that make for character. When the wise man said: "The fear of God is the beginning of wisdom," he gave expression to a truth that is fundamental but which is often lightly quoted and little meditated upon. In it, however, is expressed one of the greatest stabilizing forces in



SCIENCE AND THE BIBLE

Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different languages, they witness to the same great truths. . . . Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation.

—Education.

human experience.

Let us note briefly what some of our great scholars and teachers say on this subject.

Dr. E. O. Sisson, formerly president of Montana State University, says:

"So far as we know, history has no instance of a national character being built up without the aid of religious instruction or of such a character surviving the decay of religion."

Quoting again from Dr. Sweets, we read:

"Confidence in education without the sanctions of religion has been ruthlessly shaken throughout the world at this time of world upheaval. Men in all walks of life are recognizing the baneful influence of an education that knows not God or fails to make adequate provision for instruction concerning the things of the spirit. Faith in a Supreme Being is the organizing factor of a man's intelligence. Belief in a Moral Governor of the World to whom an account must be made is the steadying influence in the moral life."

Dr. Paul Monroe in his *History of Education* says:

"The complete secularization of schools has led to the complete exclusion of religious elements in public education, and to the very general exclusion of the study of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education presented. Little attempt at solution is being made and little interest is being aroused. The problem for the public school teacher comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demands."

While we are quoting the opinions of men we cannot pass by the following extract from an editorial by the noted journalist, Henry Watterson.

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power alone, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and Him Crucified—the bedrock of civilization."

Only one more authority, Dr. G. Stanley Hall. He says:

"I cannot find a single criminologist who is satisfied with the modern school, while most bring the severest indictment against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize."

And now in the language of the Apostle Paul, "What shall I more say, Time would fail me," to tell of Estelle, and Roberts, and Haig, and Lee, and Wilson, and a host of others; educators, ministers, statesmen, jurists, consecrated lay-men and lay-women, anxious fathers and mothers who see hope only in the return of a people to a faith in God. The Church must rise to her duty as a teacher of spiritual things. Instead of following the world she must supply that which is lacking in our system

of education—namely, a deep rooted conviction on things eternal. Her homes and her schools must be Christian in living as well as in profession. Her teachers must not only be versed in fields of secular knowledge but they must be men and women who know God out of a personal experience. It is not enough that we Christians are able to state what we think and explain what we read, but it is necessary that our testimony be strengthened by what we feel deep in our souls.

Is the outlook hopeless? No! No! Not so long as God lives and His word remains true! Not so long as His Church takes her task to heart and heeds His commission, "Go, teach." Before her lies one of her greatest opportunities; a large field is open. No one hinders her from entering it—no one but her own who have neither the vision of their duty nor of their opportu-

ity. Former President Thompson of Ohio State University is quoted as saying, "The Church College, properly endowed and equipped, has the supreme call and the supreme opportunity of the hour."

The question now is, will the Church College meet the occasion? Like the statesman of old I have no way of judging the future but by the past, but guided by that criterion I shall say, in due time she will; she dare do nothing else. To neglect so important a duty would be to destroy her own life and betray Him whom she serves. Such a task should call every Christian to his knees in supplication for divine light and for that wisdom "which is from above and cometh down from the Father of Lights."—The Mennonite Quarterly Review.

Goshen, Ind.

THE SACRED TRUST OF EDUCATION

By Chester K. Lehman

The Scriptures commit a sacred trust to God's people for the proper education of the young. That a responsibility is thus enjoined lies at the very basis of the idea of the Church school. It is my purpose in this article first to set forth the Biblical teaching concerning this trust and second to show how Church schools serve as a great factor in disposing of this trust.

The Sacred Trust As Given In The Scriptures

The classic passage in the Old Testament with reference to this sacred trust reads as follows:

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they be as frontlets between your eyes. And ye shall teach them your children; speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates." Deut. 11:18-20.

Thus the responsibility of instructing the children is definitely laid upon the parents. The history of Israel throughout Old Testament times is to a great extent a sad story of failure on their part to carry out this injunction. Nevertheless God always held Israel responsible for knowing His law and commandments.

In the New Testament this injunction is presupposed. When Christ spoke to the Pharisees, He said "Ye search (the indicative rendering is probably to be preferred to the imperative) the Scriptures for in them ye think ye have eternal life." He here takes for granted that they have been studying the Scriptures as the source of eternal life. And so He insists that these very Scriptures testify of Himself.

Paul, writing to Timothy, warns him of the coming apostasy and adds "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom

thou hast learned them; And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation.....Every scripture inspired of God is also profitable for teaching.....for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work." (A. R. V.) Again in another connection he admonishes Timothy in the words, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (A. R. V.) By these words Paul certainly had in mind that whatever studying of the Word would be required for one to become an approved workman unto God and "one that needeth not to be ashamed," should be done unstintingly by the young Bishop. If the Scriptures are profitable for teaching and for instruction in righteousness, is it required of the teachers and instructors that they themselves have acquired a knowledge of the Scriptures that they teach. Or how else can the man of God be "complete, furnished completely unto all good works."

The truth of the foregoing statements will hardly be questioned and yet it is possible that the Church is satisfied with a standard considerably lower. Too many of God's workmen feel that they are inadequately equipped for their responsible task. Is there real cause for them to be ashamed? God forbid that in the Lord's service we should withhold our best.

In order to appreciate what an approved workman ought to know it may be profitable to relate briefly the scope of Biblical knowledge that should be his. First, a knowledge of the history of the Bible as a book in which such questions as these are answered: Who wrote the books of the Bible? Why do these sixty-six books and no others compose the canon of Scripture? Are the books as we have them genuine? Has the text of Scripture been accurately transmitted throughout the several millenniums intervening the date of the writing of the books and the present?

In view of the different renderings found in the German Bible, and the Authorized and Revised versions, what dependence can be placed on the accuracy of the several translations?

Second, a knowledge of Bible history and geography. Is Palestine as large as New Hampshire, Pennsylvania, Texas or the United States? Can we trace the affairs of Israel throughout her history, the life of Christ and the journeys of the apostles? Have we grasped the meaning of the work of the Prophets, of Christ, and of the Apostles?

Third, a knowledge of the contents of each Book. Can we think through the contents of each book? Can we explain and interpret their contents?

Fourth, a knowledge of the great doctrines of the Bible. Can we speak intelligently on what the Bible says of God, Christ, the Holy Spirit, Man, Sin, Salvation, and the Future? Are we in position to defend the Biblical truth against the heresies such as Modernism, Russellism, Seventh Day Adventism, etc.?

Fifth, a knowledge of the evidences of Christianity. Can we produce evidence in lawyer-like fashion to prove that Christian faith rests on fact and not fancy?

Sixth, a knowledge of Church history. Do we know of the labors and struggles of Christians of all ages? Can we talk intelligently of the origin of the Mennonite Church? Are we convinced that her doctrines are in accord with Scriptural truth?

These questions suggest the tremendous scope of knowledge that should be known by a workman of the Lord. One may fairly conclude that such knowledge cannot be gained through incidental Bible study. To acquire a mastery of the Word requires much study. We would not think of children learning to read, write, and figure without taking time to go to school. Much less should we think that a workman should engage in service without taking time to study his Book.

The Church School As A Factor In Disposing This Trust

That God's people in all ages realized that the discharge of this trust rested upon themselves through adequate means established is clearly seen in the schools of the prophets of Old Testament times, the synagogues and the rabbinical schools of Paul's day, the catechetical and cathedral schools of early Christianity, the monastic schools and universities of the middle ages, and the Church academies and colleges of modern Europe and America.

It is a sad fact that many of the Church colleges have given up the distinctive ideals that called them into existence and that they have been to many denominations a detriment rather than a help. A glance at the annual catalogues of many of these institutions gives very little indication that they are Church institutions, fostered and controlled by the Church. Let the day never come when Mennonite schools will not be true servants of the Church, most vital forces in defence of

a rigidly Christian education, and loyal training-schools sending forth champions of our Faith.

In this connection it should be noted also that a great transition has taken place in our school system. When the Mennonites settled in Pennsylvania they built churches and schools side by side and the Church controlled both. The teacher was hired by the congregations to teach the children. In quite a number of communities church and school house are still to be found side by side, but the combination is rapidly disappearing. The transition that has been so vital is that the local congregation no longer controls the school. A local school board (an institution that is also losing its former prominence and power) now chooses the teacher and the State outlines the course of study and prescribes the text books. While all will admit that some merit is found in this transition, we dare not close our eyes to what is happening in our midst.

In the early days a teacher had to meet the approval of the congregation, now there is no sure guarantee against securing, as teachers, flappers and worldlings who will neither exemplify nor teach Christian truth.

But more serious still is the transition in the text books. At first the Bible was given a leading place. Now it is practically driven from the School. A movement that had an innocent appearance held that the school should not teach religion; such teaching belongs to the Church. In consequence the schools have theoretically been dereligionized; but in fact, another religion has supplanted the Christian religion. Is it a fact, that the primary, grammar, and secondary school text books reflect a religion quite well defined? Yes, indeed, it is. Full answer to this question cannot be given here. But briefly, the readers are conspicuously lacking in reading matter that definitely mentions God or voices Christian ethical principles definitely labeled as such. Textbooks in biological and earth sciences can discuss the phenomena of life and of the earth and enter quite definitely into the study of the origin of things and at no place have room to burst out with a single word about God who created and sustains all things. The historian represents Christianity as one of many religious comparable with the others and as having no special claim to absoluteness vouchsafed by special divine revelation. Such irreligion is in reality atheism. Can Christians afford to place their children in such an unchristian and atheistic environment?

With these solemn facts in mind we are in better position to appreciate how great a factor a Church school can be in discharging the great trust laid upon God's people.

In the first place *the Church school affords a distinctly Christian environment for our children*. I trust that no one is so foolish as to believe that a pure child should be thrown into an evil environment in order to make it strong. We don't sow seed in an environment of weeds in order to develop hardy plants nor do we place chicks into a filthy environment to produce stalwart chick-

ens. The reason is very obvious. There is too great loss of plants and chickens to justify such practice. True, indeed, a hot-house plant is tender when placed out into the garden. But we have not only saved the plant, we have also made conditions ideal for growth. Applying the parable, some few children who grow up in an evil environment may be quite strong. But what of the many who are defiled or destroyed by the evil environment? A hothouse plant may be tender but such is not necessarily the case with a sheltered Church-school child. As will be shown presently, a Church-school child is fortified in advance for the conflicts of life while the child thrown into an evil environment may never receive the needed safeguards. Permit me to speak from my own experience. I spent sixteen years in secular institutions and eleven in two of our Church schools. I have found that the former environment had an awful downward pull on my Christian life and experience while the latter were conducive to Christian growth and to the strengthening of my defenses against evil.

In the second place *the Church school affords a truly Christian education*. The studies of literature, history, science, philosophy, education, and the social sciences are conducted diametrically differently by a Christian teacher than by a non-Christian. True, indeed, the facts studied under the two teachers are the same, but their interpretation is vastly different.

In the third place, *Church schools afford Biblical training* in direct response to the sacred trust laid upon God's people. It is gratifying to note that all of our Church

schools offer the advantages of a well-developed Bible school. In each, elementary and advanced courses are conducted so as to take care of those of limited time for schooling as well as others who desire to secure a more thorough training made possible by the study of the original languages of the Bible. It is my conviction that far too small a number of Mennonite young people are availing themselves of the opportunity of securing a thorough Biblical education. Let us be honest with our God. De we expect Him to say to us "Well done, thou good and faithful servant," if we have been slothful in the Lord's work? Let us give diligence to present ourselves approved unto God, workmen who need not to be ashamed.

In the fourth place, *Church schools afford opportunities for the development of the devotional life* of the students. The soul needs spiritual exercises and what are better than prayer circles and devotional meetings as a Church school provides. They teach young people the possibilities of a rich devotional life, the difficulties encountered, and the methods of overcoming them. It is only too true that young people would be glad to study the Scriptures devotionally and to spend more time in prayer, but the devotional treasures of the Word are hidden to them and they do not know how or what to pray. And many who have unlocked these storehouses have found them storehouses of power—power to overcome sin and power for His service—of joy and complete satisfaction in Christ Jesus—they have experienced rich fellowship with Him.

Harrisonburg, Va.

THE EARLY SWISS REFORMATION MOVEMENT

or

The Immediate Causes Leading to the Rise of the Mennonite Church

By John Horsch

(Continued)

Zwingli's Disapproval and Later Acceptance of Infant Baptism

In January, 1523, Zwingli stated his opinion that confirmation was not practiced in the early church, but was introduced only after the practice of baptism had become somewhat common. We have his expressed testimony stating that, in the earlier years of his labors as a reformer, he favored the abolition of infant baptism. He wrote in 1525: "When we accepted the opinion that the signs (ordinances) strengthen the faith, we naturally contradicted infant baptism; for baptism cannot strengthen the faith in the instance of infants, for they can not believe. For the error misled me also some years ago that I thought it would be much better to baptize children after they have arrived at a good age." Balthasar Hubmaier, commenting on this statement of Zwingli, said: "Yes, this was your opinion; you have set forth this view in writing and have preached it from

the pulpit; many hundreds of people have heard it out of your own mouth."

Conrad Grebel, wrote in December, 1524, to the Council of Zurich: "I am convinced that Zwingli is of the same opinion concerning baptism as we, and I do not understand for what reason he does not admit it. But this I know with certainty, if only God's Word is permitted to prevail, no one may disprove this opinion." "I do not know, what to make of it," said Hans Hottinger concerning Zwingli, "to-day he preaches as one thing and to-morrow he recants it. And particularly he has preached some years ago that the infants should not be baptized, but now he says, they should be baptized." A Zwinglian chronicler of Zurich also testified that Zwingli preached against infant baptism.

August Baur, the author of a comprehensive work on Zwingli's theology, wrote, "It is an altogether true and therefore a very sincere confession which Zwingli makes in his 'Book on Baptism' when he says the error misled

him some years ago that he believed it were far better to abandon infant baptism," and the Zwinglian historian Usteri says: "Zwingli does not leave us in the dark about the position which he first held concerning infant baptism." And again: "More and more Zwingli looked upon baptism as an act for believers, namely an act of confession and of acceptance of definite duty." Professor Wilhelm Hadorn, of the university of Bern, another Zwinglian church historian, also states that Zwingli and some of his co-workers at first held opinions about infant baptism that were similar to those defended by those who later became the leaders of the Swiss Anabaptists. Again a Zwinglian historian says: "The abolition of the baptism of newborn children was without any doubt an altogether consequential point in the program of the earlier theology of Zwingli." This is clear testimony to corroborate the above quoted pertinent statements of Zwingli as well as the statements of the Anabaptist chroniclers who say that Ulrich Zwingli in the earlier years agreed with Conrad Grebel and Felix Manz on the question of infant baptism. But within a few years Zwingli became the principal champion of the practice of infant baptism.

The Earlier Teaching of Zwingli on Nonresistance

On nonresistance Zwingli's earlier teaching was equally clear. He wrote in a book published soon after the discussions of January, 1523: "But Christ has bidden Peter to put up his sword, for those who take the sword shall perish with the sword.—Had He desired to protect himself and His doctrine in such a way, He should have been able to command other forces than the poor fishermen. But He says, 'Put up thy sword!' Now, if the pope be a vicar of Peter, why does he not give heed to Christ's words, 'Put up thy sword?' For if He has thus spoken to Peter and the pope pretends to be Peter's and Christ's successor, he ought to heed those words. But now he is about to fight the Turk that his servants in Rome may not lose their lives. Hear, O pope, Christ, 'Put up thy sword!' The worldly princes will attend to protecting their countries. But as for you, your business is to go and preach the kingdom of God. And take no other sword in your hand than the sword of the Spirit which is the Word of God.—But as long as you cry out for iron weapons, we shall all know that you are not a follower of Christ or of Peter, but of the devil, yea the very anti-Christ."

In the same book Zwingli says further: "Christ does not rob, does not war, does not kill, but suffers all rather than to do anything of this kind. You say, 'But even the clergy ('die Geistlichen,' literally 'the spiritual') do this.' I say, they are not spiritual but carnal, yea, devilish men, and if you do likewise you are like them." Again in his booklet *On Divine and Human Righteousness* Zwingli says: "God has given us commandment that we should neither go to law nor quarrel, but if our coat is taken, we should leave the cloak also, even as Christ has done." In 1522 he wrote in his "Admoni-

tion to Those at Schwyz": "But if you look at it from a Christian point of view, it is by no means right for us to go to war. According to Christ's teaching we should pray for those who speak evil of us and persecute us, and when we have been smitten on one cheek, turn the other also; for thus we shall be sons of our heavenly Father."

Oekolampad Defends Nonresistance

Zwingli's most prominent co-worker, Johannes Oekolampad, the reformer of Basel, wrote in 1524, in his exposition of the first Epistle of John: "How can we as Christians approve of lawsuits and war?.....John says that we must love each other.—Why is it that many make more of killing a goose than of murdering a man?—To teach that war is justifiable among Christians is a doctrine of devils, for Christians abhor war as they do murder. Or, show me a war which is carried on in love. Warriors who delight in shedding blood are truly like Cain. Even to the jealous haters it may be said, 'Your hands are full of blood, ye are sons of Cain. But what shall we say of those who make it their business to shed blood? Behold, how great is the number of the sons of Cain.'"

Zwingli's Later Views in Regard to Nonresistance

The principle of nonresistance was abandoned by Zwingli and his friends some time after he had agreed to a union of church and state. In their conflict with those who objected to their reform program they depended largely on the aid of the civil authorities. This may partly be due to the circumstance that Zwingli was not only the religious head of the cantons whose governments accepted his creed, but in the canton Zurich he became the most powerful political leader as well. His later program called for the establishment and maintenance of the religious unity of the population through the aid of the civil government, not only in the cantons whose civil authorities had accepted the Reformed, or Zwinglian, creed, but in all Switzerland including the cantons whose "councils" and people had refused to accept the new creed; hence the principle of nonresistance became a great obstacle to his efforts.

Zwingli urged that the Roman Catholic cantons should be compelled to tolerate the Reformed creed within their realm, although Romanism was not tolerated in the Zwinglian cantons. He persistently defended the need of making war on the Roman Catholic cantons in order to bring about the religious unity of Switzerland—so radically had he changed his mind on this point since the first period of his labors when he denounced the pope as a servant of the devil because he was "crying out for iron weapons." In the ensuing war (1531) Zwingli lost his life, having accompanied the army of Zurich to the battlefield as a chaplain. The sword with which he was girded has been preserved to this day, and his monument in Zurich shows him bearing both the Bible and the sword.

On the swearing of oaths Zwingli wrote in 1523: "God forbids all oaths and bids us

to be so true that yea is yea and nay nay, without any oath." "The commandment that we should not swear is also comprehended in the commandment to love our neighbor as ourselves."

Zwingli on Church Discipline

In his earlier period Zwingli taught the need of church discipline and the exclusion of unworthy members. Later he held that a Christian civil government made the exercise of church discipline superfluous. After the rise of the Swiss Brethren he opposed all attempts toward Scriptural discipline, since the Brethren desired to be excluded from the state church and be left unmolested. In the synod of Frauenfeld, in 1529, he said, according to the chronicler Fridolin Sicher, to introduce Scriptural discipline "would cost many preachers," and in St. Gall he urged that the exercise of church discipline would result in a great loss to the city as concerned material prosperity. In the discussions between the Swiss Brethren and the Zwinglian theologians, held at Zofingen in 1532, the latter said that if exclusion from the church were practiced according to the Scriptures, "the result would be that the number of the excluded would exceed that of the church members and they (the excommunicated) would drive out and oppress the pious."

The Division Among the Reformers at Zurich

The reactionary changes in Zwingli's position as a reformer and theologian, which took place since the autumn of 1523, were of a fundamental nature. As shown above, there were among his followers and co-workers those who did not find it possible to follow him in a course differing on vital points so radically from the scriptural principles which he had at first defended. These men, as we shall presently see, put forth earnest and persistent efforts to persuade Zwingli to retrace his steps and stand true to his former principles. When these efforts failed, they, in the face of great opposition and threatening persecution, proceeded independently of Zwingli to establish a church upon the foundation of Scripture alone. They were men and women who made the interests of the kingdom of God their first concern and were therefore determined to follow the commands of the civil authorities only to the extent that they did not conflict with the Word of God, seeing clearly the need of organizing and maintaining a New Testament church regardless of the attitude of the state and of the world. This is briefly the story of the rise of the Swiss Brethren Church.

Scottdale, Pa.

(To be concluded)

Speaking of our own church, I have never been ashamed of the name Mennonite, but I must say that I am ashamed of lots of Mennonites. It behooves each one of us to so live 365 days of the year that it can not be truthfully said that we are disloyal to our own church.—J. H. Whitaker.

DEVELOPMENT OF MUSIC IN THE MENNONITE CHURCH

By B. F. Hartzler

In the first place it may be well to study the condition of the music world at the time that the Mennonite Church became an organized body.

Hymns are not to be found in many of the religious organizations except the Hebrew and Christian worship. It is to the Hebrew race that we must turn to find the origin of hymnody and the onward flow of song. The two great subjects of music have been "love and religion," but for this special article the religious songs are to be studied. Music set to Psalms became the Liturgical Hymn-book of the Jewish Church and these songs have sounded the deepest notes of the soul in joy, and sorrow, in darkness and light, not only for the Jews but for the Christian as well. These songs have had a great influence on all the music up to our present time.

The authorship of these plain-chant melodies to which these hymns were sung is very uncertain. It seems probable that in many cases the writer of the words was also the composer of the music to which they were adapted. The New Testament makes some mention of the singing of hymns, but concerning the source whence music was originally derived, we know but very little. Now since we have very little history concerning church music before St. Ambrose's time (333-397) and St. Gregory (540-604), it may be well to see what they really have contributed. These two men deserve mention because of the music they collected, revised and systematically arranged so that it has been handed down to our day. Under the name of plain-chant the venerable melodies thus preserved are still sung. It is worthy of note that the characteristics of style are more or less plainly discernible in all music written for the Church during a thousand years at least after the compilation of St. Gregory's great work. This style of music (plain-chant) brings us down to the sixteenth century, the time when the people called Mennonites separated from the Catholic Church. So it is imperative that we know something about the musical condition of the Catholic Church at this time as there are many customs that our Church retained from the mother church. The church music seems to have undergone little change.

At the very first there seems to have been little opposition in the Mennonite Church as to whether there should be any music at all. A letter is recorded that Conrad Grebel wrote to Thomas Munzer stating the reasons that music should not be used for worship. "We understand and have seen that thou hast translated the mass into German and hast introduced new German hymns. That cannot be well, for we find nothing taught in the New Testament about singing, no example of it. Paul reproves the learned

Corinthians more than he praises them, because they mumble in meeting as if they sang, just as the Jews and the Italians chant song fashion. Secondly, since singing in Latin grew up without Divine instruction and apostolic example and custom, without producing good or edifying it will still edify less in German and will create a faith consisting in mere outward seeming. Thirdly, Paul even clearly forbids singing, in Eph. 5, and Col. 3, since he says and teaches that they are to speak to one another with psalms and spiritual songs, and if any one sing he should sing and give thanks in his heart. Fourthly, whatever we are not taught by clear passage or example must be regarded as forbidden, just as if it were written. He also states that "whoever sings poorly gets vexation by it; Whoever can sing well gets conceit." There are also many other reasons given but this should not be stressed too much because the church from the beginning did a great deal of singing and the Mennonite church as a whole lays stress on the importance of good singing.

The early Mennonite immigrants brought with them few books, and the few that they did bring along were books that were in use among the brethren in their native land. The Hollanders no doubt brought the hymns sung among the Mennonites in the Netherlands, while the Palatines came with the well known *Ausbund* or "Dicke Liederbuch" as it was popularly called in later years. The settlement in Pennsylvania came to be almost entirely German, so the *Ausbund* was the leading hymn book in all the Mennonite Churches.

It may be well to study the type of songs we find in the *Ausbund*. Many of the songs tell a story of some prison experience, trial or death scene that some of the brethren experienced. The tune may also have been composed by the author of the words, and it is of interest to note that if they did not borrow their melodies from the Catholic Church certainly the plain-song type of music used by the Catholic Church had a tremendous influence over the type of song used in the *Ausbund*; in fact the entire book has only the plain-song melodies. This book does not have any notes, and the tunes were handed down from generation to generation, for centuries until we have them in use today by the Old Order Amish folks.

It is interesting to know that practically all the other Protestant Churches as they broke away from the Roman Church and formed their own denominations they introduced choral singing into their worship and much of this type of music is used today in our Church. There is much good that can be said about the plain-songs; many of them sound a deeper note of expression and emotion than do the four-part average songs. The *Ausbund*

has been used in America for two hundred years and in Switzerland almost four hundred years, with scarcely any change either in melody or words. These old hymns although pervaded by the somber and gloomy atmosphere of the times when they were written, with no poetical merit, with very little of the true spirit of praise, yet they have this decided superiority over many of our modern songs, they have the ring of sincerity in them.

The Mennonites began to discard the *Ausbund* during the latter part of the 18th Century. The first distinctly Mennonite hymnal was a book called 'Die Kleine Geistliche Harfe' and this book contained a few songs which had the notes written with the words. The first edition was printed in (1803) in Germantown Pa., other editions appeared in 1811, 1820, 1834, 1848, and several times since. Another book which appeared about the same time and which was used quite extensively is the 'Unparteiisches Gesangbuch.' The first edition was printed by Johann Albrecht of Lancaster in 1804 and was reprinted in 1808, 1820, 1829, 1841, and several times since and is still being used in some parts of Pennsylvania. The 'Allgemeine Lieder-Sammulung' used by the German speaking Mennonite and the Amish, was published by J. F. Funk and Brother in 1871.

The first English song book was compiled by a committee of Virginia Mennonites and published at Harrisonburg Virginia in 1847 under the title of 'A Selection of Psalms, Hymns and Spiritual Songs.' The book was reprinted five times by Joseph Funk on his hand press at Singers Glen, Virginia. The books thus far for the most part were without notes. There was no objection to learning new tunes for the old hymns from other note books. Joseph Funk in order to supply the need published in 1832 a note book of sacred melodies 'The Harmonica Sacra.' This book soon became very popular among the Mennonites in general. This book passed through 17 editions and was for many years the main book used in singing schools and Church service.

It may be well to mention a few names of those who were pioneers in the teaching of singing school. C. Z. Yoder, Wooster Ohio, J. S. Shoemaker, Freeport Ill., J. F. Funk, Elkhart Ind. These brethren have contributed a great deal to our church singing in general, and lastly the man that perhaps has contributed more to our church music in my mind than any other was J. D. Brunk of Goshen, Ind.

Our recent Church Hymnal published at Scottdale, Pa. in 1927 shows a marked tendency for the better grade of music. It has a collection of songs among which are many that have been used for generations which have musical as well as poetical merit. The Mennonite church, perhaps more than any other denomination has depended on vocal music, and for this reason has better congregational singing than many other Churches. But our Church has no occasion to feel that this will always

(Continued on page 191)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

If some one should step into our congregations and hear us singing, what would be their impression? Sometimes we see a leader singing with great energy and directing the congregation to sing in the same manner. They get a lot of exercise out of it and one thinks of a gymnastic exercise in which the voice is also given culture. Again we hear a congregation singing and they seem to be turning away at a grindstone till it has become monotonous, and yet they turn on from a sense of duty that there ought to be some one to turn.

Now we come upon a different scene: We see faces lit with the glory of the sentiment. We hear voices that express something of the feelings which are written in their countenance. Words express thoughts that lead us into the same spirit and ere we are aware we have entered into the song and feel as the congregation. What are the requisites for good congregational singing?

We cannot all cross the ocean to see our mission stations in India. Our missionaries have faithfully portrayed to the best of their ability the places and the work done. It ought to be a pleasure to take a mind visit to these places and see the work done there. We trust these evenings spent in doing this may be profitable and that we may be able in part to make the visit helpful.

Wise people look to the end if they can and endeavor to see what that will be. The Church is often under a cloud, and is a reproach in the world. It is a thing not desired by the carnal mind. Often the duties and the restrictions required for membership cause men to shrink and turn away. But those who look wisely and well see a beauty and realize a joy that no vain and scornful world can ever drive away. Have you taken the wise look and seen the glorious destiny of the Church?

We are all givers. We give to the ends on which our heart's affection is set. If our hearts are set on the things of Christ, it will be natural that our gifts will be in that direction. If they are fixed upon Christ we will need to learn the best way to fulfill our service.

How refreshing is the story of Jesus! Lead the minds of the boys and girls out into the way with Him. Take them to the church where He is teaching the Bible class. Let them watch His works of mercy and power. Lead them to the home where He is invited to dinner; give them a taste of the sweetness of having Him as a guest. Lead them into the crowded multitude and let them see Jesus in the patience and compassion of His heart fulfilling the duties that are pressed upon Him by the needy people about Him. Have you ever been busy? Think of one day's work in the life of Jesus.

Let the topics of this month inspire our hearts for higher and better things. God bless you all.

REQUISITES FOR GOOD CONGREGATIONAL SINGING.—Psa. 100;

I Cor. 14:15

Topic for June 9

MOTTO

"Sing together."

MEDITATIONS ON THE TOPIC

I. **Good Congregational Singing.**—Good singing done by a multitude of voices can find no substitutes. A choir of voices may be excellent and may render the song in the true spirit, but a congregation, in which all, or practically all, take part and enter into the spirit of the song, is more glorious because it brings so many more into a united song. Songs rendered to the accompaniment of an instrument are still farther from the standard because an instrument can never replace what the voice of a living soul expresses from the breathing, throbbing body.

Not every congregation renders good singing. The reasons may be various. They may not have been trained to sing together. This point, seemingly least among the requisites, after all is so important that it cannot be neglected without spoiling the singing. But with the very best of training a song cannot be called good in the Bible

sense that sets forth sentiment contrary to Bible teaching. Therefore our singers must have Scriptural songs to sing if their singing would edify the souls of both hearers and singers. Another element that adds vitally to the quality of a song is the same quality of heart in the singer which the sentiment of the song expresses. Hypocrisy, or even slow appreciation of the thought of the song, introduces a note in the voice which is quick to destroy the effect of the song upon the hearer. We must bring the singer to such a spiritual attainment as gives the expression of the song a ring of sincerity as well as truth. Likewise must the composer of music be spiritually alive if he would prepare music suited to the sentiment. For sentiment has a fitting music which only a spiritual interpreter can discern.

The Text.—Psa. 100.—In this Psalm we have the appeal that calls for many voices to be united in praise to God. Its words express a very truthful sentiment in harmony with what man should be in his relation to God. It expresses what the spiritual feelings of the singers should be. It suggests what the nature of the music should be ("joyful noise").

I Cor. 14:15.—Singing with the spirit and the understanding is the essential of all good singing.

PERSONAL THOUGHT

How may we reach a higher standard of singing in our congregation?

OUTLINE STUDY

1. Sentiment doctrinally sound.—Col. 3:16; Isa. 8:20.
2. Music fitting to sentiment.—Psa. 135:1-3; Psa. 137:1-6.
3. Spiritual development enabling one to enjoy the sentiment.—Eph. 5:19; I Cor. 14:15; Psa. 135:18-21; Isa. 52:8-10.
4. Voices trained to sing unitedly.—Psa. 34:1-3.
 - a. Good leaders.—Psa. 95:1-11.
 - b. Singers who follow the leader.—Psa. 100:1-5.
 - c. Hearts in unison with what is sung.—Isa. 52:9.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Sing."
2. Commit to Memory a Verse from the Outline Study.
3. Sing a Song Suitable for the Children.

For Young People and Others.

1. Discuss Some Phase of the Outline or Assign Phases to Different Ones for Discussion.
2. The Blessings of Sacred Song.

SEED THOUGHTS

"Dear friends, have you begun to sing the 'new song'? Loved ones are singing it in the heavenly home, and we may sing it here; by and by we shall join them, gaze with them on the risen, glorified Lord, and our voices will mingle in the 'New Song' unto Him that loved us and washed us from our sins in His own blood, to Him be glory and dominion forever and ever."—A. E. Kittredge.

"The best days of the church have always been its singing days."—T. L. Cuyler.

"Be what thou seemest; live thy creed; Hold up to earth the torch divine; Be what thou prayest to be made; Let the great Master's steps be thine."—Horatius Bonar.

OUR INDIA MISSION STATIONS—

Part I.—Isa. 52:7; Dan. 12:3

Topic for June 16

MOTTO

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

MEDITATIONS ON THE TOPIC

I. **Our Mission Stations in India.**—It will help to increase our interest in the work if we have a clearer understanding of the various stations and the activities that are carried on in each of them. We are dividing the lesson and considering only a part of the stations in this lesson, expecting to continue the study in our next mission topic. For the present study we have chosen the stations that were first opened and

which are still considered headquarters in the work.

Sundarganj is the place where the principal activities of the mission are carried on at Dhamtari. From the outline study you will note a number of activities.

Shantipur is a station where the leper asylum is located. It is not far from Dhamtari and the workers receive their mail at Dhamtari. Among the lepers are a number of Christians. They have services with the lepers and give pastoral care to the members there.

Balodgahan is a village where the mission owns a farm. The girls' home is located here, also schools for girls are established so that the problem of handling many boys and girls is in a measure solved by having the boys' home at Sundarganj. Also the women's home is here while the old men's home is also at Sundarganj.

It would be well to get such literature as our Annual Reports from India Mission and other books giving information and gain a clear understanding of the whole work.

II. The Text.—Isa. 52:7.—The subject of missions must never lose sight of the message bearer who brings good tidings. This text expresses the beauty of such a work. Every activity of our stations in India should contain some of this beauty, and does if it serves to bring the good tidings to souls.

Dan. 12:3.—The glory of the soul savor's work is here again set forth, showing the nature of his eternal reward.

PERSONAL THOUGHT

May the Lord give us a vision of the beauty of the service which seeks to bring souls to a saving knowledge of Christ.

OUTLINE STUDY

I. Sundarganj (A part of the town of Dhamtari).

1. The earliest occupied station.
2. Established activities:
 - a. Boys' Orphanage.
 - b. Old Men's Home.
 - c. English School Hostel.
 - d. Medical Station, General Hospital.
 - e. Carpentry School.
 - f. English High school.
 - g. Anglo Vernacular Middle school.
 - h. Primary Girls' School.
 - i. Men's Normal School.
 - j. School Kitchen.
 - k. Location of the congregation as an organized church.
 - l. Progress of the church.

II. Shantipur.

1. A place of an organized church.
2. Leper Asylum.

III. Balodgahan.

1. A place of an organized church.
2. Established activities:
 - a. Girls' Primary School.
 - b. Girls' Middle School.
 - c. Girls' Orphanage.
 - d. Widows' Home.
 - e. Boys' Primary school.
 - f. School kitchen.
 - g. Dispensary.
 - h. Village Farm of over 800 acres.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Teach, Preach."
2. Learn the Texts for This Lesson.
3. Tell What You Can About Things Done for Boys and Girls in These Stations.

For Young People.

1. Assign to Different Ones a Station to Describe with Its Activities.
2. Secure a Map of the American Mennonite Mission and Have Some One Give a Drill on It.

For Older People.

1. Give a History and Description of the Work at Balodgahan.
2. Describe the Work at Shantipur.

SEED THOUGHTS

"O Zion haste, thy mission high fulfilling,
To tell to all the world that God is light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

"Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

"Proclaim to every people, tongue and nation
That God, in whom they live and move,
is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

"He comes again,—O Zion, ere thou meet Him,
Make known to every heart His saving grace:
Let none whom He hath ransomed fail to greet Him,
Thro' thy neglect, unfit to see His face."
—Mary A. Thomson.

THE GLORIOUS DESTINY OF THE CHURCH.—I Pet. 1:1-16; Rev. 19:7-9

Topic for June 23

MOTTO

"Unto him be glory in the Church by Christ Jesus throughout all ages."

MEDITATIONS ON THE TOPIC

I. A Glorious End.—What honors! What joys! What riches! What grandeur! What victory! What reward! What peace! What power! What eternal pleasure! The Church has a wonderful calling. The Church has a wonderful destiny! God has used many natural illustrations to describe what the Church is and what she will enjoy in time to come. When He thinks of her as a temple, He is teaching us how He dwells in His people and how such a holy One brings sweet fellowship. When He thinks of her as a beautiful virgin, he is teaching how the fellowship of His people is as near and dear as a husband with his bride. When He thinks of the home He has awaiting He teaches of the inheritance that is reserved in heaven. When He thinks of her struggles here and the glory to follow, He compares her to a man who is striving for a crown. He thinks of the service she is rendering and how one day she will be honored like a choice guest. As a servant now, she shall be made as a king and priest unto God eternally. As a suffering one on earth she shall receive all the greater glory after a while if she is faithful. When the toils of life are over there will be rest. All this glorious destiny is ahead of the Church because of what the Lord Jesus Christ has done for her. The Church is ever to shine with His glory upon her both now and hereafter. Already the glory of His presence is in us and shines out in our life. But in eternity that Christlike glory shall shine in the fullness

of its beauty forever and "we shall know as we are known."

II. The Text.—I Pet. 1:1-16.—In this passage the future of the Church is pictured to be realized when Jesus comes. It is represented as an incorruptible inheritance that shall continue forever. The present trials will terminate in eternal honors.

Rev. 19:7-9.—Under the figure of a bride, the church is represented as becoming married to the Lord Jesus Christ. Her readiness is compared to the clean, pure clothing of a bride ready for the wedding.

PERSONAL THOUGHT

Do we realize anything of the greatness of that which is prepared for the saints who compose the Church of Jesus Christ? May it be a means of causing us to walk worthy of our calling.

OUTLINE STUDY

1. A growing building to become God's temple.—Eph. 2:21, 22.
2. A virgin to become a bride.—II Cor. 11:2; Eph. 5:25; Rev. 19:7.
3. An heir coming into an inheritance.—I Pet. 1:4; Rev. 21:7; Jno. 14:1-3.
4. A hoping mortal coming into immortality.—Matt. 13:43; Phil. 3:21.
5. A faithful servant becoming a guest.—Luke 12:37; Matt. 25:23.
6. A faithful contestant crowned.—I Tim. 4:7, 8.
7. Servants shall reign.—Rev. 22:3-5.
8. Elect to receive glory forever.—II Tim. 2:10.
9. A patient sufferer rewarded.—II Cor. 4:17.
10. A toiler is given rest.—Rev. 14:13.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Glorious."
2. Memorize a Passage from the Outline.
3. Being with Jesus Where He Is.

For Young People.

1. Things God has Prepared for Them that Love Him.
2. The Church Coming to Its Destiny as a Temple.

For Older People.

1. The Glory of the Church as a Bride.
2. The Church in Her Reign of Power.

SEED THOUGHTS

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."
—John Newton.

"Often weary and worn on the pathway below,
When the burden is heavy, my heart throbs with woe;
Oh, there comes a sweet whisper to quell every sigh,
"Do not faint 'neath the load, there is rest by and by."
—W. F. Cosner.

BIBLE TEACHING ON SYSTEMATIC GIVING.—Mal. 3:8-12; I Cor. 16:1, 2.

Topic for June 30

MOTTO

"According to the blessing of the Lord thy God."

MEDITATIONS ON THE TOPIC

I. Systematic Giving.—God has ever been a God of order. He teaches order in
(Continued on page 190)

THE SUNDAY SCHOOL

GLEANINGS FROM A SUMMER BIBLE SCHOOL CONFERENCE

By C. F. Derstine

"That from a child thou hast known the Holy Scriptures," is the key that unlocks the difficult problems of our intricate lives, and the complex problems of the nation and the world."

"Unless we save the children of to-day, we will have a nation of pagans to-morrow."

Legislation, nor education can give us Humility, Peace, Brotherhood, Salvation. They can lead us further into the marshes and woods of discontent. They can give us two classes, but never one. The Word of God only can give these desirable things."

"I know a boy and girl who were fortunate enough to have a father who compelled them to go to the Summer Bible School. In the examination that boy made 90 per cent. The sister 75. We do not let other serious questions for our children to decide. Why this?"

"I know a young man who gave two months of his valuable time to one of the best canvasses of the city for children who do not go to Sunday school, nor to the Summer Bible School. He should be duplicated by thousands."

"Why do we Christians allow the devil to change the name of the Lord's Day, and call to mind the 'Sun Worshippers' of past days. Why not call them Bible Schools on the Lord's Day, or Lord's Day Bible Schools. We should cease our sinning in this thing, and that at once."

"Good directors and teachers will have the Summer Bible School sessions in full swing twenty minutes after beginning, on the first day, and at once the following days of the course."

"To be good teachers we must walk close both with God and the Bible."

"When an artist told the late John Wanamaker that his picture, 'Christ before Pilate' would be his best picture, he replied, 'I am sorry that you should feel that way.' Such a spirit is a curse to any cause, when it puts its best effort in the

past. The future should see better teachers and methods, and courses."

"In the Summer Bible School use all the pastors, retired school teachers, and present day teachers possible, provided they are Christians."

"Three of the saddest things I have ever seen, the Earth on a New Made Grave, the Sigh of a Cave, the Heart of a Man that Never Gave. The Gospel was first heralded as a message 'Which shall be unto all people.' Until that is accomplished we must give prayers, men, and means."

"I know a man, an officer of a Church, who confessed to me that for the space of twelve years he never attended an evening service. I asked him what right he had to hold an office in the Church with such a colossal breach of duty."

"The early Apostolic Church went into the world with nothing—and they won the world. We are going into the world with the inheritance of the ages—and we are losing the world. The problem to-day is not the world outside the Church, but the world that got inside."

"We have come to terrible times, when the way some teachers dress they become tempters of the rising generation of our young men, right in many of our Sunday schools."

"They say that General Lee spent two days on the cupola of the Theological Seminary at Gettysburg getting the lay of the land before that notable battle. If we Christians would study and work our fields like that, what a different history might be written of our nations."

Lately a successful group of salesmen told me the secret of success in salesmanship. I thought that some of those points would help us Christian Workers. They are the following:

- 1—You must know your goods.
- 2—You must know your territory.
- 3—You must know your competitor, and his goods.

4—You must believe in yourself, or have confidence.

5—You must keep in contact with the home-office.

"Unfortunately some Summer Bible Schools are Bible Schools only in name. This is also true of many Sunday schools. Very little is learned. The pupil studies nothing. The teacher lectures, and that often with no plan of making some things the permanent possession of the pupil."

"If people do not believe in a Summer Bible School to teach their boys and girls the way of everlasting life, urge them again and again, tell them more about it. If that does not convince them of its value speak to them again. Five times. Ten times. Yes, till they understand and act."

"Recently, a minister was urged to conduct a Summer Bible School. He asked, 'When?' 'Why summer is the only time to have access to the children to-day.' He replied, 'Why, that's the time I go fishing.' What do you think of a shirker like that?"

"Tell people the whole truth about the matter. Tell them that many of their young people are going to the devil. That the wiles of the devil have them trapped. Tell them that their overthrow is absolute, and if they die that way their doom is eternal."

"We try to get every child in the community to come to the S. B. S. to study the Word of God. We are not stealing Methodists or any other 'ists' when we do that. We have Catholic children, and children whose parents are members of no Church."

"Supply your pupils with text books, they must have them in school. Children love to study, when we rightfully encourage them."

"Some parents think the problem is to get the children to come to the S. B. S. The real problem is to keep them at home."

"Fifteen children, mostly 2½ years of age, recited the 100th, and 67th Psalm. 6 and 7 year old boys named all the books of the Bible, and seven answered 56 thoroughly difficult questions about the structure of the Bible."

"The SUPREME BUSINESS of the

Summer Bible School and the Sunday school is the SALVATION OF OUR BOYS AND GIRLS."

* * *

"The Bible has a single Author—the Holy Ghost. A single Message—the Lord Jesus Christ. A single Object—the Salvation of all."

* * *

"The popular idea to let everything to the child for self expression usually lets the child with very little to express. I am old fashioned enough to believe in much Bible Memorization Work. There will never be much thinking where the mind has not been stored with the material that produces thought.

1—I believe in a Trained Memory.

2—I believe profoundly in Memorizing Good Things.

3—I believe supremely in the Value of Memorizing the Best Book of all—The Bible."

* * *

"A class ably pointed out every prophecy pointing to the coming of the Lord Jesus Christ, and its ultimate fulfilment in Jesus." This was impressive, it was done with a reverent spirit."

* * *

"Jonah did some quoting of the Bible in the fish when he could not read the same. It had much to do with getting him out on dry land."

* * *

"John Harper of the State Board of Pardons said, I have examined 1000 criminal boys who came before us, none knew the Lord's Prayer, and the Ten Commandments by memory."

* * *

"In Coatesville, where Miss Hyde conducts a S. B. S. none of the colored boys have come before the Chief Magistrate."

* * *

"You say it costs too much. If your son needs an operation you'll pay the bill alone to save his body. But what might save his soul for eternity is too expensive."

* * *

"Recently a court trial cost the community \$839 for three days' session. Till the defendant reached the penitentiary it cost at least \$1,000. This would have conducted at least ten Summer Bible Schools for thousands of children."

* * *

"The Bible gives us three things:

1—The Message.

2—The Obligation to Spread It.

3—The Mode of Doing the Same."

—Robert E. Speer.

* * *

"Some people think of John the Apostle on the breast of Jesus, Mary at the feet of the Master, and forget that John was the writer of the Gospel that contains the passage, 'I must work while it is day, for the night cometh when no man can work.' They were workers as well as close-ups to Jesus. Shame on our indolence when it is written of Jesus, that 'the zeal of mine

house has eaten me up.' One of the great things said about Jesus was what His neighbors thought of Him, 'He went about doing good.'"

* * *

"The youth of to-day appreciates Missionary Stories which show the triumphs of the Gospel in all lands. Those children who will assume the leadership of tomorrow ought to know them. They will be the ones to go, to send, give and pray."

* * *

"The Bible is indispensable because,

1—It tells the Beginning of Things.

2—It alone Reveals what is Right and Wrong.

3—It shows the Only Way of Forgiveness of Sin.

4—It alone Reveals Heaven to Go to after Death.

5—It alone Foretells the Future History of the World.

6—It alone gets Men Ready for Heaven."

* * *

"This congregation annually contributes \$43,000 to Missions and Local Church Expenses. We credit much of this showing to the effect of the S. B. S. in the lives of our boys and girls. Many of our members to-day are the boys and girls of the S. B. S. of the past generation."

* * *

"Jesus states the problem of the Christian Church thus:

1—Feed my LAMBS.

2—Feed my SHEEP.

3—Feed my OLD SHEEP."

* * *

"Julian overthrew the Church to a large extent when he stopped the mouth of her Teachers. Russia to-day is seeking to use the same tactics. Martin Luther overthrew Roman Catholicism when he introduced his teaching book on 'Questions and Answers.' Now Roman Catholicism makes literal use of Luther's method. She is painstaking and thorough in her work. She gives 200 hours yearly to her children. The Jews give 235. We Christians only give 24."

* * *

"If you want to know how little some people know about their Bible have a 'Hymn Book Bee.' Let them tell what it means where it says, 'Ebenezer I'll raise;' 'Tho like a Wanderer.'"

* * *

"I like to parallel Jesus with the Bible.

1—The Lord had a Miraculous Birth—So did the Bible.

2—The Lord was Divine and Human—So is the Bible.

3—The Lord was Crucified and Rejected—So is the Bible.

4—The Lord Rose from the Grave—So will the Bible."

* * *

"The Bible is of Super-Natural Origin; its Processes are Super-natural, so are its Results."

* * *

"The question is not only, how can I

die without Jesus, but how can I live without Jesus."

* * *

"In our Bible School the wee little tots eat a lunch, this gives us a chance to teach them to thank God at the table. They easily tire, then we pull the shades, before they lean on the table to imitate sleep and we teach them to pray. For many children this is the only place they will ever be taught, how to pray. We talk about God's goodness, the stars that shine, the moon. Then they say, 'Now I lay me down to sleep.' Waking up we sing, 'Good morning to you.' Pray the Lord's Prayer. Then we read the Bible. All this to form life habits."

* * *

"We will NOT MISS one day.

We will do our BEST.

We will BOOST our school.

We will PRAY (softly) for our school each day.

All these things will we do for Jesus' sake."

* * *

"I pledge my allegiance to the Bible, and the Gospel for which it stands. To one Savior, Crucified, Risen and Coming Again, with life and liberty to all who believe."

* * *

"The Bible is the only book in the world that can do this thing. 'Thy Word have I hid in mine heart that I might not SIN against thee.' It tells us what sin is. Sheds light on our path. The Person of Christ guarantees victory. There is in the Bible a mysterious power that holds men to the holiness of God."

* * *

"The 'Miracle of the Centuries' is the marvelous preservation of the Bible. Its victorious outcome in every conflict in every age. It will survive every assault. It will judge every man at the last day."

* * *

"A School that gives, a School that lives,
For all that's best and fine,
A School with zeal—for service real,
In Nineteen Twenty Nine."

WHEN THE PREACHER IS NOT AT HIS BEST

(Continued from page 167)

preaches well, although sometimes he preaches better."

Some days a preacher can make a good sermon in a short while. At other times that same preacher cannot make a sermon of any sort in a week. It is not always possible to explain this difference in ability and appreciation, although sometimes it is possible to explain, but not to remedy. Sometimes there are distractions which cling even in the study and at the place of prayer. But happy is the preacher who is prepared to do his best even when his best effort does not bring him within many leagues of his usual "best."

—T. B. Chapman, Editor Preacher's Magazine.

Y. P. M. TOPICS

(Continued from page 187)

His Word concerning every duty of life. It is not surprising if there is a system taught concerning giving. He has taught man to give one day of seven in which to give special attention to the worship of God. He taught Israel to give one tenth of their increase for the service and support of the priests and Levites who were set apart to give their time to the service of the temple. He directed that the firstling of the flock should be brought and the first fruits of the field also should be given for the worship of God.

If God gave an order that amounted to a system under the Old Testament, it gives us a helpful suggestion as to how we may conduct our giving under the new. We are living under larger opportunities and with greater privileges now than did Israel. We need not measure and limit our giving to the tenth. We may even give much more. Our plans should be to "seek first the kingdom of God and His righteousness." In such seeking we consecrate all. If God makes us money earners, we will seek His guidance in what proportion those earnings shall be given into the treasury for direct service. The law of the Christian life is "As he purposeth in his heart, so let him give." Also "as the Lord has prospered." A partnership business necessarily involves the will of more than one party. If God becomes a partner, it behooves us to have an orderly way of doing the business that He may have His way with us and the business. Be sure to let His measure of proportion be ours.

II. Text.—Mal. 3:8-12.—God accuses Israel of robbery. He directs that they follow His plan in bringing tithes and offerings and the blessings will follow to overflowing.

I Cor. 16:1,2.—This suggests a measure and order in giving that will help the Christian to carry out, in the spirit of the Gospel, God's plan for giving.

PERSONAL THOUGHT

God's blessings, both temporal and spiritual, suggest to us that we should feel to honor Him by giving according as we have received the gift from Him.

OUTLINE STUDY

I. Proportionate Giving.

1. A share of income.
 - a. Jacob's vow.—Gen. 28:22.
 - b. Abraham's gift to Melchizedek.—Gen. 14:20.
 - c. Israel's tithes.—Lev. 27:30.
2. Firstfruits.—II Chron. 31:5; Prov. 3:9.
3. Christian prosperity.—I Cor. 16:2.
4. According to a purpose of heart.—I Cor. 9:7.

II. A Time for Giving.

1. When the increase comes in.—Neh. 10:38; Ex. 22:29.
2. When the need is seen.—Isa. 58:7; Matt. 5:42; Luke 12:33; Heb. 13:3; Jas. 1:27.
3. At a regular period.—I Cor. 16:2.
4. When opportunity affords.—Gal. 6:10.

III. Measure in Giving.

1. With a wide hand.—Deut. 15:7-11.
2. Richly.—I Tim. 6:18.
3. Sacrificially.—Luke 21:1-4; II Cor. 8:9.
4. Cheerfully and bountifully.—II Cor. 9:5-7.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Give."
2. What Can I Give?

For Young People.

1. Systems Established by the Lord for Giving.

2. A Profitable Plan for Giving.

For Older People.

1. Christian Principles to Observe in Systematic Giving.

SEED THOUGHTS

"We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand:
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain;
All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love."—Matthias Claudius.

A DAY'S WORK IN THE LIFE OF JESUS (Jr.)—Mark 1:21-45

Topic for July 7

MOTTO

"His fame spread abroad.

MEDITATIONS ON THE TOPIC

I. The Story of A Day's Work.—This day's work shall be counted from the service on the Sabbath day to the following morning when they found Jesus at prayer (Mark 1:21-38). Jesus went to the place of worship on the Sabbath day. There He was given an opportunity to conduct the service and to teach the people. His teaching was astonishing to the people. He had a man in the audience with an unclean spirit who cried out "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" Jesus rebuked him and caused the spirit to come out of the man to the astonishment of the people.

After the service in the Synagogue, Jesus went home with Peter. Peter's mother-in-law was very sick with a great fever. They told Jesus about her. He went and took her by the hand and lifted her up. The fever left her at once so that she was able to serve her guests.

The Jewish Sabbath closed at sunset. After sundown people were free to travel greater distances than on the Sabbath. They brought many sick people to Jesus then, as well as many possessed with devils. All of these Jesus relieved. When the day was over the people all went to rest. Jesus rose very early the next morning, a great while before day. He went out to a solitary place and prayed. The disciples followed after Him to find Him. When they came to where He was they told Him how all the people were seeking for Him. Jesus told them that He must go to other towns to preach also. It was His desire that many others should hear the Gospel also. So He started on His mission of preaching in all the towns of Galilee.

OUTLINE STUDY

I. A Sabbath Day in Capernaum.

1. Services in the Synagogue.—Mark 1:21-28.
 - a. His doctrines astonish the people.
 - b. Actions of the man with the unclean spirit.
 - c. Jesus casting out the evil spirit.
 - d. The people express astonishment.
2. In the home of Simon Peter.—Mark 1:29-35.
 - a. Healing the mother-in-law of Peter.
 - b. Healing and casting out devils after sunset.
 - c. Rising before day to pray.

II. Others Seeking for Jesus.—Mark 1:36-45.

1. The disciples find Him at prayer.
2. Jesus desires to preach in other towns also.

3. A leper seeks healing.
4. Jesus heals the leper and gives him a charge.
5. The leper publishes his healing.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Work."
2. Memorize a Verse from the Text.
3. Tell about Jesus' Preaching.
4. Tell about Jesus' Healing the Man in Church Services.
5. Tell about the Healing of Peter's Mother-in-law.
6. Tell about Jesus' Praying.

For Others.

1. Jesus Seeking Seclusion and Avoiding Popularity.

PERSONAL THOUGHT

Can we spend our days in useful service for the Lord? Then let us seek to do His will wherever we are.

SEED THOUGHTS

"When the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, tho' no sign was in the sky,
For the glory of the Lord was passing by.

"Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel, came their God,
And the people knew His presence by the heart that ceased to sigh,
When the glory of the Lord was passing by.

"For He healed the sick at even, and He cured the leper's sore,
And sinful men and women sinned no more,
And the world grew mirthful hearted, and forgot its misery
When the glory of the Lord was passing by.

"Not in robes of purple splendor; but in lives to do His will,
In patient acts of kindness comes He still;
And the people cry with wonder, tho' no sign is in the sky,
That the glory of the Lord is passing by."
—Selected.

BIBLE STUDY COURSE

(Continued from page 179)

- a. The time for the affliction of the people—v. 1.
Shall be three and one half times—v. 7.
- b. Daniel's question as to the end of things—vv. 8-13.
 - (1) The words are closed and sealed till the time of the end—v. 9.
 - (2) A time for purging of the righteous, but the wicked shall not be turned—v. 10.
 - (3) The time of the taking away of the Sacrifice to the end of the tribulation of the Jerusalem Jews under the Greek king, 1290 days to the death of the king.

Note: Many systems have been used to apply the days or years to present or future periods of prophetic fulfillment. These all vary greatly. It is difficult to find the correct date of beginning for any calculation. The best advice is found in Daniel 12:1-3 and wait until the time of the end. Then we shall see and know.

LUCIA CHANGES HER MIND

(Continued from page 162)

"Perhaps not. At least you, mother, could be happy, rich or poor. I do believe you enjoy a visit with Louise more than one with the rich Mrs. Chesterfield."

"I do, indeed, Lucia. Louise is poor, but she has love for people. She is wholesome and free from envy. What has Mrs. Chesterfield but her money? She is dissatisfied, distrustful, and unlovely," said Mrs. Hammond.

"Is that the reason you are so—so—well—the same to every one? Because you were poor once and haven't forgotten? They say Mrs. Chesterfield was very poor not so long ago, but she seems to have forgotten."

"So often we let money rule us instead of using it. But Lucia we are not nearly as well off as Mrs. Chesterfield. As to money she would have as much reason to look down on me as I would have to look down on Louise." Lucia gasped.

They were turning in at their well kept, unpretentious, home. When Lucia had the automobile put away she said, "Louise seems like a nice kind of a person."

"Indeed she is a fine young mother with lovely children. They will be a blessing to her when she gets her Christian ideals implanted. I am sure they will 'rise up and call her blessed,'" her mother replied. They were at the door. Lucia was opening it for her mother who as she went in said, "Faith, friends, love and God. Why Lucia, these are the greatest things on earth!"

"I am sure you are right mother," responded Lucia as they entered the house.

Hesston, Kans.

DEVELOPMENT OF MUSIC IN THE MENNONITE CHURCH

(Continued from page 185)

be the condition of affairs unless in some way they keep teaching the young folks to sing by the old method of Singing School, Community, or Church chorus work such as is being conducted in many of the Mennonite Communities today. In my opinion a good point that the Church has is that she keeps her young folks interested in good music. She should support and direct the work and in this way interest as large a number as possible and the reward will be a larger, better and more spiritual Mennonite Church.

Goshen, Ind.

THE COOK OR THE BOOK

Hear the truth. The early church prayed in the upper room, but the twentieth century church cooks in the supper room. Today the supper room has taken the place of the upper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs than there are bended knees and broken hearts.

There is more fire in the kitchen range

than there is in the church pulpit. If you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. And ice cream chills the fervor of the religious life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room. They were not waiting on tables, but they were waiting on God.

They were not waiting for the fire from the stove, but for the fire from above. They were detained by the command of God, and not entertained by the cunning of men. They were filled with the Holy Ghost, and not stuffed with stew or roast.

Oh, we would like to see the Cooking Squad put out, and the Praying Band put in. Less ham and sham, and more heaven. Less pie and more piety. Less use for the cook and more use for the old Book. Let us put out the fire in the church stove and build it on the church altar.

More love and more life. Fewer dinners and get after sinners. Let us have a church full of servers serving God, and waiting for His dear Son from heaven.

"The end of life is to do the will of God."

HOW I ASCERTAIN THE WILL OF GOD

George Muller

Surrender your own will

1.—I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not depend on feelings

2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's will through God's Word

3.—I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides

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us at all, He will do it according to the Scripture and never contrary to them.

Note providential circumstances

4.—Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray

5.—I ask God in prayer to reveal His will to me aright.

Wait

6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transaction involving most important issues, I have found this method always effective.—Tract.

OLD-FASHIONED THINGS

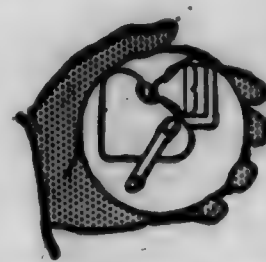
I love the dear old-fashioned things,
Old-fashioned songs that mother sings;
Old-fashioned love, devoid of strife,
That binds the hearts of man and wife,
Old-fashioned honesty as well as truth,
Old-fashioned purity of our youth;
Old-fashioned modesty that sees
Old-fashioned skirts below the knees;
Old-fashioned courtesy so rare,
And lovely long old-fashioned hair;
Old-fashioned faith—old-fashioned love;
Old-fashioned grace from God above.
And old-fashioned rimes the poet sings
Of all the dear old-fashioned things.

—Sel.

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A Mennonite sister with two dependents would like a position as housekeeper on a farm where there are children. Wages reasonable. Mennonite, Brethren, or Amish homes in Lancaster Co., Pa., preferred. Best references.

Mabel H. Bixler, Leola, Pa.



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JULY, 1929



"WE THANK YOU"

Matthias Claudius

*"We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.
He only is the Maker,
Of all things near and far;
He paints the wayside flower,
He lights the evening star;*

*The winds and waves obey Him;
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.
We thank thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our loving, thankful heart."*

LUCIA LEARNS ABOUT TALENTS

By Ursula Miller

Summer lay over the land like a clinging garment. All the countryside was swathed in the smothery folds of summer. The little town where Lucia Hammond lived, nestled snugly on the green, gold plains: but a short distance beyond, the creek meandered aimlessly, sluggishly, as if too warm and too weary to do more. But inside, this Saturday, the house had a holiday air: all cleaned and ready for Sunday. Like a person waiting, expectant! Lucia and her mother always kept the house well, but this morning it seemed, the very exuberance of Lucia's feelings abounded in the house, impersonal thing though it was. The house sensed the ecstasy of happiness and glowed with it.

For Lucia had won! And she had so wanted to! And had! She hugged the delicious thought deliriously to her heart. Mrs. Hammond, the doctor's wife, was elated, too. Who wouldn't be, having such a talented daughter?

"O, mother, I'm still so excited! It seems too good to be true, too good to be true. First place among all those voices," Lucia warbled and sang her words, the very heart of her overflowing like a flood with the joy of living—and winning.

Mrs. Hammond was glad and said so. Any mother is as thrilled and excited over a child's success as the child. More really. The child's successes make reparation, in a measure for the secret failings of the parent. So, "It was a beautiful triumph, Lucia," she said.

"Mary won in dramatics, Robert in oratory, and Ellen had the best essay," Lucia rambled on thinking out loud. "Those are all worth while things, of course, but none is so worth while as singing. Why mother there is no gift like singing," she added rapturously. "Singing is the most wonderful thing in the world!"

"A beautiful voice is a rare gift," Mrs. Hammond observed. "A gift from heaven, one may almost say."

Lucia and her mother were working together in the kitchen. Lucia waxed confidential as she stirred her cake vigorously. "You know, mother," she said, "some people, really most people, are so common, so—so—ordinary, so commonplace. No talent. Just live along. Why most of the girls are—well positively dull, uninteresting. They can't do anything different—you know."

Mrs. Hammond's soul perked up. She listened with her ears and with her mother-soul. "Not dull, Lucia. Not uninteresting."

"Well, but what can they do, most of them?" defended Lucia. "They can't sing—oh, well not so very well, anyway."

"Why, Mary and Ellen ranked with you last night, Lucia, only in a different line."

"That's it—a different line," triumphantly, "they can't sing, that is not like I can.

And anyway, any one can learn to write an essay or give a reading," Lucia offered.

"I'm not so sure about that, Lucia."

"Why Mother Hammond."

"Why Lucia Hammond," laughed the mother.

"Well, all right, mothermine, leave Mary and Ellen out. There's Anna, and Helen, and Ruth and June, and, oh well all of them, mother; and where are their talents?" Lucia demanded.

"Well I'll tell you," said the mother. "When Ruth's mother was sick, who missed school and stepped into the housework-harness if Ruth didn't? Everyone praised her. People said she kept house as well as her mother, and that's saying a lot."

"O yes, mother, but—"

"And when anyone wants a really fine cake, or a beautiful pie made, who makes them? Always Helen. They don't ask you, Lucia, and they don't even ask me," teased the mother.

"And our cakes are pretty fine, too, aren't they mother?" Lucia said as she tested the fire before submitting her cake to the oven.

"Well, then there's June. You named her yourself as a girl of no talent. I always thought of her as a very remarkable young girl."

Lucia stood perfectly still with astonishment at her mother's remark. "Why what on earth—what talent—"

"She'll be one of the best nurses in town unless I miss my guess. A sick person is a challenge to her now. Young as she is she knows what to do for suffering."

"Granted about all of these girls. But you'll have to give up when you come to Anna. June has talent for nursing, Helen is a freak for perfect cooking, Ruth is a number one housekeeper, Mary is a prize winner in readings, Ellen a prize essayist,

DREAMS?

Ursula Miller

When I embrace my winsome dreams
They vanish as thin mist
Before the sun; it truly seems
A shadow I have kist.

So often dreams are empty things
And leave an aching space.
They are like riches having wings
Like beauty without grace.

But when I work my day is filled
With abundance of content;
It seems a God in heaven has willed
A peace of vast extent.

And when I think of all my friends,
Dear ones I have enshrined,
My riches and my love expands,
And life is golden-lined.

My work and friends,—or fleeting dreams,
Which yield me greater grace?
My dreams are pale-faced fairy streams:
But friends—how real their place!

Hesston, Kans.

Lucia," and she bowed low to her mother, "a prize-winning soloist: but where will you put Anna? Even with a microscope could you find Anna's talent?" she challenged, with as much dignity as was possible and consistent with the process of putting a cake into pans and then the oven.

"And Anna," announced the mother, "belongs at the top of the list."

"Mother," Lucia gasped, pained, amused, astonished. "Why she is the shyest, quietest, little thing you ever saw. We girls all love her, of course, but she has absolutely no talent."

"She has more than talent: she has an ornament."

Lucia's eyes widened in wonder. She knew when her mother said a thing like that it was true but she certainly could not understand her right now. "What in the wide world do you mean?" she asked in astonishment.

"I mean just what I say: she has more than mere talent. She has the ornament of a meek and quiet spirit. She has an adornment which the Scripture says is, in the sight of God of great price. You have your rather wonderful voice, Ellen has her peculiar process of reasoning which enables her to write very good essays; Mary is a born reader, Helen a born cook, and so on through the list. All very fine indeed as far as it goes: a fine group of girls who possess these talents if you ask me about it. But Anna has always been fine throughout, a regular thoroughbred—the praise. Her pleasure consists in seeing the rest of you praised, and herself almost unnoticed. She is a good student but not unusually good. Many of you are far better. She has no one thing that she can do better than anyone else excepting the beautiful spirit in her. Did you ever see her envious? Did you ever hear her say one hateful, spiteful thing? You never have. She has the most beautiful spirit I ever saw in a young girl. And it adorns her life and character like a halo of beauty. It is like a living, glowing ornament hovering over and adorning her."

"She is wonderful," Lucia spoke almost reverently. She is wonderful to all of us. But I never thought of a meek and quiet spirit being a talent."

"It is really more than a talent like singing, Lucia. It is a deep thing, a talent of the soul as it were, while singing is only of the throat."

"It is true mother. Every word is true. There isn't a girl in town who is better loved than Anna. When we get cattish, and say hateful things of one of the others who are not there, she never helps. If it gets too bad she defends the absent one."

"And mother," Lucia's eyes shone in admiration, "Anna is so unselfish! She was so sweet last night. Just as if she had won first prize. I do believe she was as glad, as happy as we prize winners were. Really I do." As an astonished afterthought, Lucia said, "We have our talent: but Anna has an

(Continued on page 208)

CHRISTIAN MONITOR

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Vol. XXI

SCOTTDALE, PA., JULY, 1929

No. 7

THE ADVANTAGES OF COUNTRY LIFE

By Milton Rohrer

If we were asked to render a decision as judge in a debate, the side defending and upholding life in the city or town, would have to burn midnight oil, wake up early, rub his eyes, and work hard to present his cause so as to win. These gripping articles make some of us town folks feel like laying down our tools, our pens, etc., and moving. Well! missing what we do we are glad we have so many country folks on the register of our friends. My, but that affords some relief!

—Editor.

Since agriculture is still the main business of most of our people this is a very important subject. Moreover the nation's prosperity depends upon it. The fact that city leadership is still largely drawn from the country makes the rural problem of vital importance to the welfare of the city, and in a real sense it is a national issue.

One-half of the national population is urban. Three-tenths is agricultural and one-fifth semi-urban. The only reason rural population has not increased is because they are not all needed there since the invention of so many machines to aid and lighten the work of the farms. The main trend in rural districts is toward better social and moral conditions as well as material prosperity.

Many regret that they left the farm in young manhood, now that country life has so greatly increased in attractiveness. Machinery has been added, making the work easier; farming has become more scientific, giving scope to the man who does not wish to be a mere plodder.

Many city boys see the advantages of country life, or they would not take up agriculture as a career. The Massachusetts State College reports fifty per cent. of their agriculture students coming from the city. The number of city boys studying agriculture in other state colleges is large enough to make the fact striking.

There are many drawbacks to city life. The severe nervous tension of city life, the high speed of both social and industrial life, and the tyranny to hours, close confinement in offices, and shops are among some of the drawbacks of city life that could be mentioned. The many disadvantages of the city wage earners are slack work, alternating lockouts, and the impersonal character of the corporation employees. And often, in spite of the crowds, there are no neighbors. Even in this epoch of hurried city building, the love of the open country and of plain, quiet living still remains as a real, a vital force. The chance to live in the open air, to do out-of-door work and enjoy consequently vigorous health, is a great boon which is

coming to be more and more appreciated.

"I intend to stick to farm life," writes a Cornell agriculture student, "For I see nothing in the turmoil of city life to tempt me to leave the quiet, calm and nearness to nature with which we, as farmers are surrounded. I also see the possibilities of just as great financial success on a farm as in any profession which my circumstances permit me to attain." Another country boy writes, "I think the farm offers the best opportunities for the ideal home. I believe that farming is the furthest removal of any business from the blind struggle after money, and that the farmer with a modest capital can be rich in independence, contentment, and happiness."

Washington Irving wrote: "Rural occupation leads man forth among scenes of natural grandeur and beauty; it leaves him

FARM-O-GRAPHS

Selected by J. E. Gross

"I'd rather lay out here among the trees
With the singin'-birds and bumblebees,
A-knowin' that I can do as I please,
Than live what folks call a life of ease
Up thar in the city."—Riley.

"Sweet is the lore which Nature brings."
—Wordsworth.

"I like the plants that you call weeds,
Sedge, hardhack, mullein, yarrow,
Which knit their leaves and sift their seeds
Where any grassy wheel-track leads
Through country by-ways narrow."
—Lucy Larcom.

"Ever clod feels a stir of might,
An instinct within it that reaches and
towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.

"Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer
Into every bare inlet and creek and bay
Now the heart is so full that a drop over-
fills it;
We are happy now because God wills it."
—Lowell.

to the working of his own mind, operated upon by the purest and most elevating of external influences."

The farmer is really producing wealth first hand and is serving the primary need of society. Let us be fair in our sociological comparison and no longer judge our rural worst by our urban best. As soon as we learn to discriminate we find that country life as a whole is wholesome; that country people are as happy as city people; crimes of all kinds are less frequent in prosperous agriculture communities than in the towns where the struggle of life is more severe. There is not the same sense of common underlying brotherliness in the city as there is in the country districts.

The family is the unit of agriculture as the single laborer or the gang is the unit of factory industry. The family coöperates in working the farm, in doing the chores, husking the corn, and in threshing. Since the farm home is comparatively insulated against the destructiveness of outside social groups the farmer's human contacts are to a large extent within the family circle. A strong sense of family honor and pride is carried into every organization, which makes it desirable that means be found to give it expression. There is a close connection between father and son, and mother and daughter in the farm home, while in the city each member of the family has more or less their own interests. The father has his own business, and the affairs that go with it. The mother has her meetings, and the children are left to seek their pals, on the street or elsewhere, which often turns out to be bad company. And about all some families have in common is that they sleep in the same house. There is not in the cities the same sense of common underlying brotherliness as there is in the country districts. While property is held under the system of private ownership, there is much communism in rural life, as is excellently illustrated by mutual aid in nursing, sharing trouble and helping disabled neighbors.

It is difficult to find a more comprehensive statement of the attractiveness of country life, than in the following paragraph entitled, The Country Boy's Creed:

"I believe that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man. I believe that work is work, wherever I find it; but that work with nature is more inspiring than work with the most

intricate machinery. I believe that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my location, but upon myself,—not upon my dreams, but upon what I actually do, not upon luck, but upon pluck. I believe in working when you work and playing when you play and in giving and demanding a square deal in every act of life."

Another rural advantage is the country church. The country church is by no means dead, and rural progress is impossible without it; so we see its necessity. It is the most essential institution in the country. I have seen communities where it seemed that all progress had stopped; it was not the land; the church was not functioning. And on the other hand I have never seen a progressive community where there was not a church. A country minister has a splendid chance for a thorough, intensive work with individuals and families, which is denied a pastor with a larger flock. Although we know the country church has many difficulties, many are doing better than most city churches. The trouble with many city churches is that they try every modern device to try to save themselves, or as they say, hold the young people, but the real spirit is not there. Can you not hear the voice of the Master saying, "The church that would save its life shall lose it; but the church that is willing to lose its life, for my sake, the same shall save it"? A useful country church will not die.

Every church should be the climax of the spiritual, social, educational, health-restoring, peace-preserving forces of the community.

It should not be forgotten that before the wonders of nature are in books, they are on the hill side, and on the river bank, and in the woodland.

It is one thing to make a living; it is another thing to live. It is psychic income which we derive from our environment that counts.

In contrasting the country and town folks we find that country people are personally as progressive as city people of equal intellectual group, but they have not been able to attract as much attention, or perhaps to make as much headway. The man who leaves the country for the city will not be any happier there, his salary will not go any farther there, and he will probably have less influence. Alas, that so many of us seem to forget that the Garden of Eden was strictly rural; and that it was only when mankind was driven out of it that they went off and founded cities.

The country is the natural source of supply for the nation. The city will never be self-sustaining. It draws its raw material and its population from the country. "The well being of a people is like a tree; agriculture is its root, manufacture and com-

merce are its branches and its life: But if the root is injured, the leaves fall, the branches break away and the tree dies."

Our rural America has been blessed with its superior endowment of Northern European racial stock and should continue to be an almost inexhaustible fountain of psychic manpower.

In one of the cities of New York state, some five hundred leading business and professional men met at a banquet, and during the evening it was discovered that nine-tenth of these influential city leaders had come from country homes. They were born on farms in the open country or in rural villages of 2,500 population or less. Country life is great for making men; men of robust health and mental resources well tested by difficulty, while modern city life dulls the "fighting edge" and kills ambition.

Agriculture has been the last industry to adopt specialized and professional methods. Factory industry has been mechanized until men have become cogs in a great machine. Professions have become highly specialized. On the part of the farmer we see a plurality of activities that calls for a large number of "Skills". Thus there is less of the same dull routine in agriculture, than in many other lines of business.

Drudgery has largely been removed by machines. The hours of work have been shortened notably; the seasons of plowing and seeding, of haymaking and harvesting, have been contracted; the strain of toil has been reduced; the standard of living has been raised,—all this the machine has made possible."

Agriculture has become the newest of the arts, by the grace of modern science.

"Whatever may be happening elsewhere, the American farmer is not becoming a

peasant. Moreover, there is no prospect of his ever becoming one. With automobiles, hard-surfaced roads, telephones, and radio, the conditions which begot the dull, narrow, sordid, suspicious peasant seems to have passed away forever."

There has never been a time when farming as a whole has been so prosperous as now. To make a good and satisfactory living on the farm is a matter both of temperament and first class training. There are great series of city vocations in which any person with fair ability can succeed; but farming is a personal business and each man is his own manager.

Many persons are making a comfortable living on farms, a better living in fact than persons of similar ability and expending similar energy are making in town. Other persons are failing. The time has now come when talent need not avoid the open country. Persons are now asking how they may live a satisfactory life, rather than placing the whole emphasis on the financial turnover of a business. There is greater need of more good farmers than of more millionaires.

A host of country lovers have a great and enduring faith in the country as the best place for breeding men, the most natural arena for developing characters, the most favorable place for happy homes, and, for a splendid host of country boys and girls, the most challenging opportunity for a life of service.

The following are books on rural life that would be of interest to the general reader.

Fiske, Walter, *The Challenge of the Country*.
Hawthorne, Horace, *Sociology of Rural Life*.
Bailey, L. H., *The Country Life Movement*.
Gillette, J. M., *Rural Sociology*.

Smithville, Ohio.

SELECTING A LIFE PARTNER

(Concluded)

A FEW FUNDAMENTALS

A few fundamental principles in choosing a wife should not be overlooked.

First, I would want a wife that was brought up in a Christian home, or if not brought up in a Christian home, one that was a devoted Christian. I would want to see her in Sunday school taking an active part in the work;—in short active in all Christian work.

Second, she would have to be neat and attractive in appearance during week days as well as Sundays; not stylish as measured by the styles of to-day, but healthy and neatly dressed, with a pleasant appearance. Finances would have no bearing on changing my selection as I would marry for love and work for riches. It is the happy life that I would consider first, last, and always, and without a Christian home you cannot look for or expect real happiness.

Third, I would prefer to have her fairly well educated, but if other things were satisfactory, I would not drop her on account of education, as I have known some

very good housekeepers and good mothers with very little education.

I might mention some minor qualifications but for my selection I have mentioned the important qualifications.

HOW I WOULD CHOOSE MY WIFE

I think that choosing a wife is one of the most important decisions that a young man has to make. It is true that a great number of men choose for their life partner any one with whom they are well acquainted, regardless of her character and ways of living. But wouldn't it be much better to be a little bit more particular and get a woman that has a character with great influence for good?

In choosing such a partner a man is not choosing her for a fortnight, but is choosing for himself a life companion—one in whom he trusts, in whom he has placed all his confidence, and to whom he has given his love.

In order to get the most out of life and in order to acquire the most happiness, a young man should choose a wife with the best character and with gentle and noble ways. He will then be a greater help to

his fellowmen, have a greater influence in the world, and be of greater service to God.

AN OPINION

In the choosing of a wife there are, among many others, two main points of consideration. The first one is, Do I love the girl in question? The next one is, Does she love me?

Real love is not blind. Where mutual love exists, there also exists qualities of personality which have aroused mutual admiration. Also the genuineness of love is in direct proportion to the quality of the moral and religious training of the persons involved.

What is my opinion concerning the most admirable qualities of a young lady? In the first place, I agree with the Biblical philosopher who said, "A thing of beauty is a joy forever." The next question would be, What is her pedigree? Her immediate family might be very poor, but her ancestors might have passed down to their posterity a wealth of character. On the contrary, her immediate family might be wealthy, but without character or family honor. A young man who rushes blindly into matrimony for the sake of wealth, is the fool of fools and a slave to ignoble desires.

A next very important question would be, Are her ideals Christian and are they in harmony with mine? If the ideals are right, the disposition very generally coincides.

My modest opinion is, that the young man who would seriously consider sacred matrimony, should make a close introspection of his own ideals. Then if he is sure that the young lady in question is beautiful, well-bred, and ideal in his sight, he should consider himself lucky if there exists between himself and her a mutual love and no serious obstacles in the way of closing the bargain at once.

HOW I WOULD CHOOSE MY HUSBAND

How I would choose my husband is a big and serious statement, because it means choosing the person you wish to live with during the remaining years of your life.

Somewhere deep down in a corner of every girl's heart is the picture of the man she wants to marry. Like every other girl, I have the same picture. He is tall and handsome. When the Prince of my dreams comes along I shall study him, and no easy task it will be either. Although easier studied than a woman, he is not like the pages of an open book; his pages are very difficult to understand; nevertheless, I will study him.

Now, I know you are wondering how I shall study him. Along with the picture of my dream prince I have a list of characteristics suitable for a man of his position. My true prince must fulfill these expectations before he is selected to take the place of my Dream Prince.

If his personal appearance is as good as

Mr. Dream Prince I shall then look farther. He must have a pleasing disposition. He shall be friendly with all, from the poorest man to the wealthiest, for this wins him a great amount of respect and he must be respected. He shall not be conceited, because conceit would spoil the gentle look on his face. He must know the love of God; therefore having this faith he will rejoice in living and working to make others happy.

Having fulfilled these requirements, my Dream Prince fades away and the Prince of Reality enters on the stage of life.

TRUE MARRIAGE

Marriage takes place in India during childhood and therefore there is no choosing on the part of the wedded.

Among the North American Indian Tribes, the child took the mother's name (metronymic family) and the mother rather than the father was the leading member. This would suggest husband choosing.

In the patriarchal or patronymic family the man was at the head and possessed authority over, if not ownership of, the wife and children. Purchasing of wives was also practiced in early social history.

In the Chinese family and the early Roman family, ancestor worship existed. For a few centuries after the founding of Rome, divorce was unknown and marriage practically indissoluble but when marriage became a civil contract merely, and thus viewed too lightly, decay set in.

But the ushering in of Christianity changed practices and customs wherever its influence was felt. Women were raised from their low position and divorce was opposed. Scripture teaches that "they two shall be one flesh" as Christ and the church are one. While wives are commanded to submit to their own husbands yet they should be, by their meek and quiet spirit his adornment. The virtuous woman of Prov. 31 portrays many good suggestions for mating. Matches are made in heaven if they are prayer made. Go to the Lord for a prudent husband or wife—Prov. 19:14 and 18:22.

* * *

Some "Don'ts" and Negative Commands for Finding a Life Mate.

1. Marry out of the church.
2. Never take the matter to the Lord in prayer.
3. Choose Church borderline associates.
4. Secure one who does not observe Col. 3:18 and Eph. 5:33.
5. Choose one having neither a meek nor a quiet spirit.
6. Be sure to select a life mate who has put on the converse of charity.
7. Determine to do as Samson did in Ju. 14:3. After he sees the Philistine girl (love at first sight) the command follows, "Get her for me."
8. Treat the subject of marriage lightly and be sure to marry before you have good and ripe judgment.

9. Monopolize the time with no intention of marriage.

10. Since the contentions of a wife are as continual droppings, get such an one.

11. Select a companion who is opposed to your beliefs.

12. Don't fail to get a mate of questionable character.

13. Let wealth have the chief influence.

14. By all means get a "help eat wife" not a "help meet."

15. Determine beforehand that you are going to be the head of the home, not Christ.

16. Marry a divorced person.

17. Select one who knows little or nothing of home-making.

ASK FOR DIVINE GUIDANCE IN CHOOSING A LIFE COMPANION

The two most important steps or choices any one can make in this life are: Accepting Christ and finding a church home; and choosing a life companion. We make the first a matter of much prayer and meditation, and why not the other also? The first affects one soul, your own; the second affects, in a marked way, the souls of all the children that may be intrusted into your care and training.

Preferably look for a companion who is of the same faith; that is in sympathy with your interests, likes and dislikes; one who has a somewhat different temperament from your own; not very much or great difference in ages; at least a fair degree of health; be sure that both are old enough to seriously consider the meaning and far-reaching effect and sacredness of the marriage vow. Both almost without any exceptions should be at least twenty-one years of age.

Having accepted my Savior while in my teens, it was always my earnest prayer and desire that my Heavenly Father guide my thoughts, actions, love and affections in such a way that I might find the one He intended for me.

Although there were some very bitter disappointments mixed with the pleasures of courtship, at times almost shaking my faith (but which should not have done so), finally in a way that was plainly planned, by no human mind, I met my future companion. In several years we were married.

That happy event took place over three years ago but we have tried to keep our first love and affection for each other, and have succeeded to the degree that we mean more to each other and our love increases as the years go by. A happy, healthy little soul has been intrusted to our care and keeping, which adds an extra tie and joy to our lives.

We attribute our pleasant and enjoyable married life not to our own wisdom of choice but to the precious leadings of a Higher Power. Dear young people, sincerely pray for, accept and follow Divine Guidance in choosing a life companion and great will be your reward.

CHRISTIAN MONITOR PULPIT

IS THE BIBLE TRUE

By W. J. Bryan

We give this timely message, unique in its entirety, thoughtful in its content, ringing true to the Bible, to our readers with a great deal of pleasure. Its author has passed on. But he will long be remembered for championing the Bible's full inspiration. He battled the evolutionists bravely, called them by their right names, atheists and infidels. His valor gave courage to others less prominent in the eyes of the world. The voice of the silver tongued orator is silent but the Word of God speaks still.—Editor.

My subject is the greatest in the world. The question that I have chosen as my theme, "Is the Bible True?" is the greatest question that can be asked in all the world, and upon its affirmative answer more depends than upon the answer to any other question that can be asked.

In order that you may follow me the more easily and that you may be open-minded as I speak to you, I must first prove to you the truth of what I say when I declare that I am dealing with the greatest issue in the world. As this is not a sermon, I am not compelled to take a text, and yet, as most of my speeches are built upon Bible texts, I know no reason why this religious address should not be built upon a sentence in the Bible; and so I have chosen just a sentence. It is the language of the great Apostle Paul. You'll find it in the first Epistle to the Thessalonians in the fifth chapter and the twenty-first verse: "*Prove all things: hold fast that which is good.*"

The most popular argument that is made against the Bible by those who reject it, is that the Bible is not a reasonable book. God does not require us to do anything unreasonable and there is nothing unreasonable in His Word. The only reason why some people regard the Bible as unreasonable is because they reason from a false premise. They start out with the assertion that it is the work of man, and therefore they cannot understand the Bible.

If the Bible were the work of man, then there is very much in it that is unreasonable. But when you remember that it is the Word of God, there is nothing unreasonable in the Bible. When you remember that the thing done and described as a miracle, or done directly by the Infinite or by those unto whom this power is given on High, there is nothing unreasonable about it. If you'll start with the belief in a God infinite in power, in wisdom and in love, you'll not find one word in the Bible that is unreasonable or inconsistent with such a God.

But I want now to show you how much greater is this question, "Is the Bible True?" than any other question that is being asked today.

We have more murders in this country than are committed in any other civilized

country in the world. Not only that, but we convict and punish a smaller percentage of our murderers than are punished in any other civilized country in the world. And neither platform promised to stop killing in this country if the party was entrusted with power.

We have stealing in this country—a great deal of it. About a year ago I saw a list of the various stealings of the more important classes of stealing. The list began with the burglars, and I read that the burglars had stolen \$65,000,000 the year before. And then it told what the pickpockets had stolen, and what the bank bandits had stolen. And, after enumerating the lesser stealings, it said the swindlers got two billion dollars last year.

Now, my friends, this is going on and it is notorious. It isn't little stealing like you used to read of, but fifteen robbers enter a town in Indiana and take what they want. In a very respectable community recently in New Jersey, ten men accosted a couple of graduates from the high school. Four of them robbed the boy and six of them attacked the girl. There is scarcely a day that we do not read of crime—revolting crime.

Neither platform promises to stop crime in this country. Neither candidate for the offices that are highest promises that if he is elected to office, either killing will stop, or stealing will stop, or crime will stop, or immorality will stop, or sin will stop. And yet these are the most important things.

Now, who is it that is dealing with the most important question? Not the government, for it deals with secondary things—it deals with the surface issues and the surface symptoms. But religion deals with the heart. The government is trying to square people from the outside; religion is trying to cleanse the heart and beautify people inside. That is the great thing! The work that is being done here is much more fundamental than the work that is being done in politics, and religion is the most important thing in the world.

And all our churches rest upon the Bible. All the religion we have comes from the Bible, and the question, "Is the Bible True or False?"—is the greatest question in the world. There is no middle ground.

The Bible is either true or false! If the Bible is false, it is the greatest imposture that this world ever knew! If the Bible is not true, it is the greatest fraud that was ever perpetrated on mankind.

If this Bible is just the work of man, it may come down from its high place. It now stands all alone—there is no other book in its class, because it has been believed to be God's revealed Word by inspiration given. And, if it is not that, it is just a man-made book. And if it can be convicted of being nothing more than a man-made book, it must not only come down from its high place to the level of other man-made books, but it will fall lower than that. If it had never claimed to be anything more than a man-made book, we might compare it with other books and by any standard of measurement assert and prove its superiority.

We can prove that it contains more truth than any other book ever written. We can prove that the truth it contains is more important than any other book contains. We can prove that the truth that it contains is set forth more clearly and more forcibly and that it is illustrated more aptly than truth is in any other book.

Now, if it had not claimed to be anything more than a man-made book, we could, I say, by any standard of measurement, have demonstrated its immeasurable superiority to any other book. But from the first page to the last it claims to be by inspiration given. And, if it can be proved to be a man-made book, it is convicted of being a lie or being a fraud or being an imposture. And, if that truth can be furnished and that conviction can be secured, then this Bible not only comes down from its exalted place to the level of man-made books, but it sinks lower still, for it never can survive the odium of its conviction if it can be proved to be a fraud. So, my friends, it is an important matter whether this book is true or false.

I want now to show you what would go if the Bible went, for if the Bible can be convicted of being just a man-made book, it must go. And with it will go what? All the things that are most important to the world!

In the first place, the Bible gives us our only conception of God. The Christian world has no other conception of God except the Bible conception. And, if the Bible can be proved to be false, just a man-made book, then the Bible conception of God must go, for it will not be an authoritative conception of God but just the opinion of mere men as to God. And, if it can be brought down to the level of man's opinions then there will be people who will assert that their opinion is better than the opinion of

those who have written the Bible, if it is a man-made book.

Some people will tell you that you don't need the Bible to learn about God. They will tell you that you can learn about God from nature, that science will tell you all about God. Well, my friends, there are not many scientists, so we could not very well depend on the number of scientists to inform this whole country about God. How many scientists do you think we have? About five thousand—that's all we have in this country who deserve to be called scientists.

You will find a book written by James H. Luba, a professor of psychology at Bryn Mawr College, Pennsylvania, and his book is entitled "Belief in God and Immortality." He starts out in that book by asserting that among the educated in this country, belief in God and immortality is dying out, and to prove it he gets a book containing the names of five thousand scientists and he says that the book contains the name of practically every scientist of importance in this country. He writes to them to find out their opinion on a personal God and a personal immortality, and he says over half of them tell him that they do not believe in a personal God or a personal immortality.

I met Professor Steinmetz only a few days before he died, and in a brief conversation with him I asked him how many scientists we had in this country, and he didn't think there were as many as five thousand.

So, my friends, if you can learn about God through science, then only a very small percentage (one in ten thousand) of our population would be able to learn about God. And, I remind you that Professor Luba says that over half of those scientists don't believe in a personal God and in a personal immortality. So that, if we had to find out about God from nature, only a few—relatively a very small per cent—know enough about nature or have studied it in search of God to have an opinion on the subject, and over half of those who have in this country have reached the conclusion that there is no God, no personal God.

I went up to Dartmouth something like a year ago to make a speech and I found up there a professor—the head of the Department of Biology—Dr. Patten by name, who is a very distinguished scientist. He told the students, two or three hundred of them who assembled at what they called "a quiz," that he did not believe it was possible to find out God except through nature. Then he told the students that he, himself, did not pray—that he had not been able to find out enough about God through nature to want to pray to Him.

So, my friends, I remind you that if we give up our Bible, we give up our Christian conception of God. Now, have you thought of what rests on this conception of God? Let me mention some of the things.

In the first place, the consciousness of God's presence in the life, the most comforting thing that a human being knows, rests upon the belief in God, for unless

we believe in God we cannot believe that we have God's presence in our life.

And, second, unless we believe in God we cannot have any sense of responsibility to God for thought, word, deed, and that sense of responsibility to God is the most potent influence that acts upon the human life. And, if it were possible to efface from every human heart and mind all thought of God, there would go with it all sense of responsibility to God and then there would be nothing upon which to build society or civilization. Society and civilization rest on morals, and morals rest on religion, and religion rests on God. Therefore, the world would be at sea without a belief in God and a sense of responsibility to God resting upon it. And yet, if the Bible goes, our conception of God will go with it.

And, third, if there be no God, there will be no prayer. We will not pray to God unless we believe there is a God. And He must be a personal God and near enough to hear and willing to answer. The God to whom we pray is the God of whom Christ tells when He says that our lives are precious in the sight of God and that the Heavenly Father is more willing to give good gifts unto His children even than earthly parents are.

Have you thought of what it would mean if all thought of God should vanish from the earth and with it all thought of prayer? Have you tried to conceive of a world in which not a single human heart would be lifted to God in thanksgiving for blessings received or in petition to God for guidance in the perplexities of life? Have you thought what kind of a world it would be if not a single human being had a heart open to divine suggestion and nobody cared what God might desire?

And, then, unless there be a God there can be no future life with its rewards and punishments. If there be no God, then the grave is the end. Have you thought what you would substitute as restraint upon man in the hours of temptation if you take from him the belief that at a judgment day he must render account of deeds done in the flesh?

And, then, if there be no God, we wait in vain for the coming of a universal brotherhood, and the coming of a universal brotherhood is the only rainbow in the sky. It is the solution of all the problems that vex us. But, if there be no God, there can be no brotherhood. If there be no Father, there can be no brother, for we trace our relation with our brother through the common Father of us all. There are only two attitudes that man can assume when he deals with his fellowman—one is the attitude of a brother where he is restrained by ties of kinship; and the other is the attitude of a brute, when he devours with the savage hunter of the beast.

And, if there be no God, then there can be no Christ as Son of God and Saviour of the world. If there be no Father, there can be no son. Have you thought what it would mean to take Christ out of the world? It is an idle thought. Christ is so

interwoven with all that is good that He cannot be taken from the world. Why, there hasn't been a great reform in a thousand years that was not built upon His teaching, and in all the ages to come there will not be a movement of importance for the uplift of humanity that will not be inspired by the thought of the Man of Galilee. He is the great fact of history. There is no other fact to be mentioned in comparison with Him. He is the growing figure of all time—there is no other growing figure in all the world today.

To show you how infinitely superior this Christ is to the greatest of men, let me use an illustration that is fresh in your memory.

It is less than six years ago that five men gathered around a peace table in France to bring to an end the bloodiest war in all the history of the world. They were the five dominant figures in the five dominant nations of the world and more responsibility rested upon them than ever rested on five men before, since time began. That is less than six years ago. In less than five years from the time they met, every one of them had disappeared as the dominant figure in his own land. Within five years, sentiment had changed so that someone else was the dominant figure. Men—how transient is their fame! Men rise and reign and pass away! Christ only rises and reigns and remains!

And, then, if there be no God, there can be no Bible as the Word of God. Unless there is a Heavenly Father with a will revealed, there can be no revealed will of God. And now, my friends, I want to just ask you if you have stopped to think what it would mean to take the Bible out of the world? I believe that the Bible has done more for men than all the books that man has ever written.

Let me put it in another way. If we were compelled to choose—of course we are not and we would not want to be compelled to choose—but, if we were compelled to choose between the Bible all alone and all the books without the Bible, I believe it would be infinitely better to let all other books go and keep the Bible alone and build the world anew on the Word of God, than to let the Bible go. Better to do this than to let the Bible go and keep just the books that man has made.

Now, I have come to the disputed point, and I want you to know that I am on the defensive. I have always been on the defensive—aggressively so, but always on the defensive. I have been defending the old and time-honored thing. But, when I find that I have to defend a thing, I do not wait for my opponent to come over and attack me—I go over and attack him while he is getting ready. And, if the question is whether the Bible is true or not, I am not going to wait till these people come over and attack our Bible, passage after passage. I believe in shelling the woods and bringing them out from under cover and compelling them to fight or surrender.

(Continued on page 203)



EDITORIALS



COURSE OF STUDY FOR THE RURAL PASTOR

Closely associated with Rural Life in the nation is the Rural Church, and its Pastor. In this issue we have especially stressed the advantages of Country and Farm Life. However to make this life all that it ought to be there must needs be a spiritual and wide awake Church.

Instead of decrying the progress of some town and City Churches, and bemoaning the backwardness of some Country Churches, a systematic effort should be made to enable these Churches to carry on successfully. The Mennonite Church in general has had a better success in its Rural Churches than some other denominations. One of the reasons for this is that expenses are kept within reach of any that may unite with the Church. Pastors are usually self supporting. In many places the churches are wisely assisting their pastors with gratis work on their farms, with donations, and some by occasional offerings. This lightens the task, making possible better attention to the needs of the Church on the part of the pastor, thus enabling him to work for the growth of the Church, beyond the normal increase.

The salaried ministry churches are at wits' end corner with their Rural Church Problem in more ways than one. This in part is due to the duplication of so many denominations in the community, making the congregations quite small, the expenses high, for the few to pay. This often leads to worldly methods of paying the expenses, and a constant begging for money.

If the expenses can be kept at a minimum, the fact of a small membership does not need to mean that the Church cannot be wide awake, profitable and interesting in the country. Personally we know many such Rural Churches that are meeting the needs of the community, and are real going institutions.

However, much depends on the ministry in these churches and this brings us to the reason for the editorial, the preparation of a **"Course of Study for the Rural Pastor."** Our Colleges and Bible Schools are doing good work in behalf of the ministry, but there is nothing definite for the Rural Pastor. Such a Course should be available for the man who finds it impossible to go to any place for study. Consequently it would mean a Correspondence Course as well.

Now for the Course in our Schools, a Course so arranged that the curriculum and instruction would meet the most intricate problems of the Rural Pastor. Opportunities should be given for these taking the Course to state their problems, difficulties, who under the guidance of able instructors should be guided in the solution of the same, with the problem analyzed and prescribed for by one who has specialized in this direction. Such a Course is not the work of one year, but somewhere a be-

ginning has to be made in the right direction. Everywhere, and on all sides is heard, from the ministry and laity the call for more training on the part of the ministry to face the ever increasing problems of the day. The Rural man is often too busy making a living that he can hardly give the work of the Church the attention that he ought and must, so that there will be both numerical and spiritual progress.

The best method before us apparently is the production of such a Course for the Winter Short Term Bible Schools. The churches making it possible, and then insisting that their ministry avail themselves of the opportunity. The Rural Pastor is just as able as the average City Pastor, but he has a more difficult field in which to labor.

What better investment can a Rural Church make than to make it possible for their pastor to get new inspiration, increased Bible Knowledge, new information on problems, all this—and more to bring back into their field, for their good, the blessing of their children, the benefit to the entire community.

Such Courses ought to be arranged that they may be taken several weeks at a time, over a number of years. We trust that the Churches co-operating with the Educational Board will make such a Course available.

DEVELOPING A CONSCIENCE ON CHRISTIAN DUTY

Christians saved by the Grace of God, through the merits of Jesus Christ's Life and Sacrificial Death ought to feel a spirit of reciprocity, and **to work for Jesus Christ and His Cause** should be a natural consequence. But too often this is not the case, and it becomes necessary to call attention to the matter, seeking to develop a CONSCIENCE ON CHRISTIAN DUTY.

We have in mind serious breaches of duty such as being a Bible School Teacher on the Lord's Day, then being absent without seeking to get a substitute, or even informing the Superintendent that they cannot be present. We also are thinking about a Speaker, or Essayist on the Young People's Meeting Program, who absents himself without procuring a substitute, or even informing the Leader of his absence, thus handicapping the meeting.

Such breaches of Christian Duty are too lightly looked upon, and are fraught with disastrous spiritual results. Until many get a conscience that will make them forego personal pleasures at least, much work in the Kingdom of God will suffer from such blighting neglect.

Lately, about fifteen or twenty young people of another denomination attended a Mennonite Young People's Meeting for the purpose of seeing how to conduct a Young People's Meeting in their own Church.

Imagine the shock to them, and to the home folks to find that the speaker of the evening were absent. To our humble minds such conduct is criminal negligence, and needs confession. Any minister of the Gospel guilty of such conduct should be called to account after several such offenses at least. In Christian service there are no rules of ethics for a minister and another for a lay brother.

The Prophet speaks strongly in the following words, "Cursed is he that doeth the work of God negligently." If such strong statements are called for in the Old Testament dispensation, it must be more offensive to the Lord in the days of a more enlightened dispensation, the recipients of greater light and grace.

Ministers of the Gospel who allow such conditions in their churches without kindly admonition are not wisely attending to the work of the Lord in their fold. If kindly admonition does not bring a changed condition, it should be brought to the attention of Christian workers in terms of rebuke. In this editorial we named but two directions of such breach of conduct. There are many other instances which demand the DEVELOPMENT OF A CONSCIENCE ON CHRISTIAN DUTY.

FAINT HEARTED MEN WHO ALWAYS SEE OBSTACLES

The world is cursed with faint hearted men, who always see obstacles. If there are no obstacles, their fertile imagination at once gets busy and manufactures them. Often the real obstacles they do see, are magnified out of proportion. The Bible warns us concerning "faint hearted men."

The ten spies brought the "Majority Report" from the Land of Canaan. Caleb and Joshua brought the "Minority Report," but they were right. Numbers are no mark that men are right. The Word of God alone is the absolute guide of the Christian. At a later date when the army of Israel was panic stricken, and faint hearted, the Lord brought David the man of faith from the sheep cote, to victory, to the throne. Faint hearted men never accomplish much for God. Few successes crown their efforts. These men always see lions in their way, but like Pilgrim in Bunyan's Pilgrim's Progress, when he went forward he found them chained. Faint hearted men usually tell things as they are not. They are not exactly given to lying, but they inevitably leave God out of the question. They just consider human resources.

Jonathan is a marvelous exemplification of real faith when he and his armor-bearer won the victory against an army of aliens, with these words upon his lip, "there is no restraint with the Lord to save by many or few."

Recently a great financier told his pastor not have any part in putting a Christian Fundamentalist University on its feet, as to endowment, saying four times, "Don't, don't, don't, don't, it cannot be done." The pastor replied, "I respect that man's good judgment greatly, but I put one word against those four don'ts, and that is God." That University is well on the road to being put on its feet.

Faint hearted men bring consternation to the weak of will. Men who see God know that greater men were often spoken of as impractical men. Men have shouted their throats hoarse, saying, "shelve them." They have been told to "go home," as was David by his own brethren. To fight a giant with a heavy coat of mail with a shepherd's robe, and a sling was not practical, but it exemplified faith, and that is the attitude of soul that the Almighty has always honored.

For George Mueller to build an enormous orphanage, with no financial backing was fool-hardy, but with faith in

God, it became a standing miracle of the nineteenth Century.

For Moses to urge the Israelite Army into the Red Sea before it parted was folly indeed from the standpoint of human reason, but faith opened the sea. When faint-hearted men roll waves of doubt before him the man of faith will ride those waves to success, under God. Our God is the same yesterday, today and forever. Let us go forward.

BUILDING PALACES ON THE BONES OF POOR MEN

Many of the "palaces of the rich are built on the bones of the poor." No wonder that the ears of the Lord of Sabaoth is open to the cry of the poor man. The Apostle James prophesies that at the Second Coming of the Lord, at the end of this age, the "Judge standeth at the door." Imagine the terror of that California brewer who built a palace costing \$2,500,000. He equipped it not only with conveniences, but with every luxury conceivable. Imagine him looking in the eyes of Him, who has eyes like flames of fire, Him who told the story of the beggar at the rich man's gate. That Lord first preached the Gospel to the poor. He still pities them in their hard lot, made worse by the avarice of many rich men.

Heaven has in its mansions rich men, but they were rich in things more valuable than money. The man of means has an untold opportunity to do good. It may be that he may be a failure as a soul winner, but his "Mammon of Unrighteousness" may lead many to the Way Home. These friends will greet him on the other side. Cold cash may help the chariot of salvation to a world wide ministry. It can help the "Gospel Chariot" to roll on.

Two qualities that mark the man of strength and power are the combination of gentleness and firmness. To be gentle, yet never to relinquish the vital thing is the mark of a real leader. If there is too much gentleness it leads to weakness. Too much firmness leads to intolerance. Where these great soul qualities blend, there you will find a man whose labors are invaluable.

The word "disciple" means learner, an under-study of Christ. This School is still open, takes in pupils hourly. Does not add to their conceit. Does not inflate. It deflates the individual by enlarging his vision. It enlarges the heart. It will fill the hands with opportunities at their doors. It leads by still waters. It serves the "Bread of Life," for its daily fare.

If more of youth would listen for the "Voice," the Christian Church would have more Samuel's. If we had more Samuel's, the course of civilization would rise to higher and more stable height. To hear the Voice that speaks from another world is the beginning of a life that makes good in TWO WORLDS.

The Church began in humility and simplicity. When she became successful, she became a thing of pride, pomp, processional, crowns, jewels, rich robes, gorgeous buildings. She sought then to subjugate, and subdue, instead of lifting and loving. O, the shame of it.

CHRISTIAN LIFE

GRACE FOR LOYALTY UNDER EVERY TEST

By Frances Ebersole Burkey

"A text for every test"—this may well be the slogan of every believer, for God's Word is so exceedingly rich in promises for the hour of need that the supply is never exhausted.

Times come to every one when it seems that life is nothing but a series of tests; but there is never a test that is not covered by a great promise.

Take from Corinthians these words: "My grace is sufficient for thee;" from Romans, "Where sin abounded, grace did much more abound;" also from Corinthians, "God is faithful, who will not suffer you to be tempted above that ye are able;" and from Philippians, "My God shall supply all your need according to his riches in glory by Christ Jesus."

Is there any lack or any flaw in these promises? No one has yet been able to find any. If my loyalty flags or fails it is not because the supply of God's grace is limited, but because I do not draw heavily enough upon it. With such resources provided for us it would surely seem that no child of God need ever be disloyal or unfaithful.

And yet—as long as we are in this world we have not attained perfection, we have our weak moments, and the forces of the enemy are busily at work. But we may not excuse ourselves on these grounds. Some of the strong, beautiful characters of the Old Testament were tried beyond measure, yet stood firmly by their principles of right, and their loyalty to their God.

Temptation is not sin, and times of testing become stepping stones to greater blessing if we steadfastly trust—if we can say with Job, "Though he slay me yet will I trust him," and also, "When he hath tried me I shall come forth as gold." Some one has wisely said, "Trial is God's school of faith and trust, and it is far better and more necessary for us that we should trust God than that we should enjoy life."

The many precious promises in Revelations 2 and 3 are for "him that overcometh." Overcometh what? The thing that makes up his God-permitted test. Whether the answer that he is accustomed to give to life's tests be worry, or doubt, or discouragement—that is what he must overcome if he would inherit the "all things" that God has promised. Is this possible? "All things are possible to him that believeth."

When God says, "My grace is sufficient

for thee," he does not mean that it may be, or shall be, but that it **is**. God cannot make it any more sufficient than He has already made it. Nothing further is necessary but that His children accept its truth. As one has said, "Never turn God's **facts** into hopes or prayers, but simply use them as realities, and you will find them powerful as you believe them."

There are two ways of regarding a trial. One is to get rid of it as soon as possible, and be glad it is ended. The other way is to recognize it as a challenge from God to claim a larger measure of grace. The latter way is God's way.

Jesus said, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." God permits trials to come, not so much to test our worthiness as to increase it. The oak tree is tested by the storm, but it is also toughened. The finest china is always burned three times to bring it to perfection. There are flowers which do not yield their fragrance until they are crushed.

There is a divine mystery and a divine ministry in suffering, and many saintly souls have reached the heights of submission only through deep sorrow.

Submission, resignation, patience—these are the results God desires to get by His testings. He often delays His deliverance from trouble until we have stopped being restless, and have become calm and quiet.

Need we always understand? Is it not enough that the Father is the husbandman? Can we not trust Him to prune and purge wherever the branches need it? Can we not walk by faith, even when sight is obscured?

Moses "endured, as seeing him who is invisible." The children of Israel endured only when circumstances were favorable, and God was forced to send leanness into their souls.

After Abraham "had patiently endured he obtained the promise." Such faith as his is a rebuke to our hasty spirits, wanting quick results. If God requires long waiting it may be because we are not yet ready for His blessing.

But how far a-field does faith lead us? Like Gideon, do we seek for a sign, willing to trust God if the fleece is wet with dew while all the earth beside it is dry? Or can we still believe even when there is no sign or feeling? Or, better yet, can

we trust God and His Word when circumstances, emotions, appearances, and human reason all urge to the contrary?

What was Paul's experience as told in Acts 27:20? "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." In spite of all this Paul said, "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." And so it proved.

When everything else witnesses the other way—this is one of the tests that try our loyalty. But there is grace enough and to spare, even for moments like these.

Tests differ with conditions, times, and individuals. What may be a test for one person is not for another.

A well-known Christian worker was offered the presidency of a strong business corporation at a salary of \$100,000 a year. But with tears in his eyes he said, "What pains me is that I should have so lived before you that it would enter your minds to come to me with such an offer."

The test for him was not the loss of a chance to make a fortune, but disappointment that he had failed to prove his devotion to the service of God. What loyalty!

A loyal son or daughter is one who is true to the best traditions of the family to which he belongs. What are the traditions of the Royal Family of Jehovah? They are not merely standards that are handed down from generation to generation. They are the immortal words that make up the Holy Scriptures, and they are engraven deep in the hearts of God's faithful children. They are such immortal words as these—"For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." "In all these things we are more than conquerors through him that loved us." "Fear none of these things which thou shalt suffer.... Be thou faithful unto death, and I will give thee a crown of life."

Such offers of grace must surely grow increasingly richer to the child of God as he feeds upon them, and his loyalty to his Heavenly Father must surely come to mean more to him than all else. Then when the last great test comes it will be no test at all, but a glad passing into the fullness of his inheritance—into unspeakable happiness, where faith shall give way to glorious sight.

Oak Park, Ill.

* * *

"Nothing on earth gives such spiritual power to a soul as suffering for Jesus and with Jesus."

IS THE BIBLE TRUE?

(Continued from page 199)

And, therefore, I have presented a proposition. I do not know of anything stronger in defense of the Bible. I present this proposition with a challenge. I pick out three verses of one chapter of one book of the Old Testament, and I assert that those three verses mean more to man than all the books that man ever wrote. Three verses! And we have all the rest of the Bible besides. I present these verses with a challenge to any teacher paid by taxation to dispute my proposition and present the evidence on the other side. Now, why do I say "paid by taxation?" Because those are the only ones that the people can control. And I present this proposition with the assertion that the taxpayer will not permit anybody to teach anything that the taxpayers do not want taught, and that the hand that writes the pay check rules the school. And I'll prove it to you.

Now by this time you possibly have found out my manner of speaking. It is this: I present the proposition to start with, then I prove it, and, if I can present it in such a way as to make you think it isn't so, then the proof is stronger and the impression deeper.

And I say to you now that everybody understands that no teacher in a public school would be permitted to teach anything that the taxpayers do not want taught. You will hear professors sometimes say that a professor has a right to teach anything he pleases, but that is only so long as he pleases to teach what the people want taught.

Now, here's my proof. Suppose some one came over from a monarchy in Europe and got a position as a school teacher in this country. And suppose that that teacher began to teach the children that a monarchy is the only good kind of government, that a republic is of no value. And suppose he spent his time praising kings and slandering presidents—how long do you think he would teach? Just long enough for the children to get home and tell their parents. Anybody doubt that? I think that is a self-evident truth.

If that be true—if we will not allow people paid by taxation to do these things against the wishes of those who pay the taxes—then why, I ask, shall we allow a professor to receive his money or his pay in money upon which is written "In God We Trust," and then teach the children that there is no God to trust? Our President must take his oath of office on the Bible and, as long as that is true, why should we allow a professor in any school supported by taxation to tell the children that the Bible is a lie and shake their faith in the Word of God. Why should we do that? My friends, we won't do it when the people understand it.

Why, it is not an interference with conscience. It is not an interference with freedom of speech. If this man came over from abroad to teach our

children in public schools supported by taxation that a monarchy is the best form of government and a republic is a failure, and we say, "You can't do it," that is no interference with conscience; that is no prevention of free speech. It is only deciding that he cannot express himself while he is being paid by the people unless he expresses himself as they want. They turn him out. They say—"Now you can go out and believe in a king if you want to." And any man can live under our flag and believe in a king if he likes; not only that, but he can say it, but he cannot get pay for saying it from those who do not want it said.

And so it is. We don't say that a person cannot deny the existence of God. He can, and we haven't any law that punishes him, and I would be opposed to any law of punishing him. I am willing to let God take care of the fellow who does not believe in Him. He doesn't need my help. We do not say that this man who does not believe in God, whether he calls himself an atheist or an agnostic, we don't say that he cannot talk what he believes. We say he cannot collect pay for it and make the taxpayers pay him for saying things they do not want said to their children. It isn't interference with freedom of speech. It isn't interference with conscience. We just say this to him:

"As long as Christians must build Christian colleges in which to teach Christianity, then the atheist must build his atheist college and pay his teachers if he wants to teach atheism."

Now, having explained to you why I am challenging only those paid by taxation to dispute this proposition, I shall tell you that nobody has appeared yet to answer

THE FARMER'S VISION

The fragrance of the fresh up-turning sod,
The wide, glad reaches of the young, green wheat,
The robin's outgush, passionate and sweet,
The new outspreading of the hands of God,—
Whatever fate may take or sorrow bring,
Lord leave me still, the wonder of the spring.

The daisies shimmering in the happy grass,
The glorious sunshine in the azure sky,
The little white clouds gently sailing by,
The little breezes sighing as they pass,—
Whatsoever bolt may fall or arrow strike,
Lord leave me still these visions of delight.

The shadows quivering through the golden grain,
The thunder roaring like tumultuous seas,
The music of the wind amongst the trees,
The glorious downpour of the blessing rain,—
Whatever be for me Thy wise decrees,
Lord leave me still my passionate love for these.

The misty sweetness of an autumn day,
The honking of the wild geese as they fly,
Fall's glorious colors burning to the sky,
The wistful twilights as they dip away,—
Lonely or poor how can I ever be,
Lord, while these give me such rich company.

The wolfish tumult of the winds that blow,
The magic witchery of the silent cold,
The night skies Adam loved of old,
And the deep mystery of the folding snow,—
While these are mine, how large a slice,
Dear Lord, I have of Paradise.

—Selected.

the challenge, and I'm not expecting anybody. I'm not sitting up at night waiting for the man to come and say he wants to answer it, because I am not expecting it. If I know the men who do not believe in God, they will not sacrifice a salary for the purpose of expressing it. The Christian will die for his faith, but a man who thinks he has brute blood in his veins hasn't any more martyr blood than a brute has, and that's where it comes from.

These people are shaking faith, and I believe we ought to meet them. I have my proposition and I will now present it to you,—three verses in the first chapter of Genesis that, in my judgment, mean more to man than all the books that man ever wrote.

The first one is the first verse of the first chapter of Genesis: "In the beginning God created the heavens and the earth." And I present that as the only verse ever written that gives us an explanation of the creation, the beginning of all things, that is reasonable and can be accepted,—the only verse.

We give the atheist too much latitude. We let him ask all the questions. Why? A five-year old child can ask questions that no grown person can answer. Why give the atheist the child's task of asking questions? And why should a Christian undertake to answer every question? There are questions that cannot be answered. A question that requires for its answer infinite wisdom cannot be answered by a finite mind. I say we give the atheist too much latitude when we say that to him. We will ask a question for a question—that is all he can demand. And, when we let him ask the first question, it is more than he can ask for.

There is no reason why an atheist should be given the privilege of asking the first question, but I'll grant the privilege to him. But, he shall not ask a second one till he answers our first.

Now, what is the atheist's first question? There is only one first one:

"Where do you begin?"

And our answer is:

"We begin where the Bible begins."

"And where does the Bible begin?"

"In the beginning! 'In the beginning God —.' We begin with a God—all wise, all powerful, all loving. We commence with a first great cause sufficient for anything that can come thereafter. Nothing that you can conceive of cannot be accounted for by a God infinite in power, in wisdom, and in love."

And, having answered the atheist's first question, it is now our turn, and our first question to the atheist is just the same as his question to us:

"Where do you begin?"

(To be continued)

Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—Hamilton.

• MISSIONS •

THE CHALLENGE OF THE WEST

By Meddleton S. Barnwell

No rural post need be despised. It may be that some adjustment is necessary in the location and duplication of churches. Of the thousands of rural churches that are closed many of them should never have been built. Denominational rivalry, the spirit of sectarianism, etc., builds many churches where they ought never to have arisen and neglects whole areas at other places. Full Gospel churches may have the right to locate wherever it is not preached, but many churches differ only in minor characteristics.—Editor.

"I'm going West this summer," remarks the traveler as he packs his bag and boards the Overland Limited for San Francisco. The Coast is his objective. He passes through Omaha and lapses into a state of coma as one by one the blue towns of Nebraska fly by. They grow smaller and smaller as he travels westward. There is a break in the journey at the thriving little city of Cheyenne. The traveler dozes again until he makes Ogden. He looks with curious interest out of the window as the great train crosses the Lucin cut-off, at times almost out of sight of land with the salt sea stretching away on either side. Then there comes a dreary stretch with desert and sage-brush alternating, with here and there a straggling little town. Next comes Reno and the high Sierras, and then a dizzy drop down into an earthly paradise!

It may be a summer trip or it may be a winter one, but in any case the climate becomes mild, the tang of salt air strikes one in the face, flowers of a thousand varieties are breaking forth in beauty. Palaces glisten in the sunlight. Great flashing cars roll by. Great ocean steamships come and go with their happy, prosperous thousands.

"So this is the West," exclaims the traveler. He passes up and down the coast; visits Seattle and Portland. Goes down to Monterey and the Seventeen Mile Drive. Sees Pebble Beach. Drops down to Santa Barbara and marvels at the wealth and the wonders of Montecito. On down to Los Angeles with its far-flung horizons of splendor; San Diego, Coronado, Pasadena, and a hundred more.

"So this is the West," he exclaims, "the West to which my missionary gifts have gone. This is the West of which we have heard so long and so pitifully. Where is the frontier? Where are the hardships? Where is the need for the church which these people of their wealth cannot supply?"

So he boards the Sunset Limited and journeys back home, surrounded, even through the deserts, with barbers and valets, a disillusioned Christian! Perhaps there is yet a need for mission in China, he thinks, but he is through with helping

to support the western mission work. Those people out there have more money than he. Let them finance their own work! Those of us who are working in the West hear a lot of this, and we grow somewhat impatient.

For the simple truth is that this traveler has not seen the West at all. Perhaps he has passed through the worst of it at night. Perhaps he has gazed languidly out of the window at some little place, desperately hot in the summer sun or desperately cold in the grasp of a winter blizzard and has murmured devoutly, "Thank God I don't have to live there!" Perhaps he has seen a little home established in the midst of the sagebrush desert, with some precious little well of water, which is here today, but which may be dried up tomorrow, where a man and a woman and a few little children are all working hard to hold back the sand and the sagebrush and the desolation; perhaps he has thought vaguely of the hardships of such pioneer life, but that is all. He goes back home, remembering only the few prosperous little cities through which he passed. He remembers the wealth and the beauty of the Pacific Coast. He takes back the memories of soft music and luxurious hotels and scenery of staggering beauty. He thinks that he knows the West. But does he?

On that very journey, for a thousand miles, he has passed within a few miles of conditions as hard as any pioneer ever knew. Back from the railroad, across fifty or a hundred or two hundred miles of desert trail are ranches and mining camps where men and women live and work. Off in the hills are the sheep herders wandering for months, cut off from all of their kind. What has this traveler seen of lumber camps, of pack trains, of little villages deep in the mountain gorges, threatened in the summer with floods and in the winter with snow-slides? The West of missionary parlance is not the Coast at all. It is that vast inland empire which stretches from the Rockies to the Sierras, from Mexico to Canada, a section comprising nearly one third of the United States in area, almost a million square

miles, and with a population about equal to that of the state of Arkansas! In this vast western land the people for the most part are poor and scattered. It is due to this condition that for many years to come religious work must be supported by the churches of more prosperous sections through their Mission Boards.

Consider a few things taken from my own experience. Idaho is a state with eighty-four thousand square miles and a population about equal to that of the city of Cincinnati. Last winter I traveled thirteen hundred miles to baptize one young woman. Next week I leave for a week's trip into the mountains to visit a chain of missions which are almost inaccessible in the winter months. The first day I drive across two hundred miles of desert to the little mining town of Hailey, where in the evening I shall receive a class of perhaps fifteen. The next day I drive across one hundred and fifty miles of desert and lava beds to the little mining town of Mackay with service again at night. The next day up along the Continental Divide, and down through a long and winding canyon, perhaps another hundred and fifty miles will bring me to Salmon City. This last place is very difficult of access. It can be reached with difficulty by rail, but from Boise, where I live, to Salmon and return by rail would take me about as long as the trip from Boise to New York and back. These conditions are not exceptional. They are similar to those that every missionary faces who strives to carry the Gospel to people in these far-flung reaches of desert and mountain.

I wish that I could picture the Bruneau valley. It is a little farming settlement about forty miles south of the Union Pacific Railroad where it passes through the deserts of southern Idaho. The little white church backs up against a group of trees which have been planted for a wind-break and shelter. In the summer the dust-storms sweep, and in the winter the blizzards. We have had to cross-brace the church building recently to keep it from blowing down. The missionary in charge of Bruneau lives a hundred miles away. He is an elderly man—perhaps sixty-three or four—and works up and down a parish two hundred miles long, by railroad and Ford. He drives into Bruneau, reaching there during the afternoon and, after visiting in the town and starting a fire in the church stove, starts out into the sagebrush with a Ford touring car to bring in his congregation. I have known him to bring as many as ten persons into town on one trip, having picked them up along the

scattered ranches which stretch out into the sagebrush. Having gathered his outlying members he rings his church bell for the local people. He leads in the singing. After the church service he takes his ranchers back into the desert through the starlight, or the snow, and stays over night with the last one delivered.

Last Spring I went down there to instruct a class that consisted of an old man and his wife, they being past seventy, their granddaughter, and a young man who has been dying for two years with tuberculosis. This young man was so weak he could not stand nor kneel. The missionary had gone into the country after him, bathed him, shaved him and dressed him and brought him in.

I wish you could go with me into the Boise Basin country. This is a valley of abandoned gold mines, peopled largely by old timers, left there as a sort of deposit by the tides of frenzied goldseekers who came and went forty years ago. It lies in the mountains fifty miles back of Boise. We have a young, unmarried man who is the only minister of the Gospel in that country. The Roman priest goes in occasionally for Mass. There are a few little mining camps where men are at work, and a few scattered children. In a country, the size of the state of Rhode Island, there are perhaps five hundred people; a handful here, and another handful across fifteen miles of mountain. There are trails which for the most part a car can navigate if the driver does not mind a one-way road with a thousand feet above him and three thousand feet below. When the trails are ended or blocked with snow it is always possible to travel by pack horse or dog team. This sort of work is expensive from the point of view of the Mission Board, but there are five hundred souls there, and what are they worth to God?

And so it goes. I could describe much of the mission work of Idaho very much as I have described the places mentioned. And what is true of Wyoming, Utah, Nevada, Arizona, New Mexico, Eastern Oregon and Eastern Washington, Montana, Western Colorado, parts of Kansas, Nebraska, and the Dakotas. This is the sort of territory and this the sort of work which constitute the challenge of the West. Here and there is a prosperous little city. But for the most part these are self-supporting points. The little cities have their Chambers of Commerce and you read of the prosperity of towns like Twin Falls, and Idaho Falls,

Reno, Phoenix, Prescott, and many others, and are apt to think they constitute the mission field of the West. Nothing could be further from the truth. These little towns, which in many cases are prosperous, are oases in the desert. They may be one hundred, or five hundred, or a thousand miles apart. But there are men and women and children living in all the country that lies between. They are lonely and scattered, and often desperately poor, but they are God's children, and for them the Church has a message so long as she is true to her Master.

Sometimes we are asked, "Why spend the Church's money and men on these scattered folk, when there is so much to be done where people may be more easily reached—and in greater numbers?" So speaks the practical business man from the pew, or in the councils of the Church.

The first thing I wish to say is that there is a new West coming into existence,

having been left out? That is the question we are answering today. Since the West was first opened up missionary work has been done there, but then it was largely a question of preaching the Gospel to those who passed through on their way to a quick and easy fortune. Today we are laying foundations of a more permanent character for the life of tomorrow. With proper methods of timber conservation and the mining of low-grade ores, lumbering and mining tend to become permanent industries rather than the easy road to wealth for a "fly-by-night" population. Agriculture is today the largest money producer in a vast territory which formerly raised almost nothing. There is going to be an empire here in another generation or two, and it will be God's empire if we are faithful now in the day of new beginnings.

So I believe that the maintenance of the Church in these weak places is sound strategy. But it is more than that. It is

good religion. If the practical business man still doubts the strategy of the situation, I would remind him of a little story I once read about a lost sheep. There was a Shepherd who did not stay in the sheepfold with the ninety and nine, but who went into the wilderness after that which was lost—and alone. Maybe that seemed a foolish thing to do, and yet the strategy was sound—for today that Shepherd is the King of Life.

The difficulty with most of our "practical business men" is that they are thinking and talking in terms of Church Extension, when as a matter of fact we ought to be thinking in terms of human need

and unsaved souls. We are not out in the West chiefly for the purpose of building up self-supporting churches with the resources of our scattered people, but to build up the Kingdom of God among the scattered people with the resources of our larger churches. Until we get this point of view, we are mistaking the means for the end.

In the long run, this ideal of unselfish service is the surest way to self-support, for when the West comes into its own it will give its loyalty and its love to those Churches who in the name of Christ ministered to it in its weakness. It is a new interpretation of the old message—"if you would save your life you must lose it." Or of this—"seek ye first the Kingdom of God...and all these things shall be added unto you."—The Missionary Review of the World.

"When God gives a command. He is ready to make the way to obey it."



"Out Where the West Begins"

In the old days the West was a land of roving herds, roving prospectors, roving lumbermen; no community and no Church could be built on such a migratory population. To a large extent the migratory character of the people still persists, for there are years when the snow is light, and the reservoirs stand empty, and crops fail and farms are lost and the bankrupt farmer moves on. But on the whole the farmer is a stable factor in the life of a country, and in the West is becoming more so as irrigation projects are developed, reservoirs enlarged, and new sources of water tapped.

This is a process which has been going on for one generation only. In two or three more generations, we will have in the West stable communities which in size and number will compare with older farming towns farther east. What of the Kingdom of God when that day comes? Will these cities of the future be built with God

A CITY PASTOR TAKES A RIDE IN THE COUNTRY

By E. E. Walker

A minister comfortably situated in a city parish was praying for the extension of our Savior's kingdom. His heart went up to the throne of grace in behalf of "neglected peoples everywhere." His soul became disturbed in the thought that possibly his mission was to the very needy ones for whom as yet no provision had been made to evangelize. He felt the call to build up in the living faith the much-burdened elements of society within the bounds of his own state.

A Missionary Ship on Land

Out from this prayer meeting in his study the Lord took this consecrated minister on a tour of investigation in the country round about his city, making a sort of "missionary ship" of his Ford touring car, and widening his circle day by day until he had explored several counties.

In his investigation the preacher discovered many rural communities, almost whole counties, without any sort of preaching service, any Sunday-school, any one to conduct a Christian funeral service. He discovered large room for missionary work indeed.

The result was that this "searcher for larger service" resigned his pleasant pastorate, bundled his little family into the car and began anew his ministry as actual service for Christ "where most needed." Hamlets, and strictly rural neighborhoods were taken as a widened parish. He soon discovered that he was dealing with human beings that scarcely knew what a denominational name meant!

All Sorts of Questions

He was asked about what he wished to do, have the "folks" do, and what would it "cost."

Preaching services were announced here and there, in school houses—where they could be found—halls, anywhere in which the people, few or many, would convene to listen to the Gospel. Many, many were found who had never heard such a message as a sermon. Many were wondering why a man with an apparently good education would come thus to preach and not demand a salary? But the only mention of "money" was to take up an "offering" for lights and fuel. The minister knew that the provision for his family would come when the Spirit of God began to deal directly with the awakened hearts of his new parishioners.

Astonished at Themselves

Sunday schools were organized, special meetings held in which the old Bible messages were prayerfully presented, leading to repentance and regeneration, as of old. In due time the awakened communities began to agitate building houses of worship and the minister himself was continually meeting with surprises in the marked interest developed in these long-neglected people. God was working in their hearts,

and as the Holy Spirit taught them they became changed communities—communities that were astonished at themselves.

There are thousands and thousands of such needy districts wholly without the Gospel. In thousands of out-lying districts indifference has been dominant for years. The children grow up without any semblance of religious instruction and arrive at manhood and womanhood, marry and rear families, "having no hope and without God in the world."

To continue to neglect these thousands of unchurched neighborhoods is to leave the Savior's great commission a dead letter in the Christian churches—if the churches know the need.

And Why Not Know?

In many of these out-of-the-way places there are a few, very few, who have been for some time aware of their religious need. They have perhaps alone wondered whether there would ever come a time when "some one" might come in with the Gospel story. But these few being the "timid ones" continue to "long" for something tangible to help their desires for the better things, and do nothing. And we who have the Gospel "do nothing," and therefore the religious destitution abides. "How long, O Lord, how long?"

There are many "willing workers" coming out of the Bible institutes equipped and ready to go out into these needy "by-ways" to lead the uninstructed and unsaved to Christ, and there ought to be funds enough in the Lord's treasury to start this sort of home missionary work tomorrow morning. Why not?

But Why Not More?

It is a matter of common knowledge that the neglected communities exist; it is as well known that there are many consecrated Christian young men and young women ready to go from "house-to-house" reading the Bible to and praying with the people. Youth can be found who will conduct a creditable religious service, visit the sick, sympathize with the sorrowing, instruct in sound doctrine and live a good life before the needy ones of the outlying communities.

It is but to find adequate numbers of individuals who will assist in financing the starting out of the workers. It is usually the case that the young folks who spend their time in preparation in the Bible institutes have to borrow the means, in part, at least, to carry on for the two or three years of preparation. These are generally in need of funds for personal effects to fit the individuals for the service, and sometimes a little of the school-debt remains.

But these dedicated workers do not ask nor expect a Broadway Tabernacle income. They do not wish to commercialize the Gospel. But we owe it to such as go out

to represent us to show that we are disposed to aid in the work with cash and prayer.

Reader, will you investigate? Will you prayerfully meditate on the possible responsibility that may be yours for the unchurched masses? Your own religious experience will be enriched after a few weeks' devotion to this study. And we ought to be deeply interested in knowing that God's Word is to be placed in the hands, in the minds, in the hearts of the "little flock" just outside our bounds. Do you care to help?

—Moody Bible Institute Monthly.

WHAT THE RURAL MISSION WORKER SEES IF HE BEHOLDS

D. D. Miller

He sees a good opportunity to "provide for those of his own house," thereby giving evidence that he is better than the infidel in that respect.

He sees a splendid chance to "labour, working with his own hands the thing which is good, that he may have to give to him that needeth."

Almost daily he sees a fine opportunity of mingling with the "common people," who, the Bible says, "heard him (Christ) gladly."

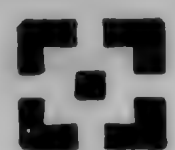
He sees the opportunity constantly, of going forth with his farm-work-clothes on, proving to those about him that he is really a servant of humanity, and in manual labor is one with them, thus having an opportunity the white-shirt-man lacks. His life preaches a continual sermon to those with whom he works, while day after day in their working together, he can also speak to them regarding the salvation of their souls.

Furthermore, as a rural worker, he may see some conditions like cities, and thinks possibly the preachers are guilty of being in the lead, in proportion to numbers, thus leaving an empty church pulpit here and an empty church pulpit there—in the country. Also leaving sections of country here and there with five-seven-even ten miles where the hundreds of inhabitants have very few opportunities to hear Gospel sermons, unless they move where there is an established church—and many people are not thus inclined.

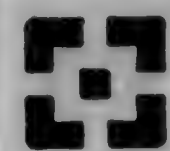
A patron of a school district says: "Why don't you preach for us folks, sometimes?" The School Board is consulted, and upon obtaining their permission, the way is opened to "break the bread of life" to those who otherwise might never hear a Gospel sermon.

A mother says: "We'd like to go to church, but we just simply had to quit going to the —Church in town because our children's clothes weren't good enough." Some rural mission worker answers: "Come to our country church; or if that is too far we will hold services here in your school house."

(Continued on page 208)



BIBLE STUDY



BIBLE STUDY COURSE

I Timothy

Among the Epistles of Paul were those written to personal friends, two of whom were bishops of churches, Timothy in Ephesus and Titus in Crete, and the other, Philemon, a resident of Colosse.

In every case the purpose of writing was of spiritual importance and from the Epistles the believer is able to be instructed in spiritual truth and Christian living.

Of these Epistles those to Timothy are of the greater importance. The relationship existing between Paul and Timothy were of the most intimate nature. Paul calls himself spiritual father to the young man who had been brought up by his mother and grandmother in the precept of the Jewish law and had then accepted the faith of Jesus Christ under the preaching of Paul, at the time of the first journey of the apostle into Asia. II Tim. 1:6-11; Acts 16:1-3. It was on the second visit to those districts that Paul again met Timothy, and then took note of his unfeigned faith and learned of his knowledge of the Scriptures and fitness to accompany him in the future testimony of the Gospel. II Tim. 3:15.

In order that Timothy should be qualified to give his testimony to the Jews as well as to the Gentiles Timothy fulfilled the rite of circumcision. His ministry to the Jews was never questioned. It was Titus, who when in Jerusalem, was brought before the Jewish counsel of the church and was compelled to be circumcised. He was the typical Gentile convert to the faith of Christ.

Timothy was qualified to accompany Paul in all of his journeyings and became his constant companion in every region. He was the faithful and trusted emissary of Paul on important pastoral charges. Timothy was best qualified for such duties and as such was sent to Philippi. Phil. 2:19.

There is no definite time given nor any mention of the special appointment of Timothy to the work in Ephesus. This ministry in Ephesus is related to the period of Paul's release from his first imprisonment and at a time when he hoped soon to join Timothy at Ephesus. I Tim. 1:3-3:14.

As in other districts where Paul and Timothy had ministered, there had grown up into the faith of the Ephesian church certain conditions of life, and errors of faith and customs of the church that needed correction. Paul had certain contacts with all of the churches which enabled him to know of these conditions and caused him the anxiety that burdened his life. The

care of all of the churches rested heavily upon his heart. The confidences which he had in Timothy was also a comfort to him. This confidence is expressed in the charge given to him. I Tim. 1:18-19.

The Purpose Of The Epistle

It is evident that Timothy was still a young man, although he had served with Paul more than fifteen years, and had a quite varied experience in the work of the church.-cf. I Tim. 4:12.

It seems to have been Paul's desire that there should be a consistent unity in the churches of Christ both in doctrine and life. 1:3, 19; 2:12; 3:1-9; 5:21; 6:20, 21. For the sake of correcting what was known to be errors of life and doctrine the epistle was written to Timothy that he might instruct the church and have it such that the apostle should find it acceptable when he should shortly come to them.

Timothy did not assume the personal authority of the church. Paul did not instruct him to do the best he knew. He neither gave the church at Ephesus the privilege of deciding their own standards of doctrine or action. Even the matters of organization were subject to apostolic direction. In such a case it is manifest that apostolic direction was essential to spirit and organic unity of the churches of Christ in the days of the apostle, and was expected by those who labored in fellowship with the apostles.

This Epistle does not deal with the conditions of Ephesus and the nature of her civilization and her systems of idolatry and culture. It bears solely on matters of the church and the work of the Lord and the outlook of the kingdom of Christ. This is the theme of the letter of Paul to Timothy.

It will be of interest to read the Epistle to the church in Ephesus in connection with this letter to Timothy. The former holds up the higher ideals and attainments of the church; the latter the discrepancies of faith and the conditions needing correction. The former may give us the standards of the church in general, the latter, the few errors, which, if not corrected would leaven the whole lump.

The Outline of the Epistle

I. The introduction.

1. Paul, the author, an apostle of Jesus Christ, by the command of God, our Savior, and Lord Jesus Christ, which is our hope. Note the authority,—of God the Savior, and Jesus Christ our

hope.

2. Written to Timothy, my own son in the faith. A recent ruling of the court declares an adopted child not an actual child and not eligible to the inheritance of the father unless specially mentioned. In spirit Timothy was a real son of Paul, as well as a begotten child of God through the Spirit.
3. The salutation of grace, mercy and peace is the usual one of the apostle to the brethren. Grace gives us mercy, and mercy from God results in peace.

II. The Purpose of the Epistle declared. 1:3-7.

1. To inform Timothy of certain obligations and duties to be performed at Ephesus—v. 3.
 - a. Because of Paul's absence, and Timothy's remaining to minister to the church—v. 3.
 - b. Because teachers who needed to be told to teach no other doctrine, to refrain from fables and genealogies, which were not edifying—v. 4.
2. To keep the church from swerving from the true doctrine—vv. 5-7.
 - a. The true doctrine—the purpose of the commandment—pure heart, good conscience and faith unfeigned—v. 5.
 - b. The false teaching,—effecting vain jangling, blind teaching of the law—vv. 6, 7.

The Instruction to Timothy. 1:8-6:21.

- A. The doctrine concerning the law
 1. Its nature—good to be used lawfully—1:8.
 1. Not for the righteous, but for the lawless,—see text—vv. 9, 10.
 2. The doctrine of the law accords with the Gospel (my Gospel) glorious, of God, committed to the apostle's trust—v. 11.
 - II. An example of one saved from the law—1:12-17.
 1. His Salvation came through Christ—v. 12.
 2. What he was before he was saved—v. 13.
 3. How he was saved—vv. 14, 15.
 - a. Mercy because of his ignorance.
 - b. By the grace of God—exceeding, abundant, with faith, with love of Christ.
 4. The truth of salvation exemplified—vv. 15-17.
 - a. Christ Jesus came into the world to save sinners—v. 15.
 - b. Paul the chief sinner,—an example to others hope—6:15-17.
 - c. The results of salvation,—the praise, glory and exaltation of Jesus Christ—v. 17.
 - III. Paul's charge concerning the true doctrine. 1:18-20.
 1. Given by Paul as one of authority—v. 18.
 2. The charge—vv. 18-20.
 - a. In harmony with previous calling—v. 18.
 - b. War a good warfare,—holding faith and a good conscience.
 3. The failure of some—v. 19.

- a. Make a shipwreck of faith. v. 19. Hymeneus and Alexander examples.
 - b. It is blasphemy.
 - c. Such to be delivered unto Satan for an experience of correction—v. 20.
- B. Instructions as to Righteous Conduct. 2:1-5:25.
- I. As to Prayer. 2:1-8.
1. An exhortation to prayer—vv. 1-8.
 2. Its importance—first of all.
 3. Expressions of—supplications, prayers, intercessions, giving of thanks—v. 1.
 4. Objects of prayer—v. 2.
 5. Purpose,—will of God, and salvation for men—vv. 3, 4.
 6. Basis of effectual prayer—vv. 5-7.
 - a. One God.
 - b. One mediator, Jesus Christ.
 - c. Ransom through Christ.
 - b. The testimony of Christ's redemption.
 7. Who should pray—all men—v. 8.
 8. How to pray—Holy, without wrath, without doubting.
- II. The Conduct of women in the church—2:9-15.
1. An exhortation—2:1-9.
 2. Her approval—vv. 9, 10.
 - a. Not external adornment—v. 9.
 - b. The adornment, shame facedness, sobriety, good works—v. 10.
 3. The subject of women—vv. 11-15.
 - a. How to be subject—learn in silence, not be in authority in teaching or usurp authority—vv. 11, 12.
 - b. Reasons for subjection—creation, deception in sin, first in transgression—vv. 12-14.
 - c. Blessings for Christian women, through faith, charity, holiness, sobriety—v. 15.
- III. Concerning the Office of Bishop—3:1-7.
1. A desirable office and good—v. 1.
 2. Qualifications stated—v. 2. (10 points).
 3. What disqualifies—v. 3. (5 points).
- IV. Admonition concerning the office of deacon. 3:8-13.
1. The qualification—vv. 8-12 (to be proved).
 2. The wife's qualifications—v. 11.
 3. What disqualifies—v. 8.
 4. The blessing of the office—v. 13.
- V. Reasons for Admonitions to Timothy. 3:14-16.
1. A temporary provision for Timothy—v. 14.
 2. Direction for present needs of the church, as the pillar and ground of the Truth—v. 15.
 3. The importance of the Gospel demands a correct expression—v. 16.
- VI. False doctrines in the church and their avoidance. 4:1-10.
1. The doctrine of "abstaining" from marriage and from certain meats. 4:1-10.
 - a. A token of the errors of the last times—v. 1.
 - b. An evidence of departure from faith—v. 1.
 - c. A doctrine of devils—v. 1.
 - d. A doctrine of deducing spirits—v. 1.
 - e. An hypocrisy—of a seared conscience—v. 2.
 - f. How to avoid—vv. 4-6.
 - (1) All of God's creatures good—vv. 4, 5.
 - (2) Put believers in remembrance—v. 6.
 - (3) Refuse fables and legends—v. 7.
 - (4) Live godly—vv. 7-10.
 2. Doctrines to be opposed—by teaching the truth against them—vv. 10, 11.
 3. The attitude of ministers against false doctrines—vv. 12-16.
 - a. Exemplary life—v. 12.
 - b. By study of Word and preparation—v. 13.
 - c. Exercise of ministry—v. 14.
 - d. Meditation and consecration—v. 15.
 - e. Watchfulness and carefulness of self and doctrines—v. 16.
- VII. Attitude toward those in the Church—5:1-20.
1. Toward the brotherhood—vv. 1, 2. (As fathers and as brethren.)
 2. The aged and needy—vv. 3-18.
 - a. Their first care by children and relatives—vv. 3, 4, 8, 16.
 - b. Support of aged widows by the church—vv. 5-10.
 - c. Younger widows to marry—vv. 6, 11, 15.
 3. The care of the elders—vv. 17, 18.
 - a. Who should be cared for—v. 7.
 - b. Their honor—double—v. 17.
 - c. Reason for their support—v. 18.
- VIII. Attitude towards transgressors. 5:19-25.
1. Elders who transgress.
 - a. Accusation supported by two or three witnesses.
 2. Those in the church who sin—vv. 20-25.
 - a. Rebuke before all—v. 20.
 - b. Use no partiality—v. 21.
 - c. Not partake of other's sins—v. 22.
 - (1) By authorizing by laying on of hands.
 - (2) Refrain from fellowship.
 - d. Care for physical health—v. 23.
 - e. Reasons for rebuking sin—vv. 24, 25.
 - (1) All sins will be judged—v. 24.
 - (2) Good works will be judged also—v. 25.
 - (3) Evil deeds are as manifest as good works—v. 25.
- C. Instructions regarding attitude of believers toward each other—6:1-16.
- I. Of Masters and servants who believe—vv. 1-8.
1. Servants to honor masters, in honor to God—v. 1.
 2. Not despise believing masters,—are brethren and natural partakers of God's benefits—v. 2.
 3. This doctrine to be taught by Timothy and maintained by all teachers—v. 3.
 - a. As the doctrine of Christ—v. 3.
 - b. As the doctrine of Godliness—v. 3.
 - c. Opposition to it reveals pride, lack of knowledge and perverseness—v. 4, 5.
 - d. Withdrawal from all opposers—v. 5.
 4. The truth of doctrine of submission of servants—vv. 6-8.
 - a. Godliness and contentment are gain—v. 6.
 - b. Nothing in the world is gain—v. 7.
 - c. Food and raiment should give contentment—v. 8.
- II. Concerning the Rich. 6:9-16.
1. Riches a temptation, snare, and power of destruction—v. 9.
 2. Love of money leads to departure from faith and many sorrows—v. 10.
 3. The attitude of Timothy toward rich.
 - a. Flee the lusts of youth and riches—v. 11.
 - b. Follow after righteousness and its accompaniments—v. 11.
 - c. Fight the good fight of faith—v. 12.
 4. The Solemn charge of Paul to Timothy—vv. 13-16.
 - a. Given before God—v. 13.
 - b. Keep the commandment without spot, unrebukable—v. 14.
 - c. Keep unto the appearing of Christ—vv. 15, 16.
 5. A special charge to the rich—vv. 17-19.
 - a. The pride and uncertainty of it—v. 17.
 - b. The good that may be done by it—v. 18.
 - c. The future blessing by good use of it—v. 19.
- D. Conclusion. 6:20, 21.
- I. The Final appeal to Timothy—v. 20.
1. Keep the trust committed to him.
 2. Avoid false and vain doctrines.
 3. The failure of those who erred.
- II. The Benediction.
- Grace be with thee, Amen—v. 20.

WHAT THE RURAL MISSION WORKER SEES

(Continued from page 206)

The Rural mission worker may see a county with approximately 20,000 inhabitants; in that country there are possibly three or four cities with a total population of 5000 inhabitants. Also in those three or four cities are about ten churches, while out in the total rural communities are one or two churches; and a very large part of those rural people do not attend the city churches, nor the country church.

Financially, for the rural mission worker, the farm life is waiting, and the opportunities are good.

Spiritually—beginning at Jerusalem and extending to the farthest corners—seems to me the rural mission worker can see no better opportunities than those which he may behold on the rural field.

Protection, Kansas.

LUCIA LEARNS ABOUT TALENTS

(Continued from page 194)

ornament, an adornment to embellish her character."

"But mother what a way to put it! And how were you so smart to think of it? I never could have thought of that. But how true! Maybe God stuck these little talents in our throats, our minds or hands, or wherever they belong, then because He saw that Anna was so very shy and He wanted her to stay that way, He gave her the most jewel-like talent of all. How remarkable! How marvelous! Why, mother, take away my talent for singing and Helen's for cooking and what have we left?" Lucia was awestruck. "I'm so glad you told me about talent! I suppose God gave us these special talents to make us endurable to others. But Anna is, well Anna is a wonder herself without being a singer."

"You are all wonderfully fine girls to me," said Lucia's mother. "But no talent should be overestimated at the expense of any other talent. For the Lord placed all these talents where He saw they were needed."

Hesston, Kans.

EDUCATIONAL

NATURAL WONDERS OF NORTH DAKOTA

By Sylvan Yoder

This writer sees beauty, interesting things, where he lives! Too often those in the city feel like the boy who when asked how the city looked, replied: "I couldn't see it on account of the buildings." Whether North Dakota, Texas, Alberta, or Virginia, all the country's aglow with the handiwork of our God.—Editor.

Perhaps the first thought that came to your mind when you read this subject, was a large flat country covered with snow and ice, and so cold that a person would almost freeze to death even to think about it. But we really have some very beautiful scenes and natural wonders, of which some of you perhaps have never heard.

The first wonder that I wish to tell you of is the mirage. Undoubtedly most of you have seen this in Kansas, but the Kansas mirage cannot be compared with the mirage of North Dakota. It acts in a very peculiar way and has very astonishing effects. The mirage makes it possible to see long distances. From home we can see a town about twelve miles distant which cannot be seen under ordinary conditions. There are large hills between home and that town, and only when we have a mirage can it be seen. Buildings can be seen in every direction for miles around which ordinarily cannot be seen. Mountains forty miles away look like a sea with vaguely distinguishable trees standing in it. Telephone wires have been seen with the naked eye three miles away.

Objects often appear in very peculiar forms when there is a mirage. Buildings often seem to be two or three times as high as they really are. Sometimes objects appear double; there seem to be two standing side by side, when in fact there is only one there. Then we see objects suspended in the air, which look as if they might be ten or fifteen feet from the ground, and sometimes they may appear to be floating on a lake. Some morning you may be driving along in your automobile and, as you look ahead, the road seems to be cut off by a large lake. As you are driving along, perhaps wondering where the road will turn to go around the lake, you look ahead and there is nothing there except the road which goes straight ahead. Objects may appear inverted, though they are very rarely seen that way in North Dakota. This is more commonly seen on the ocean. Ships are often seen upside down in the sky, when no ship can be seen on the water.

Next I wish to tell you of the Northern Lights. These may be seen in the skies on almost any clear evening during the winter and quite often during the summer. It is a common thing to see the whole northern skies lit up in very bright colors. They come up till they are straight overhead and oc-

asionally they can be seen in the upper part of the southern sky. These are very beautiful and very attractive. They appear in many different colors. The most common is a sort of yellowish green. But when the rays become very bright they sometimes assume a green, sometimes a violet, a purple, or a rose color, giving the whole a variegated and brilliant effect. Late one Sunday night, as one of our neighbor boys was going home with horse and buggy, he was watching the Northern lights, which were very bright. They had assumed very beautiful colors and were flashing in a very startling manner. As he was gazing into the sky with great interest in their beauty the American flag appeared in very plain and bright colors. He said it frightened him exceedingly for he had never seen such a phenomenon.

Then we have some other very striking wonders.

One can hear sounds far away. A certain person said he heard his neighbor walking out to the barn through the snow, one early winter morning. I have often heard the hum of my grandfather's threshing machine about eight and one-half miles away, on a still, September morning. On a quiet summer evening I can often hear our neighbor's children playing out in the yard two miles away.

The cool summer nights make North Dakota a pleasant country to live in. You never need to lie in bed for hours before you can finally force yourself to sleep. It is usually cool enough to require some heavy cover almost every night. Fresh water is also a great asset to North Dakota. On the hottest summer day you can walk up to the pump, pump a few strokes and you have a cup of ice cold water which tastes very good.

Another thing that is very common in North Dakota, which perhaps very few of you have ever heard, is the cracking of buildings in winter. As you are doing your chores or working inside somewhere, you hear a loud crack which sounds almost as loud as a shot gun. In a few minutes you may hear it again. If you have not heard it before you may become frightened and may think the barn is crashing to the ground.

But the thing that makes North Dakota so wonderful, are those beautiful snow storms that we have. That is what makes the peo-

ple so courageous and full of life. I witnessed a snow storm in which I could not see our yard gate, not more than ten feet from the house. My mother said when they first moved to North Dakota their farm buildings were quite a distance apart. The barn could often not be seen from the house, so they had a wire stretched from the house to the barn. When they wished to go back and forth they would follow this wire so as not to lose their way. We had a blizzard several years ago that was very well remembered. Our granary, containing about twelve thousand bushels of grain, was moved about six inches in this storm.

One night after dark one of our neighbors was going home and got lost. Finally he came to a straw stack. After examining the stack he started out in the direction in which he thought his home was, and soon drove up to the same straw stack. He had thought he was going in one direction all the time. The team just made a big circle and came back to the same place. He started out again and soon came back to the same place. He started out again and soon came back the third time. He then decided to stay there the remainder of the night. He unhitched his horses and tied them to the sled out of the wind. Then he crawled into the straw stack and was soon fast asleep in a warm bed of straw. The next morning he found himself at one of his own straw stacks and his buildings were not more than a half a mile away.

When we have these snow storms, large drifts are often made around buildings. One morning one of our neighbors could not get his house door open, it was snowed shut. He had to get his coal shovel, and dig his way out through the window and then dig his way in to the door from the outside. He has had ice in his yard till the middle of June.

Perhaps most of you don't believe everything I have told you. But there is only one way in which I can prove these things to you. That is for you to come to North Dakota next summer and stay a year and you will know these things are true.—Hesston College Journal.

STAY ON THE FARM

The farm is the best and the safest
And certainly surest to pay.
You're free as the air of the mountain
And monarch of all you survey.
Then stay on the farm a while longer
Though profit comes in rather slow
Remember you've nothing to risk boys
Don't be in a hurry to go.

Stay on the Farm—Stay on the Farm
Though profit comes in rather slow
Stay on the Farm, Stay on the Farm,
Don't be in a hurry to go.

ON AGRICULTURE

We are indebted to Bro. Edwin L. Weaver of Evanston, Ill., for this rich extract from the English author, Abraham Crowley, of three hundred years ago. The whole may be read in his Essays. Don't miss the plthy and breezy comment on The First Three Trades. File that in the cells of gray matter.—Editor.

The first wish of Virgil was to be a good Philosopher; the second, a good Husbandman; and God dealt with him just as he did with Solomon; because he prayed for wisdom in the first place, he added all things else which were subordinately to be desired. He made him one of the best Philosophers, and best Husbandmen, and to adorn and communicate both those faculties, the best Poet: He made him besides all this a rich man, and a man who desired to be no richer. To be a Husbandman, is but a retreat from the city; to be a Philosopher, from the world, or rather, a Retreat from the world, as it is man's; into the world, as it is God's. But since Nature denies to most men the capacity or appetite, and Fortune allows but to a very few the opportunities or possibility of applying themselves wholly to Philosophy, the best mixture of humane affairs that we can make, are the employments of a country life. It is, as Columella calls it, the nearest neighbor, or rather next in kindred to Philosophy. Varro says that the principles of it are the same which Ennius made to be the principles of all nature: earth, water, air and the sun. It does certainly comprehend more parts of Philosophy than any one profession, art or science in the word besides: and therefore Cicero says that the pleasures of a Husbandman come very nigh to those of a Philosopher.

As for the necessity of this art, it is evident enough, since this can live without all others, and no one other without this. This is like speech, without which the society of men cannot be preserved; the others like figures of speech which serve only to adorn it. Many nations have lived, and some do still, without any art but this; not so elegantly, I confess, but still they live, and almost all the other arts which are here practiced, are beholding to this for most of their materials.

The innocence of this life is the next thing for which I commend it, and if Husbandmen preserve not that, they are much to blame, for no men are so free from the temptations of iniquity. They live by what they can get by industry from the earth, and others what they can catch by craft from men. They are without dispute of all men the most quiet and least apt to be inflamed to the disturbances of the Commonwealth: their manner of life inclines them, and interest binds them to love peace. If great delights be joined with so much innocence, I think it is ill done of men not to take them here where they are so tame, and ready at hand, rather than hunt for them in courts and cities, where they are so wild, and the chase so troublesome and dangerous.

We are here among the vast and noble scenes of nature; we are there among the pitiful shifts of policy. We walk here in

the light and open ways of the divine bounty; we grope there in the dark and confused labyrinths of human malice. Our senses are here feasted with the clear and genuine taste of their objects, which are all sophisticated there, and for the most part overwhelmed with their contraries.

I shall only instance in one delight more, the most natural and best natured of all others, a perpetual companion of the Husbandmen; and that is the satisfaction of looking round about him, and seeing nothing but the effects and improvements of his own art and diligence; to be always gathering of some fruits of it, and at the same time to behold others ripening, and others budding: to see all his fields and gardens covered with the beauteous creatures of his own industry; and to see, like God, that all his works are good.

"On his heart-strings a secret joy does strike."

The antiquity of his art is certainly not to be contested by any other. The first three men in the world were a gardner, a plowman, and a grazier; and if any man object that the second of these was a mur-

derer, I desire he would consider that as soon as he was so, he quitted our profession and turned builder.

What I have further to say of the country life, shall be borrowed from the poets, who were always the most faithful and affectionate friends to it. Poetry was born among the shepherds. The truth is, no other place is proper for their work; one cannot make good verses in the midst of noise and tumult. Therefore almost all poets have not only withdrawn themselves from the vices and vanities of the grand world into the innocent happiness of a retired life; but have adorned nothing so much by their ever-living poems. Horace, who when Augustus had desired Maecenas to persuade him to come and live domestically, and at the same table with him, and to be secretary of state of the whole world under him, or rather jointly with him, could not be tempted to leave his Sabin manor, for so rich and glorious a trouble. There was never, I think, such an example as this in the world, that he should have so much moderation and courage as to refuse an offer of such greatness, and the Emperor so much generosity and good nature as not to be at all offended with his refusal, but to retain still the same kindness, and express it often to him in most friendly and familiar letters, part of which are still extant.

THE MUSEUM OF THE BUCKS COUNTY HISTORICAL SOCIETY

We are indebted to Dr. Henry C. Mercer for the wonderful museum at Doylestown, Pennsylvania. His interest, ability, and wealth has made this museum possible, where future generations may see how the forefathers lived. It is no wonder that Henry Ford with his millions wants to purchase it. The articles begin with food in this rural issue, which is the farmer's business, and the world's need.—Editor.

Presented to the Society June 17, 1916. Built in 1914, 1915 and 1916, entirely, (roofs, floors and window sashes) of re-enforced concrete, with an interior court surrounded by three galleries, with 33 fire proof rooms and 36 alcoves.

Besides a library of 8000 volumes and numerous relics of Indian handiwork, the building contains a collection made in and confined to the United States of America, begun in 1897, and now in 1929, consisting of 21,850 ancient implements and utensils. Imported here by Colonists, or frequently copied from European types used in the United States until about 1820, or until the introduction of steam and modern machinery, these objects represent the relation of Man at all times and in all countries to his chief needs, namely Food, Clothing, Shelter, Transport, Religion, Art, Science and Amusement with their many subordinate branches. It is open to the public on week days.

The Scope and Meaning of the Collection

First as to its scope. When, in 1897, twenty-one years ago it was begun, it seemed at first to stand only for this County, later to represent the State of Pennsylvania and finally after it was found that similar conditions prevailed in New

England and the South, for the United States in general. Then it was named "The Tools of the Nation Maker." But as time went on the point of view still seemed too narrow, since many of the objects belonged in type, not to one but to many nations and had been in use in Europe for hundreds of years.

Had the collection then no limits? For a time it seemed so. Then it became necessary to set artificial limits to it. (A)—To confine it to the United States except for purposes of special illustration and comparison. (B)—To stop after about 1820 or at the introduction of the steam engine and machinery, when the Patent Office put things on record and the innumerable machines which began to transform human life came to be fully described in print. (C) and (D)—Our collections in Archaeology and Documentary History remained local. We refrained from competing with the vast Museums and Libraries covering this ground already in existence.

Second, as to the meaning of the collection, it is evident that the history of man is here studied, not through written documents, but by means of the implements and handmade products which he has left behind him. And this is Archaeology. Yet

when our collection is compared with the Archaeological Museums within reach an important difference appears. Your attention is especially called to the fact that these Museums begin at the past and fail to fill the gap between it and the present, since a vast number of objects, once existing and very necessary to explain the human story, because made of perishable materials, cannot be found in the excavations of Assyria, Greece, Egypt and Mexico. On the other hand, the farther we proceed the more certain it becomes that this gap between past and present is being filled with heirlooms, comparatively modern in date, but very old in type, never excavated by the Archaeologist, yet the master tools of ancient and extinct peoples.

Is it too much to say then that whoever would understand an Archaeological Museum should see a collection like this first?

And does not History itself become more interesting and clear when the human progress which it describes is explained by

secondary needs), Man must EAT. Therefore Food, whether Animal, Mineral, or Vegetable, is the most important of all his needs, and the tools used to preserve and cook it, are, and always have been, the most fundamental of all his implements. No matter how much altered by modern machinery, they are generally reducable to the simple forms shown here. No matter how varied by fashion, nationality and climate, they are universal. If you comprehend their meaning here, you will see that though modern in make, (one to two hundred years old), that though made, they were, with few exceptions, not invented here, but brought by our ancestors from the Old World, that though associated with the early history of the United States, they are not American, but as universal as the need that created them, and belong to the greater history of Man. Understand them here, and your future travels will be illuminated by a new knowledge, for you will look for and recognize them as

fathers, that none were domesticated in modern times, or by Civilized Man.

Room 35 shows some of the Knives, Traps, Snares, Fish Nets, Pigeon Nets, (which helped to exterminate the wild pigeon in recent years), Spears, Calls, Decoys, etc., used in capturing and killing wild animals, including Fish, Reptiles, Insects and Molluscs, (hunting and fishing), for human food. Room 36 shows the Powder and Priming Horns, etc., and the masterful and destructive Gun, here seen first as the Matchlock, hardly more efficient than the Prehistoric Bow and Arrow which preceded it, second as the Flint Lock, the first efficient gun, and third as the Percussion Cap Lock, (soon after 1800), which, followed later by the modern Breech Loading and Repeating Gun, has placed wild animals almost at man's mercy, enabling him to destroy whole species in many places, and recently nearly exterminate the American Bison.

In reflecting upon these tools, remember that this now all powerful Gun, which kills without cutting, is comparatively modern, but that the Knife which kills and cuts, is very ancient, and that Man, for many ages did without the Gun, but never without the Knife, (first of stone and later, as shown here, of iron), which is therefore one of the greatest and oldest of his Master Tools.

Having considered the capture of Wild, and Rearing of Domestic animals, descend to Room 4 on the floor below to see some of the tools, namely the Butcher's Axe with knobbed poll, Butcher Knives, Cleavers, Saws, Sausage Stuffers, Meat Choppers, Scrapers, Dressing Blocks, Gambrels, etc., used to kill the latter and dress their flesh, and in Room 3, the Churns, Butter and Cheese Presses, etc., used to appropriate and preserve, (milk, honey, eggs, etc.), their food.

Vegetable Food

Human Vegetable Food consists chiefly of the Seeds (grain), Roots (vegetables), Fruits, Leaves, Juices, etc., of Cultivated Plants, the tools for obtaining which are shown on the Middle Gallery. Ascending to it, we see those exhibited (Middle Gallery South), showing that our ancestors used the juice of the wild Maple Tree for Maple Sugar and gathered Cranberries, etc., and although, following the example of the Indians, they ate wild Plums, Persimmons, Fox Grapes, Crab Apples, Blackberries, Butternuts, Shellbarks, Chestnuts, etc., and the products of many other wild plants, still the important Vegetable Food used by them, such as that of Wheat, Rye, Oats, Barley, Buckwheat, etc., the Apple, Pear, Peach, Cherry, Cabbage, Beet, Turnip, Celery, etc., was the product, not of wild but of cultivated plants, not, (except Indian Corn, and the Potato discovered in Peru), American, but European, and like the domestic animals, brought by them from their ancient homes in the Old World, where they had been cultivated in many cases, since Roman times.

Turn first to the ancient tools as used by the American Pioneer, representing the



Historical Building, Doylestown, Pa.

the very tools which made that progress possible?

These tools show that along the great pathways of human necessity, Food, Clothing, Shelter, Transport, many men from many lands, who have come to our shores, have lived, toiled and struggled with the same Nature in the same way. Shall not therefore the Traveller, before he sets out, come here first, so that his journey may be illumined with the knowledge of God's universal way with man, the inspiring sight of familiar things which break through the barriers of language and distance, bring together the Old World and the New, and transform the stranger into a companion and a brother?

SUBJECT 1—FOOD

With or without Tools, Clothing, Shelter, Transport (his primary needs), and with or without Language, Government, Religion, Commerce, Science, Art, Amusement, (his

familiar ancestral things, Master Tools, always, in purpose if not in make, the same, continually in use, among all peoples, in all parts of the world.

Animal Food

It is held by many that Man finds his right to kill animals (whether held in captivity), domesticated or hunted (wild), and eat their flesh, upon Might alone. Room 24 shows some of the apparatus, by which, always with more than eight hours daily work, he has tamed and held in captivity, the Cow, Sheep, Hog, Chicken, Turkey, Duck, Goose, Bee, etc. Begin by looking at these Stalls, (Room 24, Lower Gallery South), Chains, Branding Irons, Milk Stools, Yokes, Cowbells, Jumping Sticks, Nose Rings, Horn Knobs, Hog-catchers. Nest Eggs, Bee Gums, Coops, etc., and remember that none of the captured and domesticated creatures, here indicated, except the Turkey, are American. That all were brought here by our fore-

vast process of Agriculture, here classified into: (1) Tools for the culture of seeds (Middle Gallery, West), the Shovel, Hoe, Fork, Drill and Rake, etc., and (Middle Gallery North), the Plow, with wooden mouldboard, Harrow, Roller, etc., and look (Middle Gallery, West) at the Clover Huller, described by Pliny as used by the Romans, yet the origin of our modern Reaping Machine. Next (2) descend to rooms 20 and 21 (Lower Gallery East), to see the tools for Harvest, namely the Scythe, Sickel, Cradle, Flail, Winnowing Van, Riddle, Husking Pin, and (Lower Gallery, East), Corn Shellers and Grain Fans, etc. The hand turned Grain Fans, first without screens, introduced into Britain from the East, via Holland, about 1715, were developed here, as shown, about 1815. They are interesting, and still in later factory made forms, linger with us. But the Winnowing Van, ancestor of them all, is gone. Historic associations, misty with age, hang about this shovel-shaped basket, the "Van" or "Fan" of Old England, the "Vannus" of the Romans, used to shake chaff from grain in the time of Christ, and as here shown, so employed by our ancestors until about 1800.

The Sickle is still more important. Look at it; for, with its serrated edge, it continued to cut grain grasped by the handfull, from the Bible times, until the Nineteenth Century, when it suddenly gave way to the Grain Cradle and Reaping Machine. Then ascend to the Upper Gallery, to study finally (3) the Tools for the reduction of Grain (Upper Gallery, North), the pestle and Mortar of wood and iron (hand Grinding without a wheel, Room 54) the same of stone, as used by the Indians, (oldest relic of Doylestown, Room 66), the Hand Mill or Quern (Hand Grinding with a wheel), the Water Pestle or Pound Mill (Upper Gallery, West), and the water run Grist Mill in simple form from North Carolina (The "Norse Mill"), or more complex, with counter gearing and vertical wheel, from old Bucks county.

Many of the tools here exhibited, as used here a hundred and fifty years ago, are, like the flail, of unknown antiquity. As to others, history speaks with grandeur and pathos, for they have been in use, like the Sickle, since the days of Moses, or like the Quern, since Samson ground in his prison. How shall we estimate the momentous change early in the Nineteenth Century, which suddenly swept them away. For two thousand years Man did without the Telegraph, Telephone, Steam Engine, Trolley and Airship, but not without the Shovel, Hoe, Rake, Sickel and Plow. Modern machinery has masked many of these antique implements, but here they are, hand and home-made as our ancestors still used them a hundred years ago.

Mineral Food

With few and rare exceptions Man eats but two kinds of Mineral Food, Salt and Water. The former, very important, the latter, vital, because absolutely and always

necessary to his daily life. Our Museum does not yet show the tools by which Salt was either evaporated from Sea Water, dug up in solid form as Rock Salt, or boiled down as Brine from salt springs, but the tools by which Water was procured, namely those of the well digger by which wells were dug, making the habitation of our ancestors possible where there were no springs, and the tools for boring logs for Pumps, are shown in Closet 55, Upper Gallery, S. E. Gable, while the finished Pump in two forms, A. by suction (the Tree Pump), and B. by Water Lifting, with the very ancient Well Sweep, can be seen standing against the Gallery walls from the Upper Gallery.

Cooking

Where human food is not eaten raw, (Salt and Water, Fruits, etc), or otherwise cured or fermented (Butter, Cheese, Maple Sugar, Cider, etc.), it must be made digestible by heat (Cooking). This Museum shows the steps in this process, and Room 53, the most important of them all, namely, the Flint and Steel, enclosed in a Tinder Box, to make Fire, used by our ancestors before they invented matches about 1800, and the Pump Fire Drill made of bark and wood as used by the Penobscot Indians (Room 40). As you look upon these simple yet momentous implements showing man's command over Fire, ask how, when and where, whether by the clashing of flints, sunlight reflected through gums or ice, the rubbing of trees in the wind, volcanoes, our remote ancestors, as naked savages, long before the dawn of history, learned how to make Fire. Ask whether any ancestral tool, here shown, or any modern invention, no matter how large or striking, can compare in importance with the ancient tools, and finally, whether, without the mastery of Fire, to which they testify, man's skin could have been white, or whether, without these tools, he could ever have lived outside the tropics.

Until the general introduction (1830 to 1840) of cast iron coal burning cook stoves, our ancestors generally cooked their food, with wood fuel, either in (A) the Bake Oven or (B) the Open Fire. The very ancient Bake Oven, used for Bread, Cakes, Pies and sometimes for animal flesh, is shown in Room 53, as used here in Bucks county a hundred years ago, and in Europe since Roman times. Built, not as a separate structure outside the house (German style), but into the back of the kitchen fireplace (English style) Made by burning out a pile of chips under an arch of clay, with an internal "Squirrel Tail" smoke flue and ash hole, and heated by a preliminary fire in the Bread Vault raked out with the Swabs and Ash Rakes, here shown. Near it are the Peels or Bread Shovels, Custard Stamps, etc., by which chiefly Bread, "the Staff of Life," was baked by our ancestors here, as it had been baked in the Old World, for two thousand years.

This ancient oven however, was not used for general cooking. That was done in the

more important Open Fire. To see this descend to the Ground Floor, where Room 7 shows the kind of cooking fireplace used by our ancestors, namely, that built against a house wall with a chimney, not common before the 14th Century, but universal here in Colonial Times, with Jambs, Wooden Lintel, Lug-Pole, Crane, Andirons, Creepers, Trammel, Tongs, Shovel, etc. As all old houses show, our ancestors had also small fireplaces, occasionally used in bedrooms and parlors, not for cooking but heating only. But these diminutive hearths were far out-rivaled by this immense, extravagant, ever burning, domestic, Wood Fire, which continued to burn, smoke, sparkle, roar and glow, as the center of Household Life, in Colonial and Post Colonial Times, until coal burning cook stoves superseded it about 1830. The same room shows some of the utensils used for the seven principal kinds of cooking, namely, 1. The Gridiron for Broiling (direct heat above the fire, quick). 2. The Spit, Tin Kitchen, Jack, etc., for Roasting (direct heat at side of fire, slow). 3. The Dutch Oven or Baking Pot, buried in the embers, and the Coffee Roaster for Baking (indirect, confined heat). 4. The Griddle or Bake Iron for Baking (indirect heat, open.) 5. The Pots and Kettles, Coffee Pots, etc., of cast-iron, copper, tin or earthenware for Boiling (quick heat with water). 6. The Skillets of wrought or cast-iron or clay for Stewing (slow heat with water) and 7. The Frying Pan with or without legs and with long handle, for Frying.

Though most of the ancient cooking processes here shown still survive, they have been so obscured and modified by cast-iron, steam and electricity as to be difficult to understand. Here they are shown in their simple forms.

Eating

After food is thus prepared, we here see (still in Room 7) the implements and utensils by which it was eaten, namely, First, the Bowls, Dishes, Bottles, Jugs, Pitchers, etc., of Wood, Pewter, Earthenware, China-ware or Tin (for serving), Second, the Plates, Cups, Saucers, Tumblers of Wood, Earthenware, Pewter, Horn, Glass, or China (for holding Food), and Third the Knives, Spoons and Forks of Steel, Wood, Pewter or Bone (for lifting Food to the mouth). In looking at these things it should be known that some are more ancient and universal than others. For instance, that the Knife (at first pointed) and Spoon are very old, but that the Table Fork (at first two pronged) was not generally used until after 1650 (before which, Knife, Spoon and Fingers). That the ancient Plates, Bowls, Dishes, etc., were never of China-ware but of Wood, Earthenware, Pewter, Copper or Silver (not shown), that Tinware (namely sheet-iron glazed with molten tin), whether painted (lacquered) or not, was not invented or in general use before about 1750, and that the much collected, painted or printed China (pseudo Porcelain) ware is not earlier than the general European

imitation of Chinese Porcelain about 1740, finally that Coffee, at first only drunk in Coffee Houses, and Tea were not generally drunk in the American Household before about 1760. Otherwise there have been no fundamental changes in the process or tools for Eating, and the things exhibited here show that our ancestors sat on wooden chairs or benches, around a wooden table, (with or without a cloth), and ate

their food a hundred and fifty years ago, very much as we eat it now.

Special Collections of objects more or less pertaining to Food, are shown as follows, on the ground Floor: Apple Butter Making (Room 5); Pewter, (Room 11); Glass, (Rooms 8 and 12); China Ware, (Room 8), and on the Top Floor of the S. E. Gable, Earthenware, (Room 60).

--Museum Guide.

THE EARLY SWISS REFORMATION MOVEMENT

or

The Immediate Causes Leading to the Rise of the Mennonite Church

By John Horsch

Divergence Between Doctrine and Practice

Until Easter of the year 1525 when the mass was abolished, the established church in Zurich was Zwinglian in doctrine and theory, but substantially Roman Catholic in practice. Nominally the church was under the jurisdiction of the Roman hierarchy. A Zwinglian church did, in fact, not exist before the abolition of the mass.

The Question of Practical Reformation

Considered from the Political Angle

The attitude of the majority of the Council of Zurich toward the reformation movement was determined largely by political considerations. They saw distinct advantages for the state in throwing off the Romish yoke. The Roman Catholic cantons, however, took an attitude of opposition to the Reformation movement. They were closely watching developments in Zurich and entertained the hope of finding ways and means of checking the movement. The national authorities (*Tagsatzung*) protested against all religious innovations. Viewed from the political angle, therefore, the prolonged postponement of practical reformation was evidently justifiable. The Council of Zurich, as we have seen, severely punished those who persisted in taking steps in the way of practical reformation. While the political leaders advised the priests to preach the Word of God alone, they at the same time insisted that the mass and other abuses which they themselves recognized in theory as contrary to the Word, must not be abandoned without their permission. They permitted the dissemination of evangelical views but not evangelical practice.

The Reason for the Union Between Church and State

The religious leaders, on the other hand, were without question supposed to view the burning question of the day not from the political but from the religious angle. Obviously a religious leader cannot consistently take the attitude that the desires and orders of the state should be complied with if they conflict with religious duties. Religion clearly compromises its vital characteristics if it takes the attitude that duties toward God and conscience may be vio-

lated for political or any other considerations. To be worthy of the name, religion must be given first place.

Ulrich Zwingli quite obviously disliked the halting attitude of the Council. He disliked to give his consent to the prolonged delay in the abandonment of a practice which he and his followers believed to be of a blasphemous nature. Nevertheless he evidently succeeded in persuading himself that the compromise with the state was justifiable on the ground that it offered what seemed to be the best safeguard for the interests of the movement for the reformation of the church. His newer program could not be carried out without the substantial support and cooperation of the state, though it was easily seen that this course would lead to the maintenance of the union of church and state. The new church would be united with the state similarly as had been the Roman Catholic Church. Zwingli finally accepted the view that such a union would result in a great victory for the cause all along the line and a true reformation of the church.

The Dissenting Party

Now, the great obstacle in the way of this compromise was the unsophisticated Christian conscience. There were men and women who realized that the belief in the Scriptures as the Word of God is scarcely more than a make-believe as long as things which are recognized as abominations before God are officially countenanced and practiced in order to please the civil authorities and to assure the outward success of a religious movement. The conscience of these men revolted against such an attitude. They did not believe that a compromise, such as was here involved, could eventually result in a true reformation of the church.

Practical Reformation Further Deferred

It will be recalled that after the second debate at Zurich, in October, 1523, the Council decreed, contrary to Zwingli's advice, that changes in regard to the use of pictures (images) and the mass would not be permitted. It will be further remembered that Simon Stumpf was banished from the canton for abandoning the mass

and other abuses which Zwingli himself condemned, though he did not approve of their abolition without the permission of the Council.

The continued observance of the mass proved to be an increasing offense to many. On December 10, 1523, complaint was made to the Council that certain priests at the cathedral, and their assistants, refused to officiate in the mass. A few days later the Council published again its former decision that no change would be tolerated, threatening punishment to transgressors. However, within less than a week a commission of eight persons, including Zwingli, was named by the Council to render an opinion and offer suggestions concerning possible measures to be undertaken in the matter of practical reform. Zwingli and two other members of the commission who were clergymen handed in a minority report advising the abolition of mass and the introduction of a Scriptural communion service, giving the cup as well as the bread to the laity. They stated that "to withhold longer from the world the true practice (of communion, involving the abolition of the mass) is impracticable", and that, if the desired permission were not granted, "we would be found to stand untrue to the Word of God." However, in spite of admitting thus the glaring compromise involved in keeping up these abuses, the three men who handed in the minority report said in conclusion that if the Council saw best not to grant these requests, the observance of the mass should at least be made optional for each priest, and no one should be further compelled to say mass.

If this report indicated a willingness to compromise, the majority of the commission in their report suggested even greater concessions. They considered the question more particularly from the political angle and fell back on the excuse that out of consideration for the weak the prolonged observance of the mass was justifiable. While they did not advise the Council to give permission for the observance of a Scriptural communion service they, in agreement with the minority report, suggested that those priests who desired to cease saying mass, should be permitted to do so.

The Council, in consequence, published a mandate concerning the pending religious questions. Of this mandate two drafts have been preserved which differ vitally from each other. The one forbids all changes as regards the observance of mass, while the other permits the priests to follow their own judgment on the question whether and in what manner they would say mass. Evidently the second draft was not passed by the Council, for on May 18, of the following year a mandate was published forbidding again on pain of punishment all changes as concerns images and the mass. The prohibition of meat had been renewed shortly before, namely during Lent of 1524.

Abolishment of the Mass at Zurich

However, upon Whitsuntide of the year just mentioned permission was given by the Council to put away the "idols" from

the churches and public places. Upon Easter of the following year the mass was finally abolished and its observance forbidden. This ordinance was passed by the Council with a very small majority of votes. Probably the motion would have been lost but for the circumstance that the Scriptural observance of the communion had been introduced among the Swiss Brethren about three months before, namely at the time when they began to baptize and organize churches. Evangelical communion was now universally established within the national church in the city and canton of Zurich. In vain did those who desired to abide by the Roman Catholic creed petition the Council to permit saying mass in one of the churches of the city. They were, however, not immediately forbidden to cross the border into neighboring cantons to attend mass. But three years later a mandate was published prohibiting the attendance of mass in other cantons by citizens of Zurich. Transgressors were threatened with punishment.

It is important to observe here that the weakness and inconsistency of Zwingli's attitude on the question of practical reformation is recognized by modern Zwinglian church historians. Dr. Rudolf Staehelin, the author of the most extensive and important biography of Zwingli, says: "The observance of the mass was felt to be an unbearable burden of conscience after it had been designated (by Zwingli and other leaders) in clear words as an insult to God." While such was Zwingli's view of the mass, as we have seen, he heeded, after the second debate, the admonition of the Council to avoid expressions regarding the mass which were offensive from the Roman Catholic viewpoint. Yet shortly before the abolition of the mass in Zurich, namely on April 11, 1525, he and other clergymen appeared before the Council asking for the abolishment of this *idolatrous* practice, as he expressed it. In a Latin work which he published in March of the same year he spoke of the mass as ignominious to Christ and an outrage against Him.

Zwingli's coworkers in the reform movement were of one mind with him as concerns the nature of the mass. Leo Judae, one of his principal assistants of Zurich, referred to the mass, in the second debate, as "a grossly blasphemous practice." Wolfgang Capito, the Zwinglian reformer of Strasburg, spoke of it as "blasphemy against God" and "an idolatry more abominable than that of the Canaanites." Martin Butzer, another religious leader of the same city and coworker with Capito, said that mass is idolatry and "the most grievous outrage against God." Johannes Oekolampad, of Basel, was more outspoken than any of the reformers here named in his denunciations of the mass. The mass was in his opinion a greater sin than any other vices and crimes that could be named.

A Matter of Principle or of Policy?

Zwingli's position on the principal point in question is made clear in a letter which

he wrote to his friends Berthold Haller and Franz Kolb, the reformers of the city and canton of Bern. They had asked him for advice about the introduction of the evangelical communion service. He replied in a letter dated October 11, 1527, that evangelical forms should not be introduced before the Council of Bern would officially decide upon the abolition of the mass. Otherwise, he said, it was to be feared that the Council, after introducing evangelical worship, would at the same time also permit the observance of the mass, at least in private assemblages, and there would in consequence be a permanent division of the church as was the case in Bohemia" (where there existed, beside the Roman Catholic state church, a number of congregations of the Bohemian Brethren who traced their origin to John Huss). In

other words, if the Council of Bern permitted more than one kind of faith and practice now, they would probably do so after they had officially approved of the abolition of the mass. To prevent this, Zwingli advised against the observance of evangelical communion till after the abolition of the mass by the civil authorities. The historian C. A. Cornelius, having stated that Zwingli left the decision of the religious questions to the state, says: "As correct as his attitude was from the viewpoint of the state, and as great political advantages as were secured for his reform movement by such a procedure, just so inconsistent, on the other hand, was it from the evangelical angle, and so sure was it to lead to religious dissensions and conflicts within the Zwinglian party."

Scottdale, Pa.

THE WONDERS OF RADIUM

By L. J. Heatwole

Radium is considered by its users and promoters, as well as by scientists in general, as the marvelous and most wonderful of all elements in nature. By some, its source is supposed to be in the sun. As seen in another light, it is believed to be the foundation upon which the universe is built; "Light," for God is light.

This mysterious and most wonderful of all substances was discovered first in its primitive state by a woman,—Madam Curie, a French lady and wife of a distinguished scientist. The discovery startled

on the great plains of the west in making mention to white men of the Rocky Mountains referred to them as "The Shining Mountains," because of the radiant light that at times shone from their basaltic cliffs. Because of the profuse supply of hornblende in these rocks the whole mountain from side to crest at times emits a shining glow showing that it responds to some illuminating electrical force coming from points elsewhere in the great universe of God.

There is a high hill in Virginia bearing



Structural formation of Mole Hill near Dale Enterprise, Va., where columns of basalt stand in upright position

the world, and from it has since been developed the Roentgen or X rays now used with such success in modern surgery for locating broken bones, flesh wounds and foreign substances within the otherwise dark and opaque portions of any living body.

Radium seems to be produced from a non-combustible substance that is entirely foreign to heat and yet yields a wonderfully illuminating picture that can not otherwise be seen by human eyes. The substances in nature that produce this light have long ago revealed their presence in basaltic cliffs located on the higher hills and mountains in our country. Indian tribes

the nondescript name of Mole Hill, of which the geological formation of its rock mass is largely of olivine basalt and profusely imbedded with sharp-edged hornblende crystals. This hill has for generations had the reputation for emitting aurora-like rays of light that seem to adorn its summit and side not unlike the aureole of light over the heads of saints and angels as shown in our older Family Bibles and other religious books of a generation ago.

We may be able to comprehend at least in part, how heat and light may reach the earth from the sun, but it is far more dif-

ficult to understand how light may originate from a source that is void of heat and combustible matter, or for it to come from points that are inconceivably more distant from us than the sun.

From the assumption that radium responds to an energy that comes to us from the very out-post of the universe, may it not be logical for us to discover the rea-

son why saints and angels have come to earth in glorified state, wearing shining robes and the aureole of light streaming from their countenances.

No element on earth shows more direct kinship to bodies associated with celestial scenery, than does the illuminating light coming to us by radium influences.

Dale Enterprise, Va.

GLEANINGS FROM AMERICAN WORLD WAR POETRY

By Grace Butte

(Conclusion)

Service in his RHYMES OF A RED CROSS MAN says

"And tho' I strafes them good and hard
I doesn't hate the Boche,
I guess they're mostly decent.
Just the same as most of us.
I guess they love their home and kids
As much as you or me;
And just the same as you or me
They'd rather shake than fight
And if we'd 'appened to be born at Berlin
on the Spree
We'd be out there with Hans and Fritz
Dead sure that we was right."

It was hard for some Americans to fight the Germans for different reasons. Some, of course, had relatives there. Kathryn Lee Bates writes concerning this:

"The costliest loyalty has purest worth
Honor to him who draws the sword in sorrow."

Burger Kelley tells how he, when a child, had heard his mother tell of Germany, when she was weaving, and he hated to think that the guns were pointed toward this country which he had learned to love.

It is interesting to note how many times the soldier helped his enemy by taking him prisoner when he might have shot him. Sometimes too, he let him go free because he pitied him.

Service tells how after giving the death blow to an enemy, he wonders why he feels so little glory in what he has done. He watches the dying boy reach for a blackened crucifix which he wears around his neck, and helps him place it to his lips. After he breathes his last, the American finds a letter in his pocket which he has written to his mother. This causes him to feel the guilt of this man's death, and he says

"Not for him the pity be
Ye who pity, pity me,
Crawling now the ways I've trod
Blood guilty in the sight of God."

Service also tells of a Canadian who has wounded an enemy, the latter begs to be taken prisoner instead of being shot. He says he is an artist, and has such big plans for his future that he can't bear to have his life end at this time. He finally softens the Canadian's heart by showing him a picture of his wife and little daughter. This causes the captor to tell him to go, he won't even be taken prisoner. Quoting:

"Then I 'elps him on 'is way,
'Opes 'es safe at 'ome to-day.
Wonders—'ow would 'e 'ave treated me?"

We also find a case of a wounded enemy

being brought into the American camp. He is nearly at death's door. An American notices him because of his resemblance to himself. He looks at the picture of the man's wife which he carries in a locket. He seems to feel responsible for him, and tries to hurry the ambulance to take him to the hospital, but he dies before he reaches it. The American says:

"One foe the less but all the same
I'm heartily glad I'm not the man
Who gave him the broken head,
The sniper who fired the shot.
For his going opens a tragic door
That gives on a world of pain,
And the death he dies, those who live and love
Will open again and again."

III

The soldier's life was one of homesickness and weariness of war. Their conclusion seems to be that there was really no good cause for all the destruction and bloodshed, and when they had to undergo all the hardships of it, they used to wonder if it was not all in vain. They felt no hatred for the Germans except in battles of intense fighting when they saw their pals fall by the enemy's bullets. The larks flew over the battlefield even when the bombs were falling and amid all the fire and noise. They seemed to try to cheer the men at their awful work. Service wrote the following lines for them:

"Dear hearts of song, do you not know
That we are making earth a hell?"

He also writes concerning our hates.

"What do they matter, our headlong hates,
When we take the toll of our dead?
Think ye our glory and gain will pay
For the torrent of blood we have shed.
By the cheers of our victory will the heart
Of the mother be comforted?"

He goes on to say that if by victory we mean our brooding foe, our pomp and power, broken blades, bright swords and freedom, if this is all the bloodshed, havoc, and fear, is for, then "Our victory is a vast defeat, and it mocks us as we cheer." He says that never will there be real victory, triumph, and glory until there is world peace.

"When our children's children shall talk of war

As a madness that may not be;
When we thank our God for our grief today
And blazon from sea to sea
In the name of the dead the banner
Of peace—That will be victory."

John Hall, another soldier writes:

"Grant us this prayer:
That the toll that we pay may not have
been levied in vain

That when it is sheathed the sword of the world
May never see sunlight again
May war find a grave where no hand shall disturb,
Through the ages his moldering dust."

Robert Service, in his poem FAITH says:

"Since blind and mortal puppets playing
parts are we:
Then let's have faith.
Good cometh out of ill:
The power that shaped the strife shall end
the strife,
Then let's bow down before the unknown
will
Fight on believing all is well with life,
Seeing within the worst of wars red rage
The gleam, the glory of the golden age."

Another soldier seems to have felt the same, judging from a letter found in his pocket after he was killed.

"The things I've seen! Oh mother dear,
I'm wondering, can God be here?
Tonight amid a drunken brawl
I saw a cross hang on a wall;
I'll seek it now and there alone
Perhaps I may atone—atone."

It is pathetic to note the homesickness of these men. No one can ever know with what anticipation they looked for a letter from home, and when it didn't come, how they sometimes became reckless and tried to cover their feelings in some other way. When the letter did come, how they read it over and over again, drinking in every word about their home, friends, and work, things which now seem to them like a far away dream.

"I want to go home waited the private,
The corporal and sergeant the same.
I'm sick of the camp and the drilling
The grub and the rest of the game."

This seems to be the feeling of the majority of soldiers. A private tells how he has it fine here in France, free clothes, free food, good pay, insurance, etc., yet he says:

I'm sure in luck for things is swell
And I know I've got it good.
But would I go back where I was?
You bet your life I would!"

A soldier by the name of Smith was dying in a hospital in France. His home had been in Oregon, and as he dies, a vision of it comes to his view, and his nurse, Miss Davis, puts down in poetry his last words:

"But I shall never watch those hedges drip color, nor see the tall spar of a ship in our old harbor. They say that I am dying, perhaps that is why it all comes back again. Autumn in Oregon, and pheasants flying"....

I'm sure we can never fully appreciate the feeling of the soldier when he knew that the armistice was signed and he could go home. The American soldier was no happier than the German. Many incidents are told of how these who were enemies a few hours before were ready to shake hands and be friends the moment they could safely do so.

"I'm loaded up with fightin'
An' I've had my fill of France
I'm feelin' so excited like, I want to
Sing and dance,
For I'm goin' home to Blighty in the
Mownin'."

It seemed to be the general idea of the soldier that hell could be no worse than war.

Some felt that a man who had served time in the army surely would never be punished in the next world, no matter what kind of a life he had lived.

"So this Irishman pined away and died,
And Charon took him below,
And he turned him over to Satan there,
Where the embers gleam and glow.
But the Devil looked and his fingers crooked
And he free'd him thru the door.
Says he, you're tough, but you've had enough,
You've worked for the 2. M. Corp."

Another poem which illustrates this attitude reads

"We've dug a million trenches and cleaned
ten miles of ground
And a meaner place this side of hell
I know it can't be found.
But there's still one consolation—
Gather closely while I tell
When we die we're bound for heaven,
For we've done our hitch in hell."

The conscience of some of the soldiers bothered them concerning the killing of men in war. "What does God think of all this destruction of lives and property?" seems to be the uppermost thought in many minds.

A stretcher bearer writes:

"I wonder if in 'Eavens' height
Our God don't turn away 'Is face.
I don't care whose the crime may be,
I holds no brief for kin or clan,
I 'ymns no—'ate:
I only see as man destroys his brother man;
I waves no flag:
I only know, as 'ere beside the dead I wait

A million hearts is weighed with woe,
A million 'omes is desolate."

Melvin Rader writes:

"Oh why is war, like a dread disease
Allowed to be and empowered to seize
Its prey from those who have known no
wrong
But have filled their lives with the lover's
song."

Altho' the thoughts of the soldiers differed in many things concerning the war, they all seemed to agree that disputes could and should be settled in some safer and saner way than by the terrible sacrificing of lives, homes, and land as is done in war.

The sentiment of all seems to be in the poem **PEACE AND WHEN** written by Melvin Ryder.

"Let us fight for the ending of war and
that peace
May bring with its coming the wide world's
release."

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Goshen, Indiana.

THE INADEQUACY OF EVOLUTION AS A WORLD VIEW

Chapter X—The Christian World View

By Chester K. Lehman

Throughout the first seven chapters of this work the data furnished by the Bible on the vital problems discussed were not appealed to because the origin of the Book was one of the subjects involved. Now since its divine origin has been established, we can look with assurance into its pages for its beautiful, sublime and profound teachings on these absorbing topics. The Christian World View is worthy of respect and of closest scrutiny and it is the conviction of the author that this view satisfies all the data furnished by science, it agrees with our best philosophic intuition, and finally it is in accord with Revealed Religion.

1. In the beginning God.

The investigations of science in all of its departments cannot revert in time to the origin of things. Its work reaches its limits when it has described all the existing data, discovered the laws according to which they operate, and classified the facts obtained. But the ultimate beginning of things, if they had a beginning, is left unsolved. Philosophy approached these problems, and, as we have seen, has built up a line of reasoning which satisfies the heart and seems to be conclusive. Our best philosophic intuition, supported by cumula-

tive proofs having their basis on the existing world order, show that the universe is not eternal, but had a beginning in the fiat of some adequate cause. It further concludes that this first cause had intelligence, had a moral nature, and exercises a wise and beneficent rule over the world.

All this harmonizes with the Holy Scriptures. The Bible is pre-eminently a theistic book. It reveals God on its first pages, yes, in its first sentence, as the Creator of the Universe. He exercises control of His universe and of man in it. When man sinned, He entered into His creation, and dealt with the transgressor according to justice, righteousness and mercy. This sin on the part of our first parents gives the occasion, then, of a prolonged self-revealing activity of God. We learn that sin is an offense against His holy nature, that forgiveness can be obtained when atonement has been made for sin. Throughout the Scriptures His attributes are revealed in ever-increasing fulness. The prophetic utterances spoken through His appointed spokesmen reveal the fact that the future is as clearly known to Him as the present. His knowledge has no bounds. He inspired one of His servants to speak thus of the eternity of the God-head:

"Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and
the world,
Even from everlasting to everlasting, thou
art God."

The same penman caught a vision of God's omnipotence and at the same time of the supreme dignity of man's position as expressed in the words:

"When I consider thy heavens, the work
of thy fingers,
The moon and the stars, which thou hast
ordained;

What is man, that thou are mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower
than God (the angels margin),
And crownest him with glory and honor."²

The sweet singer of Israel again portrays various attributes of God in the sublime words:

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.

The law of Jehovah is perfect, restoring
the soul.

The testimony of Jehovah is sure, making
wise the simple.

The precepts of Jehovah are right, rejoicing
the heart:

The commandment of Jehovah is pure, en-
lightening the eyes.

The fear of Jehovah is clean, enduring for-
ever:

The ordinances of Jehovah are true, and
righteous altogether."³

The unaided human mind never could have invented such a lofty view of God. These sublime descriptions of Him and His works are commensurate with our idea of what the person and work of that one must be. No finite God could satisfy. We rest in perfect composure in the teaching of the Bible. The following points find their ultimate support in Christian Theism:

2. The Creation.

It has been very painful and disappointing to read some of the caricatures of the Genesis account of creation; for it has appeared at times that certain writers are unwilling to allow the Sacred Book to speak for itself. On the other hand it is refreshing and soul-satisfying to read such a work as "The Problem of Origins" by Dr. L. S. Keyser, a genuine scholar, who sets forth the infinite sublimity and profundity of that sacred narrative.

One feels like asking at times: What kind of account of creation would the human mind desire to have? Surely one that would be adequate for all of time and for all nations and races in all stages of enlightenment? Certainly it should be simple. Who would want it to be burdened with scientific technicalities, especially since their terminology is ever changing? It seems puerile for man to set up his own standard of what this account must measure up to before he has fathomed the depths of that which does exist. This narrative possesses a quality that seems to be unique to the Christian Scriptures. A child can read and understand it, and yet the most learned scholar recognizes ever increasing treasures within its storehouse.

"In the beginning God created the heavens and the earth." What more need we know? Who has a right to demand a knowledge of the extent of the universe which was created? When the race was young, this truth carried a rich meaning but was limited by the vision of the natural eye. Today God has entrusted to mankind knowledge of how to bring near the almost infinitely distant worlds through powerful telescopes, and to enlarge the infinitesimally small worlds with the microscope, and through other means we have learned the nature of these worlds that lie beyond our natural vision as well as those worlds that are contained in the smallest particle of matter. Accordingly, our understanding of this verse has become profounder. But still the fundamental truth remains: God created the heavens and the earth.

God spoke the word and there was light. If God used means and processes to execute this word, what need have we to know them? Could our finite minds comprehend the operation of the infinite?

The word was spoken and light appeared, this is the fundamental truth. It is not shrouded in the mists of mythology, polytheism or animism. The division of the light from darkness marks the distinction between day and night. One day of creation was completed.

In a second creative day "God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." The unorganized creation of the first day is now being given definite form and place. Does not the account proceed in a logical and systematic order?

After gathering the waters under the heavens unto one place so that the dry land appears, God causes the earth to "put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind," and it was so. Looking upon this third day of creation the Creator saw that it was good. Among other points of interest one of extraordinary moment is the expression, "after their kind," which occurs several times throughout the chapter. This statement interpreted at its face value means that by creation the species of plants and animals were fixed. Life is not in a state of flux. Thus in the first chapter of Genesis the fundamental conception of evolution is repudiated. Stability of life forms has existed from the creation. It will be recalled that true science is in harmony with this point. Life as we know it is not undergoing constant change, nor does true geology support the evolutionary theory concerning the past.

On a fourth day of creation God placed lights in the firmament of heaven, the sun and the moon. He made the stars also. Scientists are engaging in a great deal of speculation when they claim that stars are yet being formed and that they vary greatly in age. Obviously, there can be no proof of such speculation. We are on terra firma if we believe that the heavenly bodies were brought into existence on this fourth day.

Further, let us observe that these lights had as part of their function the determination of the fundamental time relations. God said: "Let there be light...to divide the day from the night; and let them be for signs, and for seasons, and for days and years." How scientifically true this is, is verified by the modern method of receiving our time from the movements of the heavenly bodies. How accurately the stars move in their courses!

The multitudinous forms of animal life that live in the water, as well as that of the birds, were created on the fifth day, and on the sixth land animals were brought into existence. But on this last day a being was created in the image and likeness of God, and was given dominion over the rest of creation. He, like the animals, is formed out of the dust of the ground. How wonderfully does true science harmonize with this account! Man made from the dust of the ground! The dead body soon returns to the dust. But is man a mere animal? True science shows that an unbridgeable gulf is fixed between man and brute. Self consciousness, self determination, a moral and spiritual nature; in a word, human personality—these constitute that great difference between human and bestial existence. The Scriptures define this divine image in man as consisting of knowledge, righteousness and true holiness (Eph. 4:24; Col. 3:10). It has often come to the mind of the author that if the views of Christians and evolutionists were exchanged, the evolutionists would hoot at those who hold such a low view of man's nature. Christians would be called ignoramuses for linking together man and beast as blood relatives for the slender reasons that some physical resemblances appear. But how truly accurate is this Biblical record which places a supreme dignity upon man and denies all kinship with the brute!

"And God saw everything that He had made, and, behold it was very good." This is the verdict of the Creator upon His work. On what grounds can one deny the truthfulness of a record such as this?

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Thus was it in the beginning. Woman was the equal of man. Monogamy was the divinely instituted order of marriage, and it was indissoluble. In a later age because of the hardness of the people's hearts these standards were lowered. But God's order still stands. Compared with this beautiful Biblical record, the evolutionary view of marriage both as to its origin and its present status is revolting and repugnant. In the Biblical view of marriage and home life alone do we have the foundations of a secure and permanent society? Would that the twentieth century world would believe and practice this doctrine!

3. The Origin of Sin and Suffering.

The origin of sin and suffering has always baffled evolutionists, and their solution of the problem has been exceedingly unsatisfactory. Sin is toned down and defined as an unnecessary vestige of our brute nature.

Suffering is a result of the struggle for existence.

On the other hand, the Bible gives an adequate and profound solution. Our first parents were constituted by creation free moral agents and without sin. Placed in a garden to dress and keep it and given a few divine commands and a single restriction, our first parents at the instigation of the Evil One choose to disobey God. Sin is transgression of God's law. This revolt of our parents against their Creator plunged the race into guilt and depravity. How this sin is imputed to the race may be a theological problem, but the fact of inheritance is an experience common to the race. Every child shows this inborn depravity, and at a certain age feels the guilt of sin resting upon him.

Suffering follows in the wake of sin. Erroneous is that tendency among some thinkers who censure God for allowing suffering. In true humility it should be admitted that the human race itself is responsible for all the suffering that exists.

It is admitted that certain problems arise on this subject which cannot be fully answered. But in leaving them unsolved the heart is not left unsatisfied. The Christian has found that the Bible attributes to God a holy character. He is just, righteous, and merciful, and his experience with Him has verified these divine perfections. This being true, he can allow the problems to remain unsolved because God can be trusted. Will we doubt His Word when through experience we have found Him faithful in all things? This simple faith is expressed by the Apostle Paul, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." Rom. 8:18. Grounded upon an intimate knowledge of God, he could add a little farther on, "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

In addition to these testimonies of the Word and Christian experience, the problems find further solution in the goal of the whole redemptive plan. In the atonement of Jesus Christ there is salvation from sin, the soul enjoys peace which "passeth all understanding," they that believe have passed from death unto life, sin and suffering will cease with this earthly life, and in the new heavens and the new earth there will be greater joy than Eden had in store. Who then can impeach God's all-wise actions? Who can refrain from joining with Paul in his exultation, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him and through him, and unto him are all things?" Rom. 11:33-36.

(Continued on page 222)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Let us plan for a whole-hearted study of II Peter. Think of a loving pastor nearing the time of his departure from the scenes of earth, writing to those over whom the Holy Ghost has made him overseer. With true spiritual insight into their present needs and a true vision of their future needs and of the future trend of wickedness, he endeavors to give this to them in a way that will make their future progress sure. How thankful they should be for the instruction! How eagerly they should treasure every thought! How earnestly they should remind one another and the coming generations of the same words! How careful coming generations of Christians should perpetuate the words in view of the fact that they are words that are inspired by the Holy Spirit! Take this view of the study for yourselves and make the study a waymark in the lives of all who come in touch with the young people of your community, who are workers in the Young People's Meeting.

True Prayer is a theme that should never be dull to the Christian. It is a theme that should interest every human soul, because there will be a time when they will feel that prayer, effectual before God, is the most important thing they ever thought of doing. Even a sinner may pray if he realizes his need and takes his place as the poor publican, in true humility and faith and casts himself upon the mercy of God. We do not expect that the subject will be exhausted in the study before us in one meeting. While we will pass on to other themes, let the study of this theme become an earnest study for life as we enter into the practice of true prayer.

"O worship the King, all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise."—R. Grant.

STUDIES IN II PETER.—Chapter I

Topic for July 14

MOTTO

"Give diligence."

MEDITATIONS ON THE CHAPTER

Peter realizes that he must "shortly put off this tabernacle" in exchange for his reward in glory. Because of this, he is prompted to write to the brethren of "like precious faith." He desires to keep their minds stirred up with the memory of important things that are to be done and to be heeded if they make a success of the Christian life.

He uses the word "precious" concerning "faith" and "promises." This word is counted a **key word** of Peter's writing in both the first and second epistles. It will be helpful to note what makes faith and promises as gifts from God so very precious. It is not what they are in themselves so much as what they bring into our life through the Lord Jesus Christ that makes them precious. We have been made "partakers of the divine nature" which being diligently fostered will bring us into an entrance into the "everlasting kingdom" of Jesus Christ. It is evident that this is a prize worth more than anything else that could come before the mind of men, not only to the mind of Peter but in the mind of the Lord who has called us from the corruptions that are in the world.

"Diligence" is enjoined as an essential to reaching success. It is not enough to have started in the Christian life. That life must be encouraged by diligent application in increasing virtues. The life must be fruitful. If it is not it becomes useless and goes backward. The spiritual vision is dimmed and the true value of heavenly things is forgotten. Such forgetfulness leads to a falling away and a final losing of our inheritance. But diligence makes our "calling and election sure" and opens the

door to the "everlasting kingdom."

Peter also impresses the source of the message of the Gospel which has been brought through him and his fellow apostles. It is an assured message, not only by chosen witnesses of undoubted integrity, for what they have seen and confirmed has also been confirmed by the prophecies of old time which are open for the consideration of all. They are not given as opinions of men, "but holy men of God spake as they were moved by the Holy Ghost."

PERSONAL THOUGHT

In view of the valuable things brought within our reach it behooves us to be wide awake to our possible inheritance.

OUTLINE STUDY

- I. Address and Salutation.
 1. To those of like precious faith.—1:1.
 2. Blessings pronounced.—1:2-4.
 - a. Multiplication of grace and peace according to divine blessing.
 - b. Increase enjoined through diligent attention to means of growth—1:5-8.
 - c. Dangers in neglect.—1:9.
 - d. Diligence rewarded.—1:10, 11.
- II. Peter's Faithful Concern as the Time of His Death Draws Near.
 1. Not negligent to put them in remembrance while he lives.—vs. 12-14.
 2. Providing to keep their memories stirred after his departure.—v. 15.
 3. His testimony is that of an eyewitness.—vs. 16-18.
 4. The testimony of prophecy harmonizes with Peter's.—vs. 19-21.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Promises."
2. Memorize a Verse from Chapter 1.
3. Describe the Things that Make Christians Fruitful.

For Young People.

1. How We Become Partakers of the Divine Nature.
2. How to Make Our Calling and Election Sure.

For Older People.

1. The Certainty of Christian Teachings.

SEED THOUGHTS

"Once more we come God's Word to hear,
The Word so pure and holy;
Now grant us Lord a listening ear,
A spirit meek and lowly;
For if we hear and heed it not
We hear for condemnation
For "doers of the word" we're taught
Are heirs of Christ's salvation.

"The Word of God by faith received,
Imparts regeneration;
And he who hath in Christ believed
Lives out a new creation;
But if we hear believing not,
We hear for condemnation
For "doers of the word, "we're taught,
Are heirs of Christ's salvation."

—El. Nathan.

STUDIES IN II PETER.—Chapter II.

Topic for July 21

MOTTO

"Beware of false prophets."

MEDITATIONS ON THE CHAPTER

While we may well heed the prophecy of holy men of God, inspired by the Holy Ghost, we should remember that there have also been false prophets among the people even as there will be false teachers in the present that will destroy those who follow them. They will deny the atonement of Christ. They follow their preaching for some form of gain and they will have many followers which will cause the true doctrines to be unpopular. But the judgments of God are awaiting all such even as they have rested upon such in the past. The Lord has always delivered His people while he reserves the wicked for the day of judgment.

Chief of the sins of these men is their self-willed character. They despise government. They are presumptuous in their speech about those in authority, because they are so full of their own corrupt ways. They will destroy themselves by their own corruptions. They are compared to spots and blemishes. They like Balaam have forsaken the right way and have gone astray. They are like dry wells and flying clouds that bring no rain. They get followers whom they will never benefit. They lead their followers into their own corruption and judgment. People who respond to the motives of lust in following religious leaders are like a dog going back to what he vomited or a sow after washing, returning to the mire.

PERSONAL THOUGHT

May the Lord deliver us from the sins of self-will and lust that make men the prey of false teachers, and grant us a watchful adherence to the truth.

OUTLINE STUDY

III. Evils that Shall Be.

1. False teachers bringing heresies.—2:1.
2. Followers of false teachers will be many.—2:2.
3. Covetousness will be the motive of their work.—v. 3.
4. God's judgment will surely fall upon them.—vs. 3-8.
 - a. As it fell upon sinning angels.—v. 4.
 - b. As it fell upon the world in Noah's day.—v. 5.
 - c. As it fell upon Sodom and Gomorrah.—v. 6.
 - d. Delivering Lot.—vs. 7, 8.
5. God knows how to deliver the godly.—v. 9.
6. He reserves the unjust to be punished.—v. 9.
7. Chief characters for judgment.—vs. 10-22.
 - a. Lustful and presumptuous.—v. 10.
 - b. Speaking evil of dignities.—vs. 10-12.
 - c. Their resemblance to spots, blemishes.—v. 13.
 - d. Adulterers, unstable, covetous, cursed, straying from the right.—vs. 14-16.
 - e. Like waterless wells, wind-tossed clouds.—v. 17.
 - f. Eternal darkness their portion.—v. 17.
 - g. Swelling and alluring words to deceive and enslave men.—vs. 18-22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Vanity."
2. Memorize a Select Passage from Chapter 2.
3. Tell the Stories of Noah, Lot, Baalam.

For Young People.

1. Teachings of False Teachers.
2. Character of the False Teachers.

For Older People.

1. The Judgments of the Ungodly.
2. The Deliverance of the Godly.

SEED THOUGHTS

In all ages of the church, and under all dispensations, when God sends true prophets, the devil sends some to seduce and deceive, false prophets in the Old Testament, and false Christs, false apostles, and seducing teachers in the New. Concerning these observe, 1. Their business is to bring in destructive errors, even damnable heresies, as the business of teachers sent of God is to show the way of truth, even the true way to everlasting life. There are damnable heresies as well as damnable practices; and false teachers are industrious to spread pernicious errors. 2. Damnable heresies are commonly brought in privily, under the cloak and color of truth. 3. Those who introduce destructive heresies deny the Lord that bought them.—M. Henry.

As wells, or fountains, without water. Observe, (1) Ministers should be as wells or fountains, where the people may find instruction, direction, and comfort; but (2) False teachers have nothing of this to impart to those who consult them: the Word of truth is the water of life, which refreshes the souls that receive it, but these deceivers are set upon spreading and promoting error, and therefore are set forth as empty, because there is no truth in them. In vain then are all our expectations of being fed and filled with knowledge and understanding by those who are themselves ignorant and empty.—M. Henry.

"My soul be on thy guard
Ten thousand foes arise

The hosts of sin are pressing hard
To draw thee from the skies."
—Geo. Heath.

STUDIES IN II PETER.—Chapter 3

Topic for July 28

MOTTO

"Be diligent."

MEDITATIONS ON THE CHAPTER

We should not forget that the last days will bring scoffers at religion. They will make light of the teaching that Christ will come again. They will argue that times have not changed and hence will not change. But their argument is out of willing ignorance of the facts that God did send remarkable changes when the flood was sent upon the earth in Noah's days. It would be just as reasonable to believe that the same word which preserved the earth before the flood and foretold the flood, now reserves the earth unto fire when God judges the ungodly. The long delay of God in sending this final destruction is not a lack of interest in the way things are going, but "longsuffering" because of His desire to see souls repent and receive mercy.

A knowledge of the facts about the judgment of the earth by fire should stir us to a diligent adherence to every duty. We should apply ourselves to be ready for the glorious things in store for the people of God when He fulfills the promise of a "new heavens and a new earth wherein dwelleth righteousness." Instead of presuming against God and becoming careless, we should rather consider the long-suffering as a means of salvation. This will make us "diligent to be found of Him in peace without spot and blameless."

Paul also has written of the same subject. The unlearned and unstable pervert the Scriptures which contain things hard to be understood in Paul's writing as well as other Scriptures, and bring destruction upon themselves. In all these things let the believers beware.

PERSONAL THOUGHT

There is no place for idlers in the Christian Service. The idler is caught in the snare of the wicked through ignorance and unbelief. The diligent man grows in grace and knowledge of our Lord Jesus Christ.

OUTLINE STUDY

IV. Things to Remember.

1. The writing especially to stir up memory.—v. 1.
2. Be mindful of the words of the prophets and the commands of the apostles.—v. 2.
3. Scoffers in the last days.—vs. 3-4
4. Willful ignorance of the scoffers.—vs. 5, 6.
5. The coming judgment of the present heavens and earth.—v. 7
6. God's memory of promises not affected by years.—v. 8
7. God's longsuffering the only reason of delay in judgment.—v. 9
8. The certainty of the coming day of the Lord.—vs. 10-12
9. The promise of the new heavens and the new earth.—v. 13.
10. What these facts ought to affect in our lives.—vs. 11, 14-18.
 - a. Holy conversation and godliness.
 - b. Diligence to be found in readiness for His coming.
 - c. Appreciation of God's mercy and longsuffering.
 - d. Fear of the error of the wicked.
 - e. Diligence to make progress in grace and knowledge.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Day of the Lord."
2. Memorize a Select Passage from Chapter 3.
3. Tell God's Sure Promises to the Wicked World.

For Young People.

1. How to Live in the Light of Peter's Reminders.
2. God's Sure Promises to the Righteous.

For Older People.

1. The Moral Condition of the World in the Last Days.

SEED THOUGHTS

"Pray, brethren pray!
The sands are falling;
Pray brethren pray!
God's voice is calling,
Yon turret strikes the dying chime;
We kneel upon the verge of time:
Eternity is drawing nigh!"

"Praise, brethren praise!
The skies are rending;
Praise brethren praise!
The fight is ending.
Behold the glory draweth near
The King Himself will soon appear:
Eternity is drawing nigh!"

"Watch, brethren watch!
The years are dying;
Watch brethren watch!
Old time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!"

"Look, brethren look!
The day is breaking;
Hark, brethren hark!
The dead are waking,
With girded loins all ready stand;
Behold the bridegroom is at hand!
Eternity is nigh!"—Horatius Bonar.

THE ELEMENTS OF TRUE PRAYER.

—Matt. 5:15; Jas. 1:5-8.

Topic for August 4

MOTTO

"Men ought always to pray and not to faint."
"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. The Elements of Prayer are simple in their outline, but may be very infinite in their analysis. It takes two parties to make a prayer complete. One is the petitioner, the other is the one petitioned. This forms the outline. Divide these two elements into their parts and the outline is complete. But you may spend the rest of life and eternity to learn the final things about the qualities of the elements. But we must know some things about God before we can ask in a true prayer. He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." We recognize not only His power and superiority, but His mercy and grace. What would God's power and wisdom avail us if there were no way to approach Him and no hope of receiving any thing from His bountiful hand? Thus, also, we must know of His plan of grace in Christ Jesus and hold a right relationship to that plan. We cannot hold that relationship without the aid of the divine Spirit. This Spirit is given to them that obey God by receiving His Son, Jesus Christ as the Savior. The Spirit helps our infirmities

(Continued on page 222)

OUR BOYS AND GIRLS IN CITY AND COUNTRY

By David E. Plank

Bro. Plank casts his ballot in favor of rural life, although living in town. God has called many leaders through the ages from the great open places. Even Uncle Sam found all his presidents, save Roosevelt, in the country. Lately turned down "Al from the sidewalks of New York."—Ed.

Would you rather bring up your boy or girl on a farm, in a village, or in a crowded city? I seem to hear a host of parents answer this question by asking another: "How can we choose the place to bring up our children? We must live where we can support our families, or where circumstances place us, and then do the best we can in the matter of training our children." Even so, but you can express your preference. We can have our ideals, even if we never realize their fulfillment.

Of the three places mentioned, the farm appeals to the most of us as the most favorable place to develop the best that is in a child. This is generally true of physical and spiritual development at least, if not of the mental. Notwithstanding there are numerous exceptions. The independence of farm life, with its exclusiveness tend to strengthen individuality in the boy or girl; an important factor in the building of character. Notwithstanding that farm life is a busy life there is more opportunity for sober thinking on the farm than in places where one is thrown in association with others every hour of the day. There is also an abundance of physical exercise on the farm. This may not always be appreciated by many farm boys and girls, but it is a blessing nevertheless, disguised though it may be.

As to spiritual development, there are surely less temptations to resist on the farm than in city or town. Less allurements of things that are evil. But in these days of speedy travel this feature is not the protection against evil that it once was. The country boy or girl can travel many miles after work hours to places good or evil. However, the tendency to frequent places of evil is perhaps not so marked as it is with young people who are thrown in close contact with such places as the dance, the theater, the movies, and other places either questionable or decidedly evil in their influence. The glories of Nature are more manifest in the country. In fact they are scarcely perceptible in the city at all. "The heavens declare the glory of God, and the earth showeth His handiwork." The old saying, "man made the city, but God made the country" is not without its truth. Contact with the beauties of nature should inspire us to a greater appreciation of the Creator of all things. But of course all this is lost on him who believes not.

The Mennonites have always been a rural people. This was almost exclusively so a generation ago. In this day we have left the farm in considerable numbers. This has been inevitable under changing circumstances. Farming has not been a very profitable occupation in the last decade. Many of our people have sought employment other than farming as a means of gaining a live-

lihood. The writer with his family may be classed as a village dweller. Thus, from this middle position we may view the situation in either direction. While no doubt many individual families have been justified in leaving the farm, we are inclined to view with some apprehension the ever increasing trend of Mennonite migration from country to city. The writer believes that both the spiritual and financial condition of our Church will be the better stabilized if a considerable number of our young people remain on the farm. This can be encouraged in various ways. It is to be hoped, and there is prospect of more profitable farming conditions during the next few years than for some time past. Young people should think seriously before deciding to leave the farm for some more alluring employment. Business, the trades and professions are not without their disadvantages, as many farm-reared young people have learned to their sorrow.

Education is one of the more serious problems of farm life. It is here that the city and village have the advantage. The little red school house has reached a higher stage of efficiency in teaching the grades than in former years. But there are other disadvantages. A mile or two miles to school when roads and weather are unfavorable is not very encouraging to either parent or pupil. Then the normal child will finish the eighth grade at the age of twelve or fourteen. This means attending high school in town, perhaps miles away. Either boarding in town or traveling to and from school is quite expensive for most farmers. This is a bit of the darker side of the farm picture. Some one may say: "farm boys and girls do not need a high school education." Maybe, but twelve or fourteen is too young for even a farmer's child to drop out of school. They are losing their best years for study. The boys and girls of the ungraded rural school of twenty-five or thirty years ago had just a little better advantage in this respect than the rural pupil of to-day. We attended the rural school till the age of sixteen or even eighteen, and while we doubtless could not learn as much in one year as the pupils do now, we did have the advantage of more and better years of study. Our public school instruction, even in rural communities, tends to lead away from the farm. This is seldom if ever intentional on the part of the school authorities, but the effect is the same.

Of course, the first cause back of farm discontent on the part of young people is that restless spirit, and a desire for things more active and gay than farm life affords. The routine of farm life becomes monotonous to boys and girls. Quite often school authorities view this restless spirit of farm youth with indifference, if not with a certain degree of favor. High schools in rural communities should help to promote a feel-

ing of respect for farm life and farm youth, and should take a deep interest in farm problems. Agriculture classes help, but the entire spirit of the school should be directed to this end.

I have wondered how much our church schools could do in promoting a greater respect for the vocation of our fathers. Not only our schools, but our churches and homes as well. Do we speak slightly of farm life and farm people, or try to discourage some of our youth from following some agricultural pursuit? I am speaking now of the honorableness of farm life and its activities, rather than of the financial end of it. Do we have less respect for the girl who works in the farm kitchen, or milks cows, or perchance helps to husk corn, than for the girl who works in the schoolroom, store or office? They should be regarded as alike honorable, and from a true Christian point of view, they are.

One advantage of rural life for boys and girls is the wide variety of practical information which they receive as they follow the ordinary routine of farm duties. This is also education. They come in contact with the different animals, plants and trees of the farm, and learn to know their habits and needs. The boys handle tools and operate machinery, thus receiving much valuable knowledge along mechanical lines. In fact the average farm boy is something of a mechanic, even if he never learns the trade. The girls, too, have many opportunities of gaining knowledge along practical lines, such as the city or town do not afford.

Mention has been made of the advantage which farm life affords in the way of physical exercise. Even physical education, as taught in the schools, cannot produce the rosy cheeked boys and girls that the farm can produce, and that without artificial coloring. Physical education and school athletics have their place, but shocking grain and husking corn have their advantages even from a physical point of view. I have looked with disfavor on our boys taking part in scholastic games because of the questionable social contact to which they are subject as they follow the interscholastic games. Anyway, it must be admitted that the farm affords a splendid gymnasium and athletic field all in one.

As to teaching our young people habits of industry and thrift, the farm has no equal. There is always something for the boy and girl to do on the farm. In town, the matter of keeping our young people busy becomes a real problem. Some jobs which they could secure in town are objectionable because of Sunday labor, or for some other reason.

The purpose of this article is to encourage farm life among our people. We have tried to present some of the advantages, and have mentioned some of the disadvantages. As stated, we live in town ourselves, and the young folks of our family go to school and work in town as they have opportunity. This is not our choice, but by God's grace we

want to make the best of it. We can say that our children are trying to cooperate with us in an effort to avoid or overcome the evils which sometimes result when children are brought up in town. We are not dissatisfied,

but at the same time we urge that those parents who have the privilege to bring up their children on the farm should appreciate rather than despise the opportunity.
Eureka, Ill.

CONSIDER THE NEGLECTED ADULT

What Share Does He Have in Your Christian Education Program

By O. E. Tomes

"Feed my lambs, feed my sheep, feed my old sheep." This is the post-resurrection commission of Jesus. How often it is neglected. We have much stress laid upon taking care of the lambs. None too much. We dare not be slack in dealing with maturity, and dare not forget our ministry to the "Old Folks." This article points out some valuable considerations.—Editor.

Someone has divided life into the "tempestuous teens, the striving twenties, thriving thirties, fiery forties, faithful fifties, sober sixties, solemn seventies, aching eighties, the sod, God." The alliteration in that classification is attractive but the following is perhaps better for pedagogical purposes: Twenty-five to forty constitutes early adult life; forty to sixty, middle age; sixty to seventy, older adult life; seventy on, old age.

Twenty-five to forty is the heyday of life. Physically one is at his best. Reactions from fatigue and illnesses are rapid. Within this period life stabilizes. Business, trade or profession is established. Social adjustments have been made. It has been said that no really new idea comes to one after the age of twenty-five. This has been scientifically disproved. Developments in secular education evidenced in the growth of night schools, continuation, extension and correspondence courses which enroll hundreds of thousands, prove conclusively not only the possibility but also the urge for adult education. The secular scholar is not mature before forty. Fifty to sixty finds him at his best. Notable accomplishments in science, invention, philosophy and literature often come from those beyond the age of sixty. These facts make it foolish to discredit either by word or by neglect of effort the possibilities of adult religious education.

Normally the period for readjusting the religion of childhood to that of an adult comes during adolescence. There are, however, many cases of arrested or maldevelopment in religious growth. These conditions may be measurably corrected in early adult life. To the child God was real, prayer natural. To many adults God has withdrawn. He has no place to reside. Prayer is foolish and worship unreal. Every Bible school should have courses designed to meet this crisis—a crisis which leaves either a wreck of faith or a greatly enriched religious experience.

Early adult life is usually the time for marriage. Marriage and parenthood are major experiences. New conditions and changed social relationships are to be met. The expectation of and the arrival of a babe stir feelings almost religious in nature. Additional responsibilities and the transfer of interest from self to another and new personality open avenues of appeal hitherto

closed. The life insurance agent takes advantage of the opportunities. Why should not the church?

When young people, both of whom are members of the school, marry, class adjustments must generally be made or they will be lost to the school.

The significant terms of religion are taken from family life. God is the "Father." Jesus is the "Elder Brother." Believers are "brothers and sisters." The church is "God's Family." In the home the child learns the content of these words. Later religion is interpreted accordingly. This teaching, while informal, yet is the first and most fundamental the child receives. In addition both parents have a wonderful opportunity for formal and definite religious teaching and should receive the aid of the church in this vital matter.

The driving ambitions and struggles of the earlier period have somewhat subsided by middle age. Physical vigor decreases, but by careful living the balance between the building up and tearing down processes can be fairly well maintained. However about the middle of this period comes the second stress and strain condition due to physical causes. While the high mark for divorce comes within two years after marriage, its second peak point coincides with this period. How far this is a physical reaction and how far mental is difficult to determine. Air-castles have fallen. Life has become monotonous. A sort of "moral weariness" comes to many. The rosaints of existence have turned to drab. Release is often sought in some unconventional attempt at excitement. They find nothing within self to which to tie. They turn to the artificial and external for stimulation. "If therefore the light that is in thee be darkness how great is that darkness!" The need at such a time is a deep seated and abiding interest in something outside of self. Introspection is to be avoided. Such an interest can be found in no place better than the church. Religious education, church problems, missions, international good will, with the hope of individual immortality, certainly are challenging. Such interest cannot be commanded when the dire need arises, but must have been built into the life by consecrated and intelligent leadership.

Sixty was one time considered old age; but scientific care of teeth and eyes and

knowledge of hygienic living have done much to postpone age many years. In many churches can be found those well beyond sixty who are still vitally and intelligently interested in the growing kingdom of God. Certainly age and tried faith should not be pushed wholly aside in a demand for a modern high-speed program with the vain hope of catching another group. We must keep in mind all ages and groups, all needs and requirements, and must not fail even the "least."

To these older people worship is the bread of life. Due to the passing on of friends and loved ones God seems closer and eternity more real. Things spiritual make a stronger appeal. They hunger for worship. Primarily the Bible school is a teaching service, while the church with the communion at the heart of its service is an occasion for worship. Each activity must contribute its best. No more practical contribution can be made to the solution of the whole adult problem than to build and maintain the habits of worship in the whole group.

Old age—seventy and beyond. The church cannot afford to forget its fathers and mothers in Israel. Religion is about the only comfort they have left. May we all pray: "O Lord, help me to grow old gracefully." Then if the church will think of its elderly saints kindly, be considerate toward their weaknesses and remember that they are about to graduate from the church militant to the church triumphant, that prayer may be answered for many to the credit of that church after the mind of the Master. Our opportunity for service here is great. May we render it in the spirit and manner of Christ.—World Call.

FARM-O-GRAPHS

Agriculture is a combination of science, art and business.

Agriculture is the fundamental occupation on which all mining, manufacturing and commerce depend.

More problems are involved in agriculture than in any other occupation.

The theory, "That any person can farm," is false.

The steps in improving plants and animals are: increasing variety, selection of desirable forms, testing the power of the selected individuals to reproduce their desirable characteristics.

It is often a good practice to get seed from a climate where more vigorous seed is produced.

Selection is the most important step in all improvements.

Selection is necessary to keep farm crops and animals up to present standards.

"Still will the seeds, though chosen with toilsome pains
Degenerate, if man's industrious hand
Cull not each year the largest and the best."

—Vergil.

(Taken from "Summary of Reports by Class of 1926-27.")

Y. P. M. TOPICS

(Continued from page 219)

when we pray, and intercedes when we are not able to say what we ought to say.

Knowing God gives power in prayer, especially if we know Him in His relation to what He is willing to do for us when we come in a right relation to Him. This then will open our thoughts to how to come into that relationship to Him that our prayers are acceptable. God is not pleased with any hypocrisy. He will not tolerate one who regards iniquity in his heart. He wants souls surrendered to Him and right with fellowmen.

II. The Text.—Matt. 6:5-15; Jas. 1:5-8.—The first passage embraces the teachings of Jesus on prayer in part, as given in the Sermon of the Mount. Prayer should be to God in singleness of purpose. He gives a model of what its content should be and emphasizes the importance of a forgiving spirit toward others.

The second passage emphasizes faith in God, as a liberal provider to those who come to Him in singleness of purpose.

PERSONAL THOUGHT

Have my desires been toward God as they should so that He may be enabled to fulfill them to my eternal profit and to His glory?

OUTLINE STUDY

I. The Element of a Proper Recognition of God.

45

1. As a heavenly Father.—Acts 17:24-28; Matt. 6:9-13.
2. As the Son and Redeemer.—Jno. 16:23.
3. As the Holy Spirit.—Jude 20; Rom. 8:26, 27.

II. The Element of the Proper Relation of the Petitioner.

1. The position of a man.—Psa. 8.
2. A sinner.—Luke 18:10-14.
3. A child of God by regeneration.—Gal. 4:6.
4. In all humility.—Jas. 4:10.
5. In faith.—Jas. 1:6; Mark 11:24.
6. In obedience.—I Jno. 3:22.
7. In forgiveness and love to others.—Mark 11:25, 26; Matt. 5:23, 24.
8. In earnestness.—Jas. 5:17.
9. In proper relation as man or woman.—I Cor. 11:3-12.
10. In harmony with His will.—I Jno. 5:14.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Pray."
2. Memorize a Passage from the Outline.
3. Repeat the Lord's Prayer.

For Young People.

1. The Need of a Right Knowledge of God in Prayer.
2. The Need of a Right Relation to God through Christ.

For Older People.

1. Prayer and Doing God's Will.
2. Faith and Prayer.

SEED THOUGHTS

Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity.—Melancthon.

When Christ went up into the mountain apart to pray, He dismissed the multitude, to teach us that when we address ourselves to God, we must first dismiss the multitude of worldly cares, worldly thoughts, worldly concerns and business, when we would call upon God in duty.—Burkitt.

In presenting Divine promises at the throne of grace, we present the best of names at a bank that is solvent. Let us, when we pray, consider well whether we have a promise for our plea.—R. M. Offord.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

THE INADEQUACY OF EVOLUTION

(Continued from page 219)

4. The God-Man.

"What think ye of the Christ? whose son is he?" It has been observed in a former chapter that evolution's evaluation of the Christ is wrong and debasing. Despite the many beautiful words that evolutionary writers may say concerning Him, they cast a shadow upon the birth of the Founder of the Christian Religion.

On the other hand, the sacred narratives pour a flood of glory about His holy birth. Here the sanctity of marriage and the purity of conjugal relations are held forth in perfect harmony with the indefectible standard upheld by the Scriptures. So important was it in the mind of God to remove all cause of suspicion and doubt that angelic annunciations were given to both Mary and Joseph, apprising them of the sacred nature of the things that were to take place.

Jesus is God manifest in the flesh. The incarnation is the miracle of miracles. Its significance in relation to the whole question of evolution is far-reaching. In the first place, man was so constituted that God could take upon himself the form of man. This gives testimony to the supreme dignity of man's nature, and points to a higher origin than evolution can give. In other words, man bears kinship with God and not with the brute. We all are sons of Adam, and Adam was the son of God (Lk. 3:38). In the second place, the incarnation accounts adequately for the miracles performed by Christ, for His sinlessness, for His incomparable teachings, for His Messianic consciousness, and for His resurrection. Evolution is impotent in the presence of these facts.

5. Finally, the Christian World View.

This view gives adequate assurance of a definite goal toward which God is bringing the universe. Evolution on the other hand can give no assurance of there being any such thing as a goal, much less does it have any power to carry the universe forward to whatever goal it may have. The goal of evolution cannot transcend this sin-burdened world. There is no alleviation of earth's crushing sorrows. No buoyant hope can stir the breast because death ends all. All effort ends in despair. Some other scion of life may drive the *genus homo* from the field, and human existence will be no more. How hopeless an outlook! How inglorious a future!

But ponder the glory foretold by the Christian revelation:

"For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. 8:19-21.

"Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" I Cor. 15:51-55.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven." II Cor. 5:1, 2.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, anymore: the first things are passed away." Rev. 21:1-4.

In bringing this work to a close, I would fain repeat that the theory of evolution stands diametrically opposed to the Christian world view. The two are absolutely incompatible and mutually exclusive. True science, sound philosophy, and the Christian Religion unite in the condemnation of this mistaken view of the world. The position that still governs our thinking, that satisfies our heart and soul, that stands invulnerable against all assault, that gives us security in the present life, that affords a sure hope for the life to come, is the theistic and Christian view of God and the world.

1. Psalm 90:2.
2. Psalm 8:3-5.
3. Psalm 19:1-9.

The End.

To lose your wealth is much,
To lose your health is more,
To lose your soul is such a loss
As no man can restore.

HELP THE RURAL WORKERS

God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely settled field and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes." And let none say, "We cannot afford to sustain you in an effort to work those out-of-the-way places." What! Cannot afford it? You cannot afford not to work in these isolated places.

—Words of Encouragement to Self-Supporting Workers.

MAKING FUN OF THE FARMER

But What Would the World Do Without Him

We print this striking article because there is a lot of truth in its wit and humor. The editor, living in the city, lets it go by in good humor. If any city dweller gets offended he needs more grace and good country air. Don't forget this is the Rural Issue of the Christian Monitor, published under the auspices of the Board whose constituency is more than fifty per cent. in the country. May the percentage never change.—Editor.

Come on, let's make fun of the farmer.

Let's repeat some moth-eaten jokes about the "rube."

Let's call his son a "hayseed" and his daughter a "jay." Let's sneer at his wife.

For we are city folks.

Let's make the farmer ashamed of his job and drive his children to the stuffy tenement and the grimy mill with our civilized cuteness.

And then when we all get to be city folks we will be a "smart" nation. We will all be up-to-date.

And then we will all starve to death.

Isn't the farmer a joke?

Haven't all the "funny" papers said so for twenty or fifty—or 500 years?

Do we realize that there are only two classes of people in the world: people who live on farms and people who live on farmers?

Do we realize that ever in the world's history there have been more farmers than there have been of all other people combined?

Think then that not a mill, mine, factory, shop, or railway could exist were it not for the farmer.

He furnishes the raw material from which our food and our clothes are made. All our luxuries represent the profit on the farmer's produce.

There is just man and the earth in this great problem of life. The earth yields a living to man and exacts his labor as her price.

The farmer applies his labor to the earth and brings forth grain and timber and wool and leather and meat.

Then the rest of us take what the farmer has wrested from nature's storehouse and, giving him as little as possible in return,

proceed to jungle with the fruit of the farmer's toil in order that we may each have an excuse for eating three meals, wearing clothes and sleeping sheltered.

The mines are needed to furnish materials for machinery to work up the farm produce; on railways and ships to haul it; for coin to measure it with; for wires with which to fence the land or upon which to telegraph market quotations.

The brokers gamble in it; the bankers loan on it; the lawyers argue about it; the judges split hairs over it; the doctors care for the bodies of the farmers and the rest of the world which is working over farm produce.

The preachers are paid out of the crops to care for our souls.

Stop and think if you can conceive of a single human being—including hobos—whose very life does not depend, daily, upon the skill and industry of the farmer. There is no one.

Oh, yes! Let's laugh at the farmer and his family—but most of all at his "hired man" and his "hired girl."

And every mother's son and daughter of us is either a farmer or a member of his family, or else his "hired help."

But none the less our miserable little

jesters have shaken the farmer's pride in his vocation and made his children discontented with country life.

President Roosevelt did a really big thing for the United States when he appointed his country-life commission—and all the funny men half-solved a lot of old jokes about it.

The commission has reported that there are really only three grave needs of the average farmer:—

First—Coöperation or organization.

Second—A new kind of schools for country children. Schools that will prepare the pupils for country life rather than city life, and

Third—Better means of communication; especially good roads and parcel post. (Have both to-day.)

Organization will come when the farmer's children take, at their real worth—or worthlessness—our jokes about farm life. When they see that we are only jealous. When the farmer realizes his dignity and his independence.

The schools can be improved so that they fit a boy to judge rotation of crops as well as to keep a conductor's cash slip on a trolley car.

Canada will bloom, prosper and flourish

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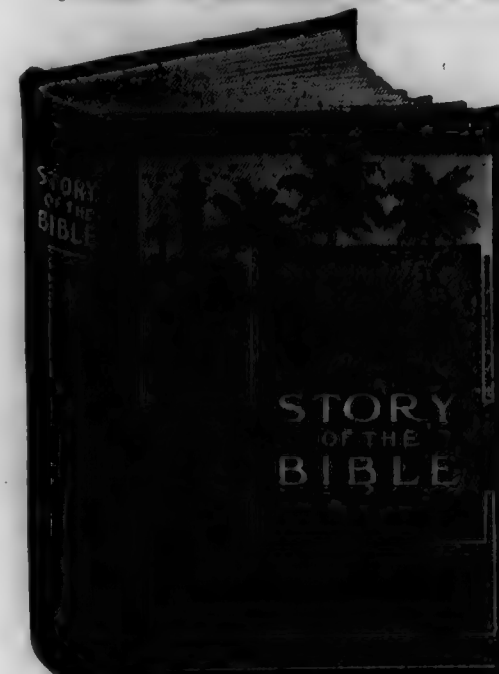
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Surging, swelling torrent, rushing on your way
Over rocks and shallows; always, night and day.
But when you reach the ocean, then, your haste will cease.
So our lives rush onward till Heaven brings rest and peace.

MARIAM'S REWARD

By Grace Henry

"Mariam, how angry yon scowling Turk does look. Think you he hates one who has never lifted hand against him?"

"Alas! I know not, my brother, except that he hates all Christians, and that is quite enough."

Nathan sighed. He was a peaceful youth and loved not to mingle with those who spent precious time in riotous living. He and Mariam still remained in the home of their parents who had died and left them alone. The girl of twenty summers was brave and bright and good, and the boy, only two years younger, loved and cared for her with an unusual devotion.

Those were restless days and many were concerned, for trouble loomed ahead for the people who had been tormented for generations by their stronger neighbors, the Turks. At last the news came like a thunderbolt out of a clear sky. Nathan returned home with the news.

"Mariam, my dear one, it has come at last. 'Tis dread news."

"O Nathan, tell me not. It fills my heart with sorrow." And Mariam looked anxiously out of the window.

"Look, Nathan, there is Hazah, the Turk. See what a cruel smile he wears!"

"Aye, my dear one, he too has heard the news. He has been trained to hate the Christian. What more could we expect of him?"

Days and weeks wore on, and news of parties of Turks drawing near kept the peaceful people of the little town in constant dread. Calls for men to defend home and dear ones came, and men went forth as they have ever done in the past and offered their all. The best and strongest men went first.

Hazah, the Turk, had long since returned to his father and his cruel face was seen no longer in their midst. The next call that came sent Nathan home with a sober face. He had lingered near Mariam as long as possible. That day a neighbor had left wife and children. Fears that invading Turks would enter the city and begin to slaughter its inhabitants caused him to linger as near at all times as possible. But he could stay no longer.

He entered the door quietly and sat in his father's chair. "Father would want me to go," he kept saying over and over. Mariam entered the door and her quick eyes noted the change.

"What is it, my brother?" She knelt by his chair and lovingly drew away his hands with which he had covered his face.

"Mariam, I must go. I can linger here no longer. I am ashamed in staying so long. I promised Father to protect you. Father, I know, would have me go and serve my country now."

"The good God will protect me in your absence, Nathan. Only remember me and come back to our home when all is over. I will meet you here if I am

spared. If the home still stands we will await one another here," and she looked sadly at the dear, familiar scene.

"I will go tomorrow," he said sadly, "but you must permit me to take you to our uncle and put you under his care. You cannot remain here alone."

"It is well my brother. Did I not know that you have put your trust in your father's God I could hardly bear to see you leave, but I know we shall meet again here or on another shore."

That evening a hurried departure was planned and all preparation was made before the morning. Once more they opened the Book which lay on a table in the best room, and read from its pages comforting words and precious promises. They knelt together as in the years past and prayed to one who knows and cares for His dear ones.

As the sun arose above the horizon they awakened from a night of restlessness and troubled dreams and made ready for the journey to the next village, the home of their father's brother. That morning they spent together, but Nathan was eager to be gone. Finally the time arrived and they stood ready to go. In after years Mariam recalled the scene as he stood in their midst so noble and fair. He bowed his head for the blessing of his father's brother, bade them a last good-by, returned once more to whisper words of encouragement to Mariam, and he was out in the street.

He had scarcely closed the great door and moved forward when a loud tramping of horses' hoofs was heard coming up the street. Mariam and her uncle's family looked from behind the heavy draperies to behold a number of Turks galloping past. As they gazed, fascinated by the fierce aspect of the swarthy horsemen, a young man in their midst suddenly took aim and fired. As the girl looked down she saw his face.

"It is Hazah, the Turk," she cried, and stumbling blindly, she hurried down the stairs. All fear for self was lost in her anxiety for her dear one. The men galloped past but not before Hazah turned to smile that malicious smile. It did not hurt Mariam. The dread work was done, and oh, so soon. A marvel indeed that their own lives were spared.

They found Nathan where he fell, not

killed in battle, but shot down in the street like a dog. It was not unusual, but that night as Mariam knelt to pray she found it hard to say, "As I forgive those who trespass against me." Long she knelt by the bedside to pray for grace in this time of need.

Tenderly they laid him away, thankful to have the privilege to look on his face once more. When it was all over Mariam went to her uncle.

"I only am left and I would give my life in service in Nathan's place."

"Alas, you are but a maid, my child, you cannot go."

"I should offer myself at the places for nursing. I am strong and quite able to stand hardship. I pray you, dear sir, permit me to be taken where I may serve my people."

The next day she was permitted to leave, and the daughter of her uncle accompanied her. There was bloodshed and slaughter all about them but they stayed where there was need and nursed the wounded back to health. Calls came in for those who would go to the scene of battle and save life in giving first aid.

"Good sir, allow me to go, I pray you," Mariam was earnest and the man yielded as had her uncle. She went among the wounded carrying the precious life-giving water and binding up their wounds. They blessed her, one and all, for her ministrations. Her life was spent from day to day in loving service for others.

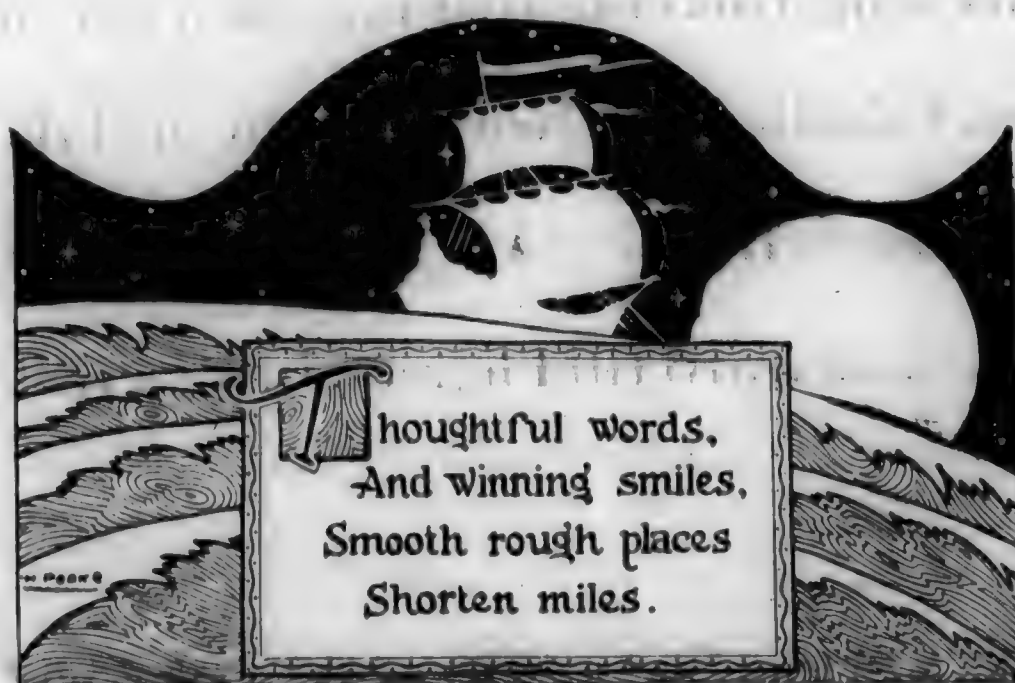
Often she sighed for the days when Nathan had lived, and thought of the future after this dread war would cease, and how she would miss his companionship. A hurry call came for first-aid nurses that morning. Men were dead, dying, wounded, and helpless on the field. She came upon the scene. It was awful to look upon. She shuddered, but went quietly about her work of mercy.

She bent to hear the dying message that an Armenian man sent home to loved ones, and heard a moan near by. Everywhere men were moaning and calling for water, crying and begging like children in their dreadful thirst. She turned, approached the place, and stooped to glance at the suffering soldier. He was a Turk. But he was young, and his life was precious. She knelt to gaze at the pain-stricken face. Hazah! Hazah, the Turk! So it had come to this. He was to give his life while young for that life so cruelly taken. Let him lie there and thirst! He who was ever cruel, let him lie there and die!

She closed her eyes to shut out the sight of his suffering, and another face arose before her mental vision. A face fair and young and gentle. There was no hatred, no revenge there.

The man stirred and moaned. Mariam slipped her hand under his head and carried the refreshing water to his parched lips, bound up his wounds, and passed on to the next sufferer. They were brought in later, delirious with fever, and many only partly conscious. Mariam went to her superior in the

(Continued on page 253)



CHRISTIAN MONITOR

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Vol. XXI

SCOTTDAL, PA., AUGUST, 1929

No. 7

A CHANGE OF FRONT OR ANOTHER VIEWPOINT

By Elvin V. Snyder

This story is red hot, it fairly sizzles with the heat of argument. It seems Brother Snyder must have been listening in. The editor was at wit's end corner as to whether to let this article pass. It may be misunderstood, but after much thought it was decided that as some folks use such talk it may be misunderstood, but after much thought it was decided that as some folks use such talk doesn't it? Well, I've heard just such talk. Then some people expect their children to do well on it. They never will. This article is no homeopathic treatment, it's in the surgical line.—Editor.

The good old minister finished his sermon in his usual style. After an hour's all inclusive admonition, Brother Spinker gently clasped his hands before him and leaned against the pulpit for his "finally"—"and"—"and". For a moment he bowed his head as though he had come to the end of his inspiration, but had forgotten to sit down. The silence awoke a few sleeping auditors whose heads ceased their apparent amens and suddenly took on a most alert and sunshiny appearance. But the brightness soon became a little cloudy when Brother Spinker began again.

"Um, my heart is uncommonly burdened this morning?" the minister continued in a lower tone, slightly harsh, "because certain irritating news has come to me. It is always my desire to maintain the goodwill and sympathy of the people for the church. The young men of our church have always been my highest interest, and since it is part of the discipline of the church to refrain from the use of tobacco I wish to say a few words...."

Mr. and Mrs. Fink hurried home immediately after this part of the service in their good enough Buick to prepare a semi-sumptuous feast for their friends, Mr. and Mrs. Brace.

It was a warm July Sunday, such as puts many people to sleep after dinner and affords, as they say, "a powerful day of rest." To-day the company was taken to a well furnished room—cool and comfortable but with the air of a room seldom used. Mrs. Fink or Matty, as George called her, opened a window for ventilation.

"That's jes how some people's brains are," George continued his philosophical argument that was started at the table, "They're air tight; they won't let anything new in, and what they give out is all green with mold."

"Well, I think Brother Spinker did the right thing after all this morning. The idea of those youngsters smoking almost before they're in long pants, and members of the church besides," contended Mrs. Brace.

"Well, anyway, he wouldn't have needed to set them back. Why didn't he go and talk

to them a bit? I don't suppose they know better. Ma'be they can't help it."

"Don't know better! Can't help it! Haven't they got any parents?" broke in Mrs. Brace sharply.

"Well, I'm talking about that autocratic Egyptian that's trying to run the whole church. Is that Christianity? Is that the Apostolic conception of the duty of the church? I hate this one horse hierarchy!"

"What are you going to do about it?" Mrs. Brace asked almost triumphantly, "as though George would be at his wit's end in an endeavor to reform the government of the church."

"Huh, Do! Why, I suppose just wait till this ecclesiastical machine has excommunicated all the members, then give him a chance to start on himself. You can't tell him a thing. If you do, you've got to be careful to say it just so, or else he'll start on you."

George had been embittered and was threatening to withdraw his membership unless there were signs of speedy reform. He felt slighted because his suggestions about organization and methods in the Sunday school were not adopted. The half hearted interest of many; and if it may be so-called, the death clutch of old worn out customs disgusted him to the extent that he refused to take office in any of the Church's organizations. He still attended the services but it was more like the lion in the arena than a man seeking salvation and protection. He sought no spiritual enrichment.

Mrs. Fink never said very much on either side of any religious controversy, especially if it included the undermining of personal character. She considered it a contest in which the winner was the one most heretical and who could win to his side the largest number. The combat, to her, consisted of breathless raving until all were exhausted but even then continued by horrifying facial contortions which were intended as arguments and insults against their benighted opponents.

"Childish! Childish! the height of ill-bred babyhood," George's hired man would exclaim on such occasions. His name was

Fred Reeve—a cousin of Mrs. Fink, who worn by the college grind was spending the summer on the farm. He found himself rather interested in these arguments among the men on threshing days whenever they congregated on the porch of the old village store after supper.

Sometimes Brother Spinker would happen to town in the midst of such a jargon—then the playful little breezes became terrific whirlwinds. George was usually there to provide the logic, and to his mind, the irrefutable facts about church union, progressive mindedness, peace among nations and ecclesiastical democracy. Fred listened to the eloquence as well as to the argument—what there was of it, and in his trained analytical mind tried to reasonably solve this apparent difficulty. Even though he was but a hired man in the community, he found himself agreeing and disagreeing with everybody several times in an evening.

He noticed that George seemed to lead the controversy so he decided to try his steel on him in private. Brother Spinker very rarely visited his members and Fred decided that the great difference of opinion in this congregation was due to this fact. He could not understand why any minister should not be required to do this. Of course in this case the minister had to support his family entirely, and this in turn, Fred thought was a reflection on the members of the congregation.

"George, did you ever try to see the minister's argument from his own viewpoint?" Fred asked as he scraped the dirt off his hoe one afternoon.

"That dumbell! Man! he hasn't got a viewpoint; and if he has it is from that high pedestal in his own head. But he can't see anything but himself—with a cop's helmet and pop gun."

"I have come to this simple conclusion," Fred ventured calmly, "that the entire trouble here is personal prejudice and ignorance. You don't like your minister because you think he's old fashioned and he doesn't like you because from his experience he thinks one who knows and cares for His dear ones."

"What we need here is a minister who is living now. This fellow's got his head in the Ark. We need a few twentieth century ideas in the church as well as in business."

"Well, suppose you had that, would it solve the ecclesiastical duty which your minister has to perform? Your notion of reform is as extreme as his. Neither of you have lived through much more than a half a century of history but I believe that old

man is in closer harmony with the ideals and successful methods of reform than you are."

"There has to be legislation—any sane minded historian can see that. He may have a narrow and perverted idea of authority but yours is fundamentally wrong from the viewpoint of history, sociology, and democracy."

George refused to be convinced by this embryo authority on theology and church government. His mind was set like Gibraltar and no argument—right or wrong—would be admitted into that logic tight compartment. If the minister chose to smash all the eggs in the nest with his feet George would not hinder him.

"Toward evening, the last day of June, Mrs. Fink received the news that Brother Spinker had been taken to the hospital. He had broken his leg when he fell from a load of grain in his barn. Everybody soon heard of the accident and wondered all about it and if their minister was expected to live.

Later that evening some one called and asked George if he was too busy to help the neighbors haul in the minister's grain. George said he was too busy.

"You should have helped a bit George," Mrs. Fink lamented when he came from the telephone. "He's always worked hard and now to be laid up for two months is pretty hard."

"He can get some of his conservative friends to help him, they've got more time than I have," muttered George, "and maybe they'd like a chance to get together anyway."

"You ought to belong to some church that pays its minister," the hired man ventured, "then you wouldn't be bothered with such inconvenience."

"Then we could at least get rid of some of these old fogies who are too slow to live, and get others."

During the minister's holiday as he called it, he conceived the idea that since he could not work on his farm he might be able to visit his little flock in their homes. This was not possible, however, for some time. But after he was able to walk about he still had two weeks before he could go about his work. This would give him time to visit his members. Some laughed at their minister's ambitious idea, but he was used to that and he knew that the majority of his members would appreciate his care for them.

"Good afternoon. Mr. Fink," he said to George who, though he had seen the minister approach had not looked up until he spoke. "What can I do for you?"

"You! Huh! guess you can't do very much," laughed George, wishing rather to say that he could please him most by driving along. "How's your leg?"

"Getting on fine. I think maybe I'll preach on Sunday, if the people don't mind my sitting down part of the time."

"No, I guess they won't mind if you sit all the time." George winked at the hired man as if he meant to add—"or if you don't preach at all."

Fred sensed the attitude George was taking and was busily preparing a speech to be delivered as soon as the minister drove away.

"There, that's over," George sneered as

(Continued on page 255)

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

I. THE EARLY LEADERS OF THE SWISS BRETHREN

Conrad Grebel—His Family and Education

Conrad Grebel was born probably in 1489. His father, Jacob Grebel, was a patrician and a member of the Zurich Council (since 1512). Conrad was the eldest of a family of eight or nine children. During his teens the family lived in the small town of Grueningen, the center of a political district of which Jacob Grebel was the highest official (*landvogt*). According to Zwingli's testimony Jacob Grebel was "a distinguished man who was held among us in the highest regard." "He was an honorable, wise and in the city of Zurich a very eminent, highly esteemed man," says Heinrich Bullinger, the successor of Zwingli as the religious head of the Protestant state churches of German Switzerland. Another chronicler of those times states that Conrad's father in the earlier period "supported Zwingli in all that he preached and taught and assisted him in his efforts." Jacob Grebel never forsook the established church. He deserves to be mentioned among the early opponents of religious persecution, as will be further shown elsewhere.

Conrad, as a youth, attended school at Zurich. In the autumn of 1514 he became a student in the university at Basel and from 1515 to 1518 he studied in the university of Vienna in Austria, living with Vadian, his intimate friend (mentioned in a previous article) who was professor of the classical languages in this institution and who later married Conrad's sister Martha. From October, 1518, to July, 1520, Conrad was a student at Paris. After his return home he went to Basel to continue his studies, and then accepted a position as corrector with the printing firm of Cratander in the same city to assist in the publication of Latin books. The head of this firm, in a letter, referred to him as a young man of excellent talent whose presence was an honor to his establishment. Zwingli, on August 16, 1522, spoke of Conrad Grebel as a noble and learned youth. Vadian and a number of others who learned to know him made mention also of his outstanding talents and uprightness of character. However, Grebel made the serious mistake to marry contrary to the will of his parents (February, 1522).

Conrad Grebel's Conversion

In the study of the life of Conrad Grebel the fact is to be kept in mind that his conversion marked a great epoch in his life. Before his conversion he was but slightly interested in religion. In the autumn of the year 1522 he experienced a religious awakening partly through Zwingli's influence, which was followed by a thorough conversion. Melchior Macrinus, of Solothurn, wrote on October 5, 1522, to Zwingli, expressing his joy "because Conrad Grebel 'had become a distinguished patron of the Gospel.' On November 21 of the same year Grebel

wrote to Vadian, his brother-in-law: "Would that I were learned in the divinely inspired Scriptures as I could desire."

Conrad Grebel's conversion meant not only an intellectual acceptance of the truths of the Gospel but involved a thorough-going repentance and a radical change of life. He renounced all worldly life and became a zealous student of the Scriptures. Zwingli evidently expected much of him as a helper in the great task which he had undertaken.

Conrad Grebel's letters after his conversion indicate the vital nature of the change which he had experienced. In a letter to Vadian dated December 29, 1522, he wrote concerning his mother who was known to be religiously quite disinterested: "I fear for her soul if she further delays 'putting on Christ' (Gal. 3:27) and becoming a new creature through the Holy Spirit." Again he wrote to Vadian on July 28 of the following year: "Pray Christ for me that I may be firm and steadfast in trusting in Him. I shall endeavor to do likewise for you. Further I feel to add that, strengthened by the gift of divine mercy and grace, I mean to bear humbly whatever may fall to my lot." His later letters and the part which he had in the second Zurich debate show him to have been then a man of keen religious interest and deep convictions.

Felix Manz

Felix Manz was born about 1490 at Zurich. He was the son of a priest at the cathedral of this city. While priests were forbidden to marry it was in those times not difficult for them to get the permission of the bishop, by payment of an annual tax, to live with women as if in wedlock. Many prominent men of the Reformation period were sons of priests and had their fathers' names as if they had been legally born. Another conspicuous example is that of Heinrich Bullinger who was the son of a priest.

Felix Manz was educated in the higher schools of Zurich. He had a good working knowledge of Latin, Greek, and Hebrew. From the beginning he identified himself with the reform movement and frequently served as leader in meetings for Bible study. When Zwingli decided in favor of a union of church and state, Felix Manz became a consistent coworker with Conrad Grebel.

George Blaurock

George Cajakob, called Blaurock, was born in the village of Bonaduz in the Swiss canton of the Grisons. He had attended school at Coire, the principal town of the canton, and was a monk, or friar, in St. Lucius convent at the same place. When the Reformation movement reached these parts he left the cloister and went to Zurich where he arrived toward the end of the year 1524. Here he identified himself with the circle which had formed under the leadership of Conrad Grebel. Blaurock was a man of deep convictions, of zeal and eloquence. The name by which he became gen-

erally known was given him because after his arrival in Zurich he often wore a blue coat. It was, by the way, often the case that men adopted names which originally were nicknames. Carlstadt's real name, for example, was Andreas Bodenstein; his birthplace was the town of Carlstadt in Franconia. Balthasar Hubmaier often called himself Friedberger (Latin, Pacimontanus) since he was born at Friedberg in Hesse. Many similar examples could be mentioned.

Andreas Castelberger

Andreas Castelberger, of the Grisons, was a bookseller who had from the beginning of the Reformation movement assisted in spreading the writings of the reformers in Zurich and vicinity. He was also known by the name of Uf der Stuelzen, since he was lame in one of his limbs and was compelled to use crutches. As early as the summer of 1522 he, with Zwingli's approval, held Bible meetings at Zurich. He became a zealous defender of the principles and doctrines of the Brethren.

Wilhelm Reublin

Wilhelm Reublin (Roubli) was a priest at St. Alban's Church in the Swiss city of Basel where he began to preach against unscriptural doctrines and practices. Great crowds thronged the church to hear his sermons. On June 13, 1522, when the great annual procession was held, Reublin carried the open Bible instead of the relics, saying, "This is the true sacred thing; the other is only dead men's bones." He was banished by the Council of Basel, June 27, of the same year, and went to Zurich where he became priest in the village of Wytikon near the city. In August, 1523, he entered the state of matrimony, the first of the priests of Switzerland to take this step publicly, although priests had "married" secretly before. On account of a sermon in which he had spoken disapprovingly of infant baptism he was arrested and given a hearing at Zurich in August of the year 1524. Later he was baptized and united with the Swiss Brethren.

II. DEVELOPMENTS LEADING TO THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

Partial Enlightenment of Ulrich Zwingli and Conrad Grebel

In a preceding article it was pointed out that Conrad Grebel in his reformatory aims and methods was at first of one mind with Ulrich Zwingli, and whole-heartedly supported his reformation program. By the time of the second debate (October, 1523) both men had made marked progress in evangelical enlightenment, yet they still held various Roman Catholic views which they later recognized as unscriptural. For example, in the course of this debate both Grebel and Zwingli referred to the cup in the Lord's supper as "the blood of Christ." Zwingli, besides, said expressly that there was no thought of repudiating the doctrine that the bread and the wine are the body and blood of Christ.

While both men at that time saw the need

of renouncing the Roman Catholic hierarchy and church authority and various doctrines and practices, their reform program, nevertheless, called simply for an improvement of the Roman Catholic national church. A reformation was to be brought about through the introduction of various reforms pertaining to church government, doctrine and practice into the national church. The new church was to comprise the whole population on the ground that they all were members of the Roman Catholic Church. While both Zwingli and Grebel agreed that the new church was to be established on the Scriptures alone, neither was fully aware of all the implications of such a program.

The Parting of the Ways

Now, the second debate resulted in a parting of the ways between Grebel and Zwingli. Grebel and his friends were deeply disappointed over Zwingli's consent to the further observance of the mass which he had denounced as blasphemous. They insisted that the matter of letting the Word of God have its course, in other words, of acting upon the light that had come to them through it, could not be indefinitely postponed simply because it did not please the heads of the state to give their consent to the abolishment of such practices as the mass.

Grebel and his friends became gradually more outspoken and emphatic in their disapproval of the course which Zwingli took as the leader of the movement. On December 18, 1523, Grebel wrote to Vadian complaining that, since the debate that had lately been held, the outlook for a true reformation of the church had become more and more hopeless. The leaders in the movement, instead of going forward, he said, were retrogressing (consenting to unscriptural practices which they had publicly condemned). He said further that, instead of giving the Word of God its rightful place (except in theory) they "compromised, concealed and fettered the Word." He also remarked that in the "Opinion," or judgment, regarding the mass which Zwingli and two other leading clergymen submitted to the Council of Zurich at the same time when he (Grebel) wrote this letter, they showed an attitude of unmistakable compromise as concerned the observance of the mass. (The "Opinion" was mentioned in a previous article). Furthermore Grebel expressed regret that the practice of the mass was to be continued with the acquiescence of "the shepherds" (Zwingli and other leading clergymen.) This letter indicates the feeling of Grebel and his friends about the attitude of Zwingli toward the great religious questions of the day.

A Reformation of the Roman Catholic Church, or a Restoration of the New Testament Church?

Moreover, Conrad Grebel and his friends, soon after the debate just mentioned began to recognize the impossibility of changing the Roman Catholic national Church into a New Testament church through reforms and improvements. Through the study of

the Scriptures they were led to see that the national church was built upon an unscriptural foundation. The whole structure of the theological system of that church was erected upon the idea of salvation through the sacraments and the mediation of the priesthood. The church members were "christened", or made Christians, through baptism in their earliest infancy without their knowledge. And wherever the Roman Church held the balance of power every one was compelled to be a church member. Membership was based on compulsion rather than on personal faith and conviction. The Scriptures describe the church as consisting of those who were "called out" from the world when they voluntarily surrendered to Christ, involving the principle of separation from the world. This principle was entirely lost. The Roman Catholic Church consisted of national churches comprising the whole population of all countries whose governments were Roman Catholic. In fact, one of the outstanding characteristics of that church was that of ignoring and repudiating the Scriptural distinction between the church and the world.

Now, Zwingli continued to maintain the idea of a reformation of the Roman Catholic national church. He aimed toward the establishment of another national church to take the place of the Roman Catholic Church, in which membership would be made compulsory by law and the principle of separation between the Christians and non-Christians ignored. Conrad Grebel and his friends, on the other side, as just intimated, believed this program for reform to be inadequate. They realized that even if the national church would renounce the Roman hierarchy, and if the mass and other unbiblical practices and unevangelical doctrines were discarded and other improvements made, this would not suffice for the establishment of a New Testament church. To deny the power of the sacraments and of the priesthood, as Grebel and his friends did, was to destroy the very essentials of the faith of the Roman Church. The repudiation of the Roman Catholic doctrine of salvation meant that those who trusted in the priesthood and the sacraments for salvation, and who had been made Christians and church members through baptism in their infancy, could not be recognized as members of a New Testament church. Grebel and his friends saw that the existing needs called for more than a reformation, or improvement, of the Roman Catholic Church. They insisted on the need of stepping out of that church and organizing a church upon the foundation of the Scriptures.

(To be continued)

"Arm yourselves." At an unexpected moment, here stands the tempter in front of us. Can we withstand him? Of our own selves we can not. But armed with the full armor of God we are "able to quench all the fiery darts of the wicked."

May the Lord deliver us from the sins of self-will and lust that make men the prey of false teachers, and grant us a watchful adherence to the truth.

CHRISTIAN MONITOR PULPIT

THE CALL OF THE DEEP

By Nathaniel Bergey

Deep calleth unto deep. Psalm 42:7.

The ocean calls! and the mountain rivulet hears and at once responds and begins its onward and progressive career toward the ocean, widening and deepening as it goes—leaping over cascades as if in frolicsome play, flowing quietly and serenely through broad and fertile valleys, passing through shaded forests, where the songs of birds add music to the stream's murmurs, and then through busy towns where men come and go. But ever, on and on it flows and at last reaches the goal of its ambition and merges its waters with that of the ocean. This is an illustration in Nature of deep calling unto deep.

The chief of the Nelson River Indians, pointing out to the medicine man the decadence of his faith in his art, said,—“They know I have not cared for our old religion. I have neglected it, and I will tell you why. I have not believed in it for a long time. I hear God in the thunder, in the tempest and in the storm. I see His power in the lightning that shivers the tree into kindling wood. I see His goodness in giving us the moose, the reindeer, the beaver and the bear. I see His loving kindness when the south wind blows bringing us ducks and geese. And when the snow and ice melt away and our lakes and rivers are open again, I see how He fills them with fish. I see how during every moon He gives us something to eat. I made up my mind years ago that the Great Spirit so kind, so watching above us, does not care for the beating of the conqueror's drum or the shaking of the rattle of the medicine man.” Another deep calling unto deep!

St. Paul in his sermon on Mars' Hill portrays this condition when he says, “They should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us” (Acts 17:27). This describes the position of the heathen in all ages—seeking after God. And the light of nature shining however brightly, is not sufficient to lighten their darkness and to show them the way. It is truly expressed in the missionary hymn:—

“What though the spicy breezes
Blow soft o'er Ceylon's isle,
And every prospect pleases
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone.”

A sermon by T. De Witt Talmage bears out with remarkable clearness this fact that the light of nature is not sufficient to give that clear revelation of God that is necessary to man's salvation. “Men strike their knives into the Bible and say that the light of nature is sufficient. Indeed! Have the fire worshippers of India, cutting themselves till the blood spurts

out of every pore, have they found the light of nature sufficient? Has the Bornesian cannibal gnawing the roasted flesh from human bones, has he found the light of nature sufficient? Has the Chinese woman with her feet cramped and deformed into a hoof, has she found the light of nature sufficient? Could the ancients see heaven from the heights of Ida or Olympus? No! I call upon the pagodas of superstition, the tortures of Brahma, the infanticide of the Ganges, the bloody wheels of the Juggernaut, to prove that the light of nature is not sufficient. A star is beautiful but it pours out no light into the midnight darkness of the human soul. The flower is sweet, but it exudes no balm for the heart's wound.”

A revelation is needed and it comes through God's Word. The call of the deep comes to us in a threefold manner.

The Call of the Repentant or Regenerate Life

Christ said to Nicodemus, “Ye must be born again.” As there is no way into this physical world of ours except through birth—you must be born: so there is no way into the spiritual realm except through the New Birth—Ye must be born again.

In a town where I spent a few years, a young man confessed Christ during a series of meetings held in one of the churches of the town. A few evenings after his confession he gave this public testimony: “I heard the call of God in these meetings. I heard His call and I responded to His call.” It was the call of the deep to him in the regenerate life.

The Call of the Consecrated or Surrendered Life

The growth of the divine life in the soul is best described in a hymn of four stanzas. The first stanza tells of the heart's door tightly closed to the influence of the Divine Spirit.

“O the bitter pain and sorrow
That a time could ever be
When I proudly said to Jesus,
All of self and none of Thee!

An English lord, who moved in the highest circles of society, sitting one day with his head in his hand, his elbow resting on the window sill, was heard to say, “I wish I could change places with that dog.” “All of self and none of Thee.” Was he happy? Far from happy. The testimony of thousands prove the same fact that selfishness and happiness do not dwell in the same heart.

The second stanza tells us of the dawn of awakening.

“Yet He found me, I beheld Him
Bleeding on the accursed tree,
And my wistful heart said faintly,
Some of self and some of Thee.”

This is better than the former stage yet far

from satisfactory. As D. L. Moody said, “Some people have just enough religion to make them miserable.” Many are trying to do the impossible—trying to serve God and mammon.

The third stanza tells of the deepening.

“Day by day His tender mercy
Healing, helping, full and free,
Brought me lower while I whispered,
Less of self and more of Thee.”

But not until the last stanza is reached is the consecration complete.

“Higher than the highest heaven,
Deeper than the deepest sea
Lord, Thy love at last has conquered;
None of self and all of Thee.”

Look into the faces of Fanny Crosby, Frances Ridley Havergal, C. H. Spurgeon, John Newton, John B. Gough and a host of others whose consecration was complete, who could say in truth and sincerity, “None of self and all of Thee,” and ask them if they are happy. Immediately they would reply, “O, so happy!”

The Call of the Immortal or Endless Life

I do not think that we are prepared to accept Walt Whitman's definition of immortality. Here it is. “I swear I think everything without exception has an eternal soul.” There is a great deal of speculation in that view of immortality. Nor does it concern us if trees or animals have immortality; what concerns us more—are we ourselves immortal? The question of Job is our question—“If a man die shall he live again?” What is the answer of our hearts and the Word of Scripture to this age long question? The answer is, “He shall live again.”

Cortland Myers says: “In man everywhere there is that deathless desire for another life. And when God planted that desire in man's heart, he planted also the satisfaction of that desire somewhere in His universe. When He made my eyes, He made the light to meet them; when He made my ears He made the air with its waves of motion to meet them. When He made the fin of a fish, He made the water to meet it. When He made any condition in the world, He made provision to meet it. And when He made this deepest desire in my heart—the desire of immortality, He made the other world and the future life to meet it.” It is deep calling unto deep. “Because I live ye shall live also.”

A devoted missionary was called to see a dying Brahman. He began to tell of Jesus Christ, of the glory land beyond, of the blessedness of those who believe on the Son of God as Savior. Suddenly the Brahman broke in upon him with these words. “What do you know about the future, what do you know of heaven? How do you know what is beyond the skies.” Without a word the missionary walked across the room, laid his hand upon the door and flung it wide open. Into the room through the doorway leaped his dog, which had been lying in the darkness outside, awaiting his master.

"Do you see that dog," said the missionary. "All the time I have been in here, he has been lying outside in the darkness and storm. He did not know what was in this room. He did not know the surroundings, nor what sort of place this was behind the door which shut him out. But one thing, even this dog's instinct told him, and that was that beyond that door was the master whom he loved. And all he needed to do was to wait until his master opened the door. Then he would be with his master in the light and warmth instead of in the cold and darkness without. Just so Brahman, I may not know much about heaven, but

one thing I do know, and that is that my Blessed Lord and Master is There; that He says: 'Where I am there ye shall be also.' And that is enough for me."

So the call of the deep comes to us then, in this three fold manner. May we heed its call and respond to it. May the experience of the blind poet, George Matheson be ours.

"O Love that wilt not let me go,
I rest my weary soul on Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Breslau, Ont.

IS THE BIBLE TRUE

By W. J. Bryan

(Continued from last month)

And then his trouble begins. The atheist gets along all right if you don't ask him any questions. If you let him ask all the questions, he just goes along splendidly. But it's necessary for an atheist to have a commencing point for his philosophy just as much so as any Christian must. Where does the atheist begin? Did you ever hear an atheist explain creation? He can't begin with God because he denies that there is a God. And he can't start back of God, for there is nothing there. Where does he begin?

I have never known an atheist to begin further back than the nebular hypothesis. And where does that begin? In the beginning? No. That begins by assuming that two things existed which the nebular hypothesis does not expect to explain. The nebular hypothesis begins by assuming that matter was here and that force was here, but it does not attempt to explain where matter and force came from, or when they came, or why they came, or how they came. The atheist starts in by saying:

"Let's s'pose—let's s'pose two things—matter and force."

And, if you let him s'pose twice, he'll s'pose a third time in spite of you. And, s'pose that one of his s'poses worked on the other s'pose, and made a s'pose? That is the nebular hypothesis.

Now, if an atheist can start with two things that he can't explain, can't I start with one? If you permit an atheist to begin by assuming matter and force, neither of which he tries to explain, can't I begin by assuming one thing—God? I'd rather begin with God and reason down, than commence with a piece of dirt and reason up. Wouldn't you?

Search all your life, read all your books, and there are only two lines of reasoning in the world. One is from God down, and the other is from inanimate matter up. Which is the more reasonable? I assert that there has never been presented by anybody, at any time, anywhere, an explanation of creation that is as easy to understand, as easy to believe, as easy to accept, and as easy to defend as the Bible account of creation. Don't let them drive you away from the first verse of the first

chapter of Genesis. It is the only solid ground there is—all else is sinking sand.

Now, these people who take the faith of your children away have nothing to substitute for the Bible account of creation. The first verse of the first chapter of Genesis gives us the origin of all things, including life. And life is the most important thing there is. All the inanimate world is as nothing compared with life, and life of all the world below man is as nothing compared with man. And the first verse of the first chapter of Genesis is the only place that you'll find an origin that is reasonable.

You ask one of these atheists, who laughs at your Bible in the presence of your children, what his explanation of the beginning is—the origin of life—and he'll tell you, if he is honest, that even the atheists cannot agree as to how life came. He will tell you that everybody who believes in evolution will agree back to a certain point, but they cannot agree as to the origin of life. They have the theistic evolutionist who believes there is no God back of it. And the atheistic evolutionists are divided into different classes. Some say that the first life came by spontaneous generation. You ask, "Is there any evidence of it?" And he says, "No." You say, "Do you mean to tell me that you believe in spontaneous generation when there has never been proof of a single case of it?"

"Yes, although not a single case has ever been proven."

"Well, then, why do you believe in it?"

And he looks as wise as a man who doesn't know anything can, and he'll tell you that he has thought it all over and that as he cannot think of any other way, it must have come that way.

And then there are some who get out of it by saying that the first germs of life came from another planet. But that doesn't help any, that just chases the germ off of this planet and gets it out into space and then you can guess all of the rest of the way and nobody can contradict you, because nobody knows any more than you do.

I want you people to know that the

people who are robbing your children of their faith in God have nothing to substitute for the Bible's explanation of the creation.

That is the first verse. What is the second? The twenty-fourth—"And God said, Let the earth bring forth the living creatures after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so."

Why is that important? Because that gives us the only law that governs life's continuity. If there is to be life continued on earth, there must be reproduction; and, if there must be reproduction, it must be according to law. And in one sentence Moses, speaking by inspiration, gives the universal law of reproduction according to kind.

You tell me that Moses was just a man. How did Moses, away back in those dim ages of the past, know what he put into that sentence? He stated the greatest scientific fact that man knows. I'll make it stronger than that—all the scientific facts that all the scientists have discovered and written into books altogether do not mean as much to man as the one scientific fact of reproduction according to kind. That is the greatest scientific fact in the world. And Moses, in a few words, states a law so universal that it has never been violated. They cannot show that anything—any living thing in the animal or vegetable world—ever reproduced except according to kind—not one. More than that, even man with all his power has not been able to persuade or compel one living thing to violate that law. And the only thing that has menaced religion in 1900 years is the effort to substitute a man's guess, with nothing to support it, for God's law with nothing to contradict it.

That's the second verse. The first one gives us the beginning of life; the second one gives us the greatest scientific fact in the world—the law of reproduction according to kind. And the third verse is the twenty-sixth—"And God said, Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

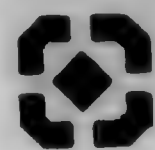
That gives us the only explanation of man's presence on the earth—the only explanation. No philosopher has ever been able to explain why man is here. How can he? Man comes into this world without his own volition. He hasn't a word to say about the age in which he will be born, or the land in which he'll first see the light, or the race of which he will be a member, or the family environment that will surround him in his youth. Man, so far as he is concerned, comes absolutely by chance, and when he arrives he does not know how long he will stay.

More than half the babies born into the world before their little tongues can lisp the word "life" in any language, and the

(Continued on page 242)



EDITORIALS



THREE LOCOMOTIVES TO HAUL OUR GOLD

They tell us at the United States Treasury that we have more gold stored there than three locomotives can pull. Let that be as it may, this does not solve all our problems by a long way in this fair land of ours. And before your chest will swell because we have so much money stored away in gold alone, let us take a passing glimpse at the Word of God as to gold. Roger Babson asked a South American the question as to why the civilization of the America to the North, though the younger of the two, outdistanced the America to the South, much older. He replied, "The founders of the South American Countries came for **GOLD** those which came to North America came for **GOD**."

"The love of money is the root of all evil."

"Life consisteth not in the abundance of things possessed."

"Beware of the deceitfulness of riches."

"In that day a man shall cast his idols of silver, and his idols of gold,....to the moles and to the bats."

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

"Your gold and silver is cankered."

"Your gold and silvershall be a witness against you."

"Your gold and silver will eat your flesh like fire."

"Your gold and silver, the hire of the labourers,.... which ye have kept back by fraud."

"Ye have heaped treasures together for the last days."

We are no calamity howlers, nor socialists, nor prophets, but we know by the revelation of the Bible, and the past history of the world that the heaping together of riches, whether by individuals or governments is no omen of good times, or days of great spiritual prosperity.

Some men live so constantly in the **DOMAIN OF DOLLARS**, that they find no time for the **DOMAIN OF THOUGHT**, and consequently have no time whatever for the **DOMAIN OF SPIRITUALITY**.

Giving Children an Early Financial Start

Many men think that it is their God given duty to lay up money to give their children a start. They usually give them a good start, but it's down grade. The Bible neither tells us to lay up treasures for ourselves or our children, but it does say a lot about "laying up treasures in heaven." If a child does not get along without financial aid, it never will with it. The early days of poverty, and frugal toil would do him a world of good in training, which the early days of plenty from home never give them.

Wholesome Advice to Unfortunate Losers

Two men lost all the money that they had earned. Both lost it honestly. Both lost it in the time of life when it hurt most, that is in old age. The last one to lose it, sent a letter of consolation to the other one in which he

gave a lot of wholesome advice in a nutshell. "I am awfully sorry that you lost all your money, I am in the same boat, but let's not talk about it all the time." Good advice. Many a man who lost all his money, lost more valuable things in his own life by continually fretting about it, until betimes the devil suggests suicide and what not as the means of escape from the loss. No man loses much, who has not lost his soul.

THEOLOGICAL SEMINARIES OFTEN SPIRITUAL GRAVEYARDS

Chapin once remarked, "Divinity is not taught in the Harvard Divinity School." Sounds like the statement of another, "You will find God anywhere, but in a theological seminary." These statements sound harsh, but they are too true. There are sound seminaries, and spiritual seminaries, but they are scarce. No wonder that Bible Schools are springing up everywhere, when a certain Minister of the Gospel remarked, "I took seven years' training, four in college, three in the seminary, and learned very little about the Bible in either." He intimated that if he had a son preparing for the ministry he would recommend a Christian college, and then graduation at a Bible School. One of the curses in the Christian Church to-day are many Theological Cemeteries (Seminaries), "Spiritual Graveyards."

The bulk of the Higher Criticism, Lower Criticism would be a better term, most of the "**Modernistic False Conceptions of the Bible**" are hatched out in the average seminary. It has become an alarming situation, that it is hard to find seminaries that are sound, trustworthy, and spiritual.

THE KINGDOM OF HEAVEN HAS COME

A man was arraigned before the Judge in a Russian Court for refusing to render military service. He was arguing his case before the Judge and quoted passages of Scripture. "But," interrupted the Judge, "that is the Kingdom of Heaven; and that has not come yet." The man replied: "Your honor, the Kingdom of Heaven may not have come to you; but it has come for me." This is the proper definition of the "Narrow Way" that leads to life eternal. The world never has, and never will see this principle.

To live one's life on the assumption that the Kingdom of Heaven has come is to be a real follower of Jesus Christ. When Christians do this they are indeed the "Light of the World." They are the advance thinkers, the advance liver. They live ahead of their times. They have Heaven in their souls, and seek to bring that Heaven into the world. The assumption that the Kingdom of Heav-

en has come is no wild and fanciful figment of the imagination, but is an actual mode of life. Such a life is only made possible by the illumination of the Word of God, and the energy of the indwelling Spirit of God.

MEN WHO STICK—MEN WHO MOVE

Some people are like plants, they need repotting to give their largest contribution to the world. Some plants do not survive repotting, they do best in their native place. The same is true of people. The Apostle Peter, who stayed at Jerusalem was an illustration of the one kind, the Apostle Paul was an illustration of the kind that accomplished most, and flowered at his best because the Lord repotted him constantly, till the last. The Lord chooses these vessels wisely. The temperament of Peter and Paul was different. The Lord often shapes events which keep tugging till the tendrils are loosened from their earlier environment.

What would have been the history of the Christian Church if every man had been a "sticker," or if all had been on the move. May no Church despise the man who stays placed, nor the man who moves. Let each man be definitely led by the Spirit of God whether he stays or moves. The Editor let his mind travel over much territory and was amazed at the amount of useful men who are greatly used of God, but are not living at the place of their birth.

SOMETIMES EVEN A MULE CAN TEACH US HUMANS

In the days when Greece was in her glory and splendor as a nation; in the days when the Acropolis was in process of building, the road leading up the steep hill to the Acropolis was crowded with a moving mass of men and beasts, carrying materials. Everybody was imbued with the spirit to work. The story is told of a certain mule "who not to sustain pride of ancestry or hope of posterity" was such a worthy worker that he became galled and lame, and was turned out to die. That mule did not die, but left the grazing fields of ease, and pushed his way into the throng, going up and down. It is said that the populace so respected the mule that everybody made way for him.

The moral is this: Many men who start working for the Lord in various good causes, after a while grow weary in well doing. It may be that the success they have looked for has been slow in coming. It may be that others have made their service harder by criticism, or even lack of encouragement. Then they quit. Hope of a better day fled. They became quitters. Like Elijah they hunt some "Juniper Tree" under which to pout and die. Or like Jonah sulk under a gourd because some pet scheme of their own has failed.

Watch the faithful mule climbing the steep grade, and let not his faithfulness to a task put us humans in the shade.

"I must work while it is day for the night cometh, when no man can work," said the world's Savior, the Son of God. When He came to the end of the last grade He

uttered the majestic words, "It is finished." God help us weak and faltering mortals by strength Divine to make every grade the last grade. May the Great Superintendent grant us the "grace" to hear, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

"THE TYRANNY OF FASHION'S PERPETUAL CHANGES"

The best way in the world to describe the slavery of Modern Fashion's decrees is in the above words. No Christian can make any headway spiritually when he or she comes under the sway of the Goddess of Fashion, and her "Tyranny of Perpetual Change." In the Bible the Lord says twice that "Changeableness of Attire is an Abomination in His sight, and a Mark of Harlotry." This statement of Jehovah is scientific, reasonable, and portrays truly the direction of Modern Fashion—The appeal to the worst in man.

SELFISH DIPLOMACY

The glory of Greece could not last. The limit was thirty years—one generation. The splendor of Athens was built on tribute and conquest. In late years it seemed for a while that the dawn was breaking, that the nations were learning the lesson. However, there seems to be a return to the old barbaric system of the larger nations dictating and taking advantage of the weaker. Much of this domination is being done by selfish diplomacy. May the Lord hasten the day, when nations will beat their swords into plowshares—and every man will sit under his own fig tree, with none to molest, or make afraid.

WHAT A FIVE MINUTE CONVERSATION MAY DO

"Carlyle once said, 'A five minute conversation with some men will give you an arc long enough to determine the circumference of all their thoughts.' Sometimes it tells us that the speaker is a moral leper, a crook, a liar, a sneak, a loafer, a sheik, a flapper, a sensualist, effeminate, an atheist, an unbeliever, a make-believe-man, or a real man. All this and more in five minutes.

The man is forced to make good under hard circumstances. The man who has to battle in every step of his life, is opposed, who at every turn has to show his passport, and prove that he is true to God, and the Bible will yet see the day when his work will be appreciated by man. The Apostle Paul has outshone all his enemies. The martyr Stephen has outlived the men who threw the stones. Christ has outshone the shame of the Cross.

* * * *

Thank God for some of the unanswered prayers of your life. God in His Omniscience knows better than we with our finite minds. Elijah requested to be left to die. God said, No. But soon He took him to heaven without dying. Paul prayed for the removal of the thorn in his flesh. The Lord said NO thrice. But He gave him grace. This kept Paul humble.

CHRISTIAN LIFE

THE RESTITUTION OF ALL THINGS

By Mabel Groh

In the beginning of time this world and all its contents were perfect. Peace and harmony prevailed. Everything fulfilled the purpose of the Creator. It is not possible for us to picture in our minds a condition where there is not the slightest thing to mar an absolutely ideal existence, without suffering, sorrow, need, or death.

But when sin entered, the curse fell upon man and beast, and even upon the ground, which is now reluctant to yield its fruit, but bears thorns and thistles freely. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). "But where sin abounded, grace did much more abound" (Rom. 5:20). The redemption, wrought by Christ on Calvary reaches just as far in its healing as sin did in its curse. The Bible is full of prophecies of a redeemed earth, a restored animal kingdom, and a condition of righteousness and peace among all mankind. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation neither shall they learn war any more" (Isa. 2:3, 4; Mic. 4:1-5). "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9). "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 35:1; 55:13).

The best conditions found anywhere on earth are but a shadow, a promise, an earnest of what is one day to be universal. In this present age of Grace, God is allowing men to accept or reject Christ and righteousness just as they choose, and millions are despising the Bible, the Christ, and the God who gave us both. As we study the Gospels and the Epistles we learn that this age will close, and Christ will return to find a condition the very opposite of that

described in the passages we have just quoted. "And as it was in the days of Noe so shall it be also in the days of the Son of Man" (Lu. 17:26). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . ." (I Tim. 4:1ff). "This know also that in the last days perilous times shall come . . ." (II Tim. 3:1 ff; II Thes. 2).

As long as there are men who do not yield allegiance to God the prophecies of restoration and the righteous reign of Christ have not been fulfilled, but God will not destroy the earth or the race of man until He has brought about the condition of righteousness that is pleasing to Himself. He will not stop short of complete victory over sin and all its evil train.

When Peter preached to the Jews who had gathered about the healed lame man, he threw light upon God's purposes, and the methods by which God's purposes were to be carried out. He told those Jews that the things that had been prophesied that

IF WE HAD BUT A DAY

By Mary Lowe Dickinson

We should fill the hours with the sweetest things,

If we had but a day;

We should drink alone at the purest springs

In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power

To be and to do.

We should guide our wayward or wearied wills

By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and the discontent

Beneath our feet;

We should take whatever a good God sent, With a trust complete.

We should waste no moments in weak regret,

If the day were but one;

If what we remember and what we forget Went out with the sun;

We should be from our clamorous selves set free,

To work or to pray,

And to be what the Father would have us be,

If we had but a day.

Christ should suffer were fulfilled. Acts 3:18. On the ground of this fulfillment repentance and conversion were urged that they might be free from sin when the times of refreshing should come from the presence of the Lord, v. 10. The next statement is that God will send Jesus who has been received into heaven **until** the times of restitution of all things that God had spoken by the mouth of all His holy prophets, since the world began, vv. 20, 21. Jesus gives us the same program in Acts 15:14-17 with other details added. He tells us that, after taking out from the Gentiles a people for His name, Christ will return and will then build the tabernacle of David and set it up, that all the rest of mankind might seek after the Lord. Here we are reminded of the promise made to Abraham, and repeated to the Jews, that the blessing is to come through them. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing" (Zech. 8:13). "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass. . . . Thine hand shall be lifted up upon thine adversaries and all thine enemies shall be cut off" (Mic. 5:7-9). Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: . . . And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10-12). "And I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15).

The return of Christ does not mark the end of God's dealings with the human family. It is the ushering in of His reign in glory, when all the prophecies of restoration will be fulfilled. Christ's transfiguration and ride into Jerusalem prefigure, but do not fulfill the prophecies of Christ's glory and reign.

When Mary received the announcement that she was to be the mother of the Son of God, she was told that "the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Lu. 1:32, 33). In Acts 2:30, 31 we are told that David, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spoke of the resurrection of Christ," David knew that

Christ was not to take the throne during Christ's life in the flesh, but in his resurrection life. Peter distinguished between the sufferings of Christ, (His first coming) and the glory that should follow. (His second coming). I Pet. 1:11. When the Savior read the prophecy concerning Himself in Isa. 61, He stopped reading in the middle of a sentence and said: "This day is this scripture fulfilled." He read of His ministry of grace, and left unread that which spoke of the day of vengeance, and the restoration of Zion and the Jews.

Christians often criticize the Jews because they expected a Messiah who should deliver them from bondage of the Nations, and restore them and their land to a place of honor and power in the world. They had a right to expect that God would keep His promise. "For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land: . . . and they shall rule over their oppressors" (Isa. 14:1,2). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. . . the city shall be built to the Lord. . . it shall not be plucked up, nor thrown down ANY MORE FOR EVER" (Jer. 31:35-40). Also Jer. 33:20-26.

The Jews sinned in that they rejected everything that spoke of the humiliation and suffering of Christ, and fulfilled those prophecies in crucifying the Son of God. We all know how literally all the prophecies of Christ's suffering have been fulfilled. Christians who spiritualize prophecy, and apply all the blessings of Israel, and Zion, to the Church, are making the same mistake that the Jews made. We believe that God said what He meant, and meant what He said. What should we doubt that God will yet triumph over sin and Satan, right here among men upon earth, where sin has wrought such havoc? "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him" (Heb. 2:8).

Under the old dispensation God recognized but two classes of people; the Jews and the Gentiles. On the day of Pentecost a third class came into being; namely, the Church of God. I Cor. 10:32. We cannot rightly divide the Word of Truth unless we keep these distinctions clearly in mind. With them in mind prophecy becomes as "a light that shineth in a dark place" (II Pet. 1:19), revealing God's purposes to the end of time. The New Testament gives many details that are in perfect harmony with the Old Testament predictions, and to this is added much that applies to the Church, regarding her translation, and exaltation to reign with Christ. "The dead in Christ shall rise first:

then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thes. 4:16, 17). "And they lived and reigned with Christ a thousand years" (Rev. 20: 4, 6).

Sin brought death. None have escaped it save Enoch and Elijah. "Even Christ was made partaker of flesh and blood that He might taste death for every man, that through death, he might destroy him that had the power of death, that is, the devil" (Heb. 2:9, 14). So Christ triumphed over death, when He rose from the grave. Death is one of the all things that have been put in subjection under the feet of Christ, though for the present He is allowing it to continue its ravages. "The last enemy that shall be destroyed is death." "Death is swallowed up in victory" (I Cor. 15:26, 54).

God permitted sin and suffering, sorrow and death, to enter His perfect universe, and mar the work of His hands. But God has redeemed all that was lost by the fall, and He is yet going to show to the world of mankind what constitutes a perfect reign of

righteousness, and peace. "The government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6, 7). "And he hath on his vesture and on his thigh a name written, **KING OF KINGS AND LORD OF LORDS**" (Rev. 19:15).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

"Even so come, Lord Jesus" (Rev. 22: 20).

Preston, Ont.

IS IT SCRIPTURAL TO CARRY LIFE INSURANCE

By E. G. Horst

Life insurance is a perplexing problem to many people. To decide whether it is right or wrong to carry life insurance is hard because so many Christians, and nearly all churches uphold it. They even contend that it is a duty to carry life insurance to protect and provide for their families after death. Only a few churches condemn it and say it is not Scriptural. And when you listen to the plausible reasons and stories, of life insurance agents, it truly appears as the duty of men to so protect their families. If you contend that life insurance is wrong he will quickly refer you to I Tim. 5:8 (Although they may not even know where to find it.) The verse the agents may refer you to is "But if any provide not for his own, especially for those of his own house, he has denied the faith, and is worse than an infidel."

All those who read the Young People's Meeting Outline on life insurance will remember that it opened the subject like this: "Life insurance is a principle that looks for the security of the future. The father desires to make his dependent family secure and labors to the end that they may be provided for, even after this death. Such a desire is not without its noble and unselfish qualities. But life insurance as it is known in the business world looks only to this material life and makes merchandise of a man's chance of living or dying."

First we want to notice what the meaning of the word insurance is. The dictionary tells us that it means to make up for, or to give an equivalent. We frequently hear the assertion made that there is no difference between life insurance and fire insurance. And that if it is right to carry fire insurance it must be right to carry life insurance. Let us discuss this for a moment. If there is no difference between the two, then they must

be carried on in much the same way. Let us see if this holds out. We all know that to take out fire insurance the first step is to place a value upon the house or barn, or whatever it is that is to be insured. The fire insurance company sends out a man to evaluate the property and then the company makes out the insurance according to the value of the property. And if the property be destroyed by fire or storm, as the case may be, then the company pays according to the value of what was destroyed.

If life insurance and fire insurance are based upon the same principle, the amount of the policy would have to be based upon the value of a life. Now we want to notice how various people are insured. One man has a thousand dollar policy; another five thousand; and so on to the movie stars. According to life insurance their lives are exceeding valuable. Their policies run from \$10,000.00 to \$2,000,000.00. Mrs. Henry Yeiser of Cincinnati, Ohio, the most heavily insured woman in the world, has her life valued at \$3,250,000.00, thirteen companies combining in this, and the lucky agent gets his first year's commission \$27,000.00. Babe Ruth's life is worth 5,000,000.00. But Rodman Wanamaker heads the list, his life is worth \$7,000,000.00. If our good old grandmothers and grandfathers want to take out a life insurance policy, they cannot do it. Their lives evidently are not valued highly in dollars. But there is reason. If the life insurance companies would insure old people they would lose out. So in summing up the value of various lives we find that it is not the worth of the life at all, but the premium that the policy holder can afford to pay. No man can value or compensate any man's life. Here is a fundamental and outstanding difference between fire and life insurance.

Fire insurance companies insure articles that are bought and sold. We call them merchandise or material possessions. If lives are insured as merchandise then Peter condemns it. In II Peter 2:3 we read: "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." I cannot find another passage in the Bible that describes the business of life insurance better than this verse. If this verse at all applies to life insurance, notice what the latter part of the verse says: "whose judgment of a long time lingereth not, and their damnation slumbereth not." And again we notice the words **through covetousness**. By covetousness we mean greedy for something that belongs to another. And that is surely the reason for life insurance companies. They are far less concerned about a family's welfare than they are about their own end of the business. They are in for what they get out of the business. If government were to limit their profit basis, by saying that their profits could not exceed the necessary overhead and comfortable salaries, we would see how little they are interested in helping their policy holders.

The verse in II Peter also says, "Shall they with **feigned words**." By feigned we mean to hide or conceal the real views or facts. I have never heard of any life insurance company sending out representatives to hold public meetings and explain the details of the business. Neither does the agent tell you all the facts when he comes to solicit your patronage. The agent approaches you something like this: "Do you have your life insured?" When you reply, "No," they answer, "Don't you think it would be the wisest thing for you to do. Over there was a man who had his life insured for two thousand dollars. He paid in only a few years, then took sick and died. At his death his family received two thousand dollars, and only think, they paid in only a very little bit compared to what they got out. And I can tell you many such cases. See, how your family would be protected if you will take out a policy."

But the agent only tells you the bright side. He does not call to your attention the facts and chances you are taking. He does not tell you of the many people who are unable to meet their payments and so lost out and had to drop out, and the money already paid in was a total loss. The agent will tell you that an improvement has been made, for if you have paid a certain amount and then are unable to make your payments, you may draw some money on your policy. This does not help for when the next year comes, besides your regular payment you have added the interest of the money advanced on your policy.

There are three righteous ways of obtaining money: by **earning it**, by **gift**, and by **inheritance**. And there are three unrighteous ways of obtaining money: by **theft**, by **false pretense**, and by **lottery or gambling**. Let us see how the family who received two thousand dollars got it. They did not earn it, nor get it as a gift, nor inherit it. On the

other hand neither did they steal it, nor get it by false pretense; so they must have gotten it by lottery. Sims defines lottery as "a means to secure money without an equivalent, money that belongs to another." So life insurance is a gamble in many respects; trying to get money and give as little in return as possible, if the policy holder dies while he is young. The expression has been heard: "My dad is worth more dead than alive because he has a big insurance policy."

I have stated that life insurance is a game of chance. If the heirs draw out more money than was paid in, they win. This gives the agent a good talking point. If less is drawn out than was paid in then the company wins, and the heirs say that it was a deed of charity. They do not consider that it is the most expensive way of doing charity for less than half the amount above their policy goes back to the people. Indeed I do not call it charity at all. But if I give a couple dollars to some organization who **KEEP HALF OR MORE** for the organization and use the rest for relieving need, that would be poor charity.

Stock is seldom on the market. Less than one-half of what the people pay in goes back to the people again as will be seen by a report of a company for 1926.

Premiums paid in \$4,930,889.55

Total repaid to policy holders \$2,393,604.11

Amount retained by company \$2,537,285.44
One or two of the reports that I have stated that it only took about 15 percent of the amount paid in to run the business. The remainder of what the company retained must have been profit.

Many policies are cancelled. One agent whom I know cancelled forty names one spring. Perhaps this was an exception but there is a goodly number who must drop their policies. The money paid in is kept by the company without any opportunity for drawing out more than a meagre percent of what was paid in. In this connection see Zech. 7:10, and Prov. 14:31.

Before you can take out a life insurance policy you must have a thorough medical examination. Then if there are any physical defects that are likely to shorten your life you cannot get a policy. So those who really need life insurance are prohibited. Life insurance companies could not long continue were they to be true servants of all who wanted to join their organization.

Life insurance also, sometimes tempts others. It is not rare to read of a murder whose motive was to obtain the life insurance of the person murdered. Judged by God's standard, we conclude that life insurance does not meet Biblical principles.

Kitchener, Ont.

SOCIAL PHASES OF CHRISTIANITY

By Mary C. Shenk

Man has tried many methods by which he hoped to make the world a better place. Among them are the organization of trade unions, and world betterment movements of various kinds. These in themselves do not require a changed or regenerated nature. In all of them self-seeking forms a part, not one recognizes love as its basic principle. It is true of them, that, "In them, as in Bethlehem's Inn, there is no room for the Christ."

In the Sermon on the Mount, Christ taught the principle of seeking the good of one's neighbor. Even in the law of Moses there was the command to "love your neighbor as yourself." Christ emphasized this point both by His life and His teaching. He set His approval upon the Good Samaritan, and gave this command for all the world to follow: "Go and do thou likewise." Again, "All things whatsoever ye would that men should do to you, do ye even so to them."

"Christ's teaching insists on a rich and constant sense of personal relationship through an actual experience of the love of Christ, by which the soul rises out of the necessity of restraining law into the realm of the obedience of love. He does not teach that men can become social reformers just by legislation or by revolution or even by merely discussing the law of love, but only by knowing its transforming power, by living it, by making it to be the inner and impelling force dominating and unifying their

powers, and governing their actions in all their relations to their fellow men. Only then can men realize Christ's social ideal, and lift this poor sinful and suffering world out of its guilt, confusion, and wretchedness into the blessedness of obedience to the will of God."

The ideal social condition would be God's will done on earth as it is in heaven. This would silence the conflict between labor and capital. Christ Himself came, "not to be ministered unto, but to minister." He taught, "Whosoever will be chief among you let him be servant of all." He exemplified and taught a life of sacrifice and service. He did not condemn capital and labor as such but recognized them in the parable of the pounds. He requires honest service on the part of laborer.

Tracing the history of Christianity in the early church, I shall try to show its typical features.

On the day of Pentecost, those who had come to recognize the real position and mission of Jesus, and who were trying to follow out His teachings came together in one place to worship God. Down through the ages, Christian people have done the same. Even in days of persecution the people risked their lives to assemble in the place of worship.

The early Church also practiced community of goods. They sold their possessions and placed the money into a common treasury, from which all were supplied. This,

however, is not essentially a part of Christianity.

Charitable work among those not able to care for themselves has always accompanied Christianity. Churches maintain orphanages which are open to children not having homes. There is social intercourse among the children, and between children and caretakers. This is a social group resembling the home in some particulars, but in the hands of the church. In a similar way homes for the aged are maintained. Our mission stations constantly distribute clothing and provisions among the poor.

Mission work is probably the most outstanding of the social phases of Christianity. This may be carried on with but one person besides the worker, or with a large congregation. In all kinds of mission work there

is the matter of visitation. In order to come into close contact with people it is necessary to get into their homes. In this way parents may be persuaded to send their children to the services, and perchance, to come themselves. Another phase of mission activity is medical work. In attending to the peoples' bodily needs he himself finds a point of contact.

It is the duty of the Church and her ministry to seek the regeneration of the individual. True Christianity, however, does not hope to win the masses, because they will not come. Much of the so-called Christian world is not really Christian and the popular idea of social service is not true Christianity.

Harrisonburg, Va.

BODILY HEALING AND FAITH

By Lillie Simpson

The editors believe in divine healing but because a wave of teaching has been launched over our nation which deals with the question erroneously, often driving some invalids to despair, we publish this testimony.—Editor.

Just recently a little tract was given me, entitled, "A Broken Body Does Not Mean a Broken Life." The experience was so similar to mine, I cannot refrain from writing my testimony.

I am afflicted with spinal trouble, curvature of the spine, incurable in the advanced stage, as all know, and throughout my life I have often been advised to try various healing methods. I presume it would not be human for an afflicted person not to be interested in being healed, but fortunately before being approached on this subject, I had my faith established, as Paul says, and the seal of the Holy Spirit was upon me. When we are sealed we are protected by divine power; so whenever a healing was suggested to me, I would invariably inquire, "Of what faith?"

Christian Science and Unity Method

At one time I thought Christian Science must be a good thing; but on having their faith explained, I held up my hands in horror, realizing they were setting aside the atonement. Therefore, I would have none of it, remarking I would not give up the true faith in the merits of my Savior for the most perfect body on earth. Earthly bodies must finally perish, and I knew I was but tenting here on my journey to the home of the soul.

Subsequently a dear friend of mine was being benefited in health and spirit by the Unity method. Together we studied the books that treated on this subject. Again I found they were ignoring God's sacrifice for sin, so I said to my friend, "What would it profit us to gain the whole world and lose faith in God's way, and thereby our souls? He tells us there is no other way whereby men may be saved!" I reminded her that the good will toward all and kindness and love, absence of temper or hatred as taught by this organization, was no more than we find in God's Word. Why go to a false faith

for this? She gave it up, agreeing that she too would rather suffer affliction and keep true faith in God's atoning Word.

Pentecostalism and Mrs. McPherson

Then came the Pentecostal movement and I thought at last I had found the secret, for they preached, as they said, "the whole gospel." I went to one of Mrs. McPherson's healing meetings, but was surprised and disappointed at the manner she and her work-



AGAINST A THORN

II Cor. 12:7-9

Once I heard a song of sweetness,
As it cleft the morning air,
Sounding in its blest completeness,
Like a tender, pleading prayer;
And I sought to find the singer,
Whence the wondrous song was borne,
(And I found a bird, sore wounded,
Pinioned by a cruel thorn.)

I have seen a soul in sadness,
While its wings with pain were furl'd,
Giving hope, and cheer and gladness
That should bless a weeping world;
And I knew that life of sweetness,
Was of pain and sorrow borne,
(And a stricken soul was singing,
With its heart against a thorn.)

Ye are told of One who loved you,
Of a Savior crucified,
Ye are told of nails that pinioned,
And a spear that pierced His side,
Ye are told of cruel scourging,
Of a Savior bearing scorn,
(And He died for your salvation,
With His brow against a thorn.)

Ye "are not above the Master."
Will you breathe a sweet refrain?
And His Grace will be sufficient,
When your heart is pierced with pain.
Will you live to bless His loved ones,
Though your life be bruised and torn,
(Like the bird that sang so sweetly,
With its heart against a thorn.)

W. A. Hillis, Field Representative, Bible Institute of Los Angeles.

ers went about it. I felt I would so much rather go alone and say to God as formerly, "Heavenly Father, give me all the strength of body that is good for my soul. Let Thy will be done. I believe Thy promise as my day so shall my strength be."

However, I was persistent and resolved to leave nothing undone to bring about healing if it was really for me as they said, but there were two things I could not do. I could not say, "I am healed," when I knew there was no change in my condition. I could not accept their declaration that this was "faith." Another thing, I could not say it was God's will for me and all others to be healed. I had previously learned in the seclusion of a shut-in's chamber that all things were working good for me because I loved God (Rom. 8:28).

Leaving It All in God's Hand

Many times I acknowledged that it was the hand of love that was laid upon me, and shuddered to think what I might have missed in spiritual blessings had I been blessed with a beautiful, healthy body and left to choose my own way. Many times I, with tearful eyes, said, "Father, I thank thee now for my affliction; I'll thank thee more up there when I know all." Now, why seek a change? Why not leave my life in His hands, convinced that I could not drift beyond His love and care?

As was indicated in the little tract, many kind friends hurt me by suggesting I had a weak faith in my blessed Lord's power to heal. At length I replied, "If I have not the faith that brings healing, this is the kind I have, quoting some beautiful lines, that I came across, one verse of which is this:

"I will not doubt though all my prayers
return
Unanswered, from the still white realm
above.
I will believe in all-wise love
Which has refused these things for which
I yearn.
And though at times I cannot help from
grieving,
Yet the pure ardor of my fixed believing,
Undimmed shall burn."

As I have stated, when we are sealed by the Holy Spirit, we are His and nothing is able to pluck us out of His hand. But it will require great watchfulness and prayer in these last days to enable us not to become entangled in the snares of the evil one who is putting forth every effort to deceive the elect. But this is the mark of His "own". They will watch and pray, and be able to say like Paul, "None of these things move me."

Others have written better on this subject than I. This is just my testimony to the saving faith in God. My quest for healing is over, except as I get it direct from Him and the means He blesses for my aid. My afflicted body will wait for its redemption when there shall be no more curse forever.—Moody Monthly.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I John 2:15.

• MISSIONS •

THE APPEAL OF CHRISTIANITY TO THE CONFUCIANIST

By Paul Henry Bartel

"China enjoys a unique position in the history of religious thought in that she possesses an unbroken religious record of at least three thousand years." (Dr. Parker in *China and Religion*). In comparatively more recent times samples of western religions have been presented to China and she has had excellent opportunities of making discriminating selections. At no period of her history has China been hostile to foreign religions merely on the basis of religion. For example in the case of Buddhism, China welcomed it and now it is more "at home" in China than in its native country of India. This shows that the Chinese are open for anything that supplies a need. They felt the need for a more mystical and spiritual religion and they found it in Buddhism. Is it not a deep sense of the inadequacy of their systems of religion that is really the basic cause for Christianity's astounding success in that country at the present time? It is our purpose in this paper, to show in what respects Confucianism is weak and how in those elements Christianity is strong.

It is almost impossible to treat Confucianism separately from Buddhism and Taoism, which have dovetailed into each other so much that one can hardly analyze where the influence of one ends and that of the other begins. In spite of this difficulty we shall endeavor to treat the appeal of Christianity to the theoretical pure Confucianist.

At this point it seems necessary to state just what constitutes an adequate religion for the needs of humanity. There are universal spiritual needs in the mental make-up and social status of all people which must be met in an adequate system of religion. Such a religion must provide, (1) a fit object of worship, (2) a dynamic for moral integrity, (3) some method of removing sin and the universal sense of guilt and (4) a satisfactory explanation of the conundrum of death. It is in the light of these standards that we shall consider Confucianism and Christianity.

Let us consider first of all the necessity of a fit object of worship. Confucius in subscribing to the worship of Heaven by the emperor did a proper thing. But for Confucius this Heaven or Supreme Being was so infinitely above human beings that he could only be approached through the Emperor as a vicegerent for the people. This notion of the Supreme Ruler makes God a remote powerful despot, inaccessible by the

ordinary man. It is true common folk in their colloquial phrasing call Him "Lac T'ion Yieh" but the very fact that it is only in times of severe calamities, such as famines, droughts, or earthquakes that people think of calling on Him, shows that he is regarded as a harsh, relentless tyrant, acting according to his arbitrary will in his relations to helpless mankind. Prayer on the part of individuals in the Christian sense of the term, is quite foreign to the Confucianist. Only the Emperor may offer sacrifices and plead the mercy of the Supreme Ruler. This remoteness of God has given room for the belief in multitudinous spirits and minor deities. These the Chinaman, as Confucianist, is taught to avoid but as Taoist or Buddhist, he must most carefully serve and appease. Contrast the beautiful idea of a loving heavenly Father, ready to forgive, help and protect his weak children, as we find it in our Christian faith. This as one appeal surely meets the yearning of any human heart for fellowship and communion with the divine. Confucianism has tried to satisfy the worshiping instinct of man by a system of ancestral worship which is an exaggerated aspect of filial piety.

Confucianism, furthermore, is a wonderful system of ethics, perhaps next to Christianity. It enjoins: self-control, modesty, forbearance, patience, kindness, orderliness, fidelity, uprightness, moderation, politeness and ceremoniousness. But how is the corrupt heart of man to attain to such ideals without a supernatural assistance? No one would question the fact that these high ideals have done inestimable good for the Chinese in maintaining some degrees of moral integrity, but on the other hand one need only look at the moral status of Confucian scholars, to demonstrate how sadly they have failed in approaching their ideal. The reason is of course very evident—they have no spiritual dynamic to enable them to walk uprightly. There is no regenerating and sustaining power in Confucianism as that of the Holy Spirit which is given to every true believer. Furthermore there is no strong incentive for right living as the Christian has in the fact that he believes he is in the presence of a righteous God, who sees all his acts and into whose presence he must one day come. The only reward for a virtuous life that the Confucianist can offer is that "he who heaps up goodness shall have much happiness."

Confucianism is entirely inadequate in that it offers no solution for the all-prevalent problem of sin. It seems to be a well authenticated fact of anthropology that men everywhere have a sense of guilt. The Chinese are no exception. Dr. Arthur H. Smith says regarding Confucianism, "There is no comprehension of sin as a fact nor is any remedy for its evils suggested" but on the contrary Confucius said that he who sins against Heaven has no one to whom to pray. Is it not a sad situation for one like Confucius to ignore so blankly the greatest ill of humanity? Of course how could he know God without a revelation? And one who knows not God inevitably has no solution for sin. Dr. Parker says that Confucius "declined to split hairs upon questions of sin or even to speak of sin, except in connection with the practical affairs of life." It is perhaps well that he did not venture to say anything on this matter, for in all probability he would have mislead people anyhow. In place of helpless negation we find in the Gospel the wonderful vicarious and atoning work of our Savior which faces the problem of sin squarely and solves it for everyone who comes to Him.

Confucianism says nothing as to the future life. Parker says: "Confucius, like everyone else before and after him grew up totally ignorant of any world except that in which he found himself." He seemed to believe in a very vague way as to the spiritual form which man took after death but certainly never conceived any such idea as rewards or punishments. When asked as to the future life, Confucius replied: "Not knowing life, how can we know death?" Questions of the future life, as well as of extraordinary things, spirits, devils, anarchy, revolution and mystic doctrines he refused to go into. Even though Confucius refused to speak of death, he seemed to hold that man continued to exist in some form after death. Such a system of mere ethics, as Confucianism, is ridiculously insufficient for man's soul, which longs for something more permanent than this transient world. Small wonder that the Chinese welcomed the doctrines of Buddhism and Taoism with their fantastic yarns of the life hereafter. The Christian answer to the question of immortality surely is incomparably superior to the abysmal darkness of Confucian ignorance.

In comparing these few main religious points of Confucianism and Christianity we see how truly Confucianism fades into a thin system of ethics and is entirely inadequate to meet the spiritual needs of any people.

In spite of the tremendous contrast, we find resemblances and points of similarity,

and contact between Confucianism and Christianity, which serve to ameliorate the antagonism of the two systems, so that they rather complement each other. The Confucianist, as we have already pointed out believes in a Supreme Being; though remote, yet He is admitted and given a place in the system. He also believes in "Heaven's decree", a sort of divine justice, to which even the Emperor must acquiesce. The prominence and completeness of the category of virtues is surprisingly intimate to that of the Christian code of morals. There is a further element of resemblance in the ideal of Princely Man, to the Biblical standard of what is right and noble. Finally the grossly exaggerated doctrine of filial piety has its unadulterated form in the decalog,

"Honor thy father and mother." Seeing that the Confucian code of morals is much the same as the Biblical it follows that the Gospel message of deliverance from sin enables the individual to live up to the ideals he is unable to reach under the Confucian system. Thus we see that the Gospel instead of destroying Confucianism comes to fulfill.

Anyone making a study of Confucianism cannot help being impressed by the lofty notions of right and the high ideals it sets forth. One is led to think that even in this groping for the right, God in an unseen way was restraining the remainder of man's wrath.

Princeton, N. J.

AFRICAN WOMEN IN THE NEW DAY

By Elizabeth MacDonald Wilkinson

European enterprise, European invention, European ideas of government and of religion have been at work for decades creating new types of Africa. Few realize how varied these types are, the general conception being that there are two kinds of African—the civilized who wears clothes, and the savage who does not.

The Bush women, still untouched by civilization, education, or Christianity, bound by every custom and superstition of their ancestors, a prey to all the fears, the cruelty, the bestiality of savage conditions, are protected also by the very laws and customs of which they are the victims. The tragedy of these women, and it will be far more the tragedy of their daughters and their granddaughters, is that little by little their present security is being undermined, the sanctions of custom are crumbling while the bondage and the ignorance remains. Twentieth century progress is battering at the very foundations of their house of life, and the roots of ancient custom are being inexorably cut through. The tree remains unwithered, but the time is approaching when, millions of half-awakened souls, who now find shelter in its tremendous shade, will look up to find their shelter gone, its marvelous leafage withered to the smallest twig, and they in their nakedness exposed to the intolerable brightness of Africa's New Day. When that time comes half Africa must go mad unless by some means constructive forces have been brought to bear upon these lives before the destructive work is completed.

In some measure this is coming to pass, for in every Bush village, among these untouched women of the ancient way are others, their sisters, born in the same shadow, partakers of the same heritage, who have seen within the shadow a newly kindled fire, and have crept up one by one to read their book of life anew by its wavering light. These are the Christian women of the Bush churches, and they—far away from direct European influence, untaught except in the little learning of the church, undisciplined except by the fearful effort that little learning requires—they are making a new life in

the midst of the old. True, this life is being clumsily and ignorantly fashioned after an ideal only dimly comprehended and often sadly misinterpreted, but it is a wonderful beginning for all that. What it will become must depend largely upon the leadership of a third group of African women, those who have been trained in mission schools and who take their training back into the villages.

In hundreds of schools throughout the continent thousands of African girls are being trained to a new life. Sometimes it is a life so disassociated from the old that they become foreigners in their own land. More often, it is a life founded on all that is best in the old; it can be transplanted back into the Bush villages to take root and grow. These school girls become the wives of pastors and teachers, of government employees, and of those few trained craftsmen who are people of consequence in every town. Their influence is great, for the rank and file of African women are still so ignorant that education of necessity implies leadership. Even the most limited does produce far-reaching effects. It is these women who are called to be the architects of the African home, of a home-life deeply enough rooted to bear the continuous shocks of an alien civilization, pure and happy enough to satisfy fundamental desires which find perverted expression in nearly every heathen custom and which, left unfulfilled, will inevitably destroy our most hopeful structures of church and state.

For women such as these, civilization implies Christian education, and it has brought them an almost unmixed blessing. It has meant deliverance from the thousand terrors of a universe infested with malignant spirits; from customs harmful to the body and deadening to the spirit; from the miseries of too early marriage and its high infant mortality; from a life of drudgery and a degrading type of marital slavery. It has demanded from them the exercise of dormant will power and stimulated the growth of mental and moral perception. Christian marriage laws have given them a position of dignity and security in their homes, and the instructed African woman as I know

her is well able to sustain such a position.

Shall I ever forget my first three months in Nigeria? The nearest white woman was fifteen miles away. The wife of the native pastor was my one feminine neighbor who could speak English, and in her I took much joy. She was three times my size and very comely; her voice like honey, and her laugh like the chuckle of a stream. Her family of five was augmented by a shifting population of waifs and strays to whom she was mother and mistress in one. In her three-roomed house, overflowing with humanity, she lived with a dignity and serenity that many fail dismally to achieve on an income of ten thousand dollars a year. Her house and garden were always clean, her children were clean once a day. She herself was seldom idle and never hurried. As the wife of an ordained clergyman, she was a great lady among her own people, but there was no one too insignificant to be her friend. The heathen came to her as readily as the Christian, and whenever possible she gently and firmly shepherded them to church, secure in the conviction that this would be good for them. She managed everyone with a tact and grace that were irresistible, and I was as putty in her hands. There is no telling what she might have made of me in the course of time, but she and her husband were moved to another station and I was left in an unfinished condition. When I consider my dissolving personality after three months of living up to my neighbor's conception of the complete missionary, I am not sure that I wish she had stayed. But I missed her sadly, and I am eternally in her debt for the vision she gave me of Christ's power to transform life without distorting it.

Christianity offers to the women of Africa a fullness of life impossible to the heathen. It also brings dangers to which no heathen woman is exposed, for there is no period in a heathen woman's life when she is not the possession and under the protection of some man. As a girl she belongs to her father or eldest brother, and even if she does not marry she is expected to produce children to the increase of her father's household. As soon as her dowry is paid she becomes the property of her husband, and if he dies she is automatically transferred to her husband's brother or next of kin. If he does not want her for himself, she is free to consort with any other man who does, but her children belong to her owner and the father has no right in them. Adultery is the only sexual sin recognized and punished by native law, though in practice it is often condoned.

No heathen woman can be exposed to the fierce temptations which undoubtedly assail unmarried Christian girls and Christian widows. The professional prostitute is a result of those temptations combined with the inherited weakness of generations of unrestraint. She is one sad by-product of a great clash of custom, one of the thousand sacrifices to Africa's New Day.

There are then the Bush women to whom civilization means nothing at present, though

it is menacing the very structure of their lives; and here are the Bush women to whom civilization means the church, and a new, perplexing, wonderful, and difficult way of life. There are the girls, many of them from these same Bush villages who are in training to be leaders in this new way, to whom civilization is bringing development and a great responsibility. There are those others to whom it has brought development too, of a kind—the prostitute of the coast cities is far, far removed from the untaught women of the interior. She has climbed a little way, and grown in the climbing, and has fallen to a deeper place than that from which she came.

There are still others to whom civilization has come in a measure, taking away old faiths and giving no new or better one; taking away old conditions of life dignified by long custom, and giving little in return save the flimsy glories of silks and calico, and the painful magnificence of imported shoes. These women belong to the households of educated and civilized polygamists. Their husbands go forth in immaculate European garments to their work as clerks to the European administrator or trader. They speak fluent English and amass considerable fortunes. They buy many wives, taking them as children to be trained and reared by the older members of the harem. These girls are taught to be clever marketers, and some are allowed to go to church and learn to read, but more often marketing is their sole education. (Marketing in Africa means trading for profit, not the mere buying of household supplies.) The husband lives in a big house full of tawdry finery, but the wives have mud huts in the back-ground. There is no need for the household arts of the Bush woman, for everything can be bought or traded for in the market. Many children are born in such an establishment, eagerly welcomed, ignorantly and indolently cared for, frantically mourned when their precarious grasp on life is broken. Few live to grow up. Life is easy for these women, sociable, and deadening to the spirit. There is nothing to awaken the smallest effort of mind or will. Its moral atmosphere may readily sink to the level of a brothel, but it can never rise to that of a home.

Such women are the rather pitiful half-breeds of that strange marriage between enlightened government and native law which has taken place in many African protectorates. They have all the weakness and instability of such a birth-right, and fortunately they seldom reproduce their kind. The daughters of the house are generally sent away to be educated in mission schools, and to marry, if possible after another fashion.

The New Day in Africa means a great destruction and a great building up. In the past these forces have been fairly evenly balanced, and both proceeded slowly. Now we are wondering whether the constructive education offered by missions and government, proceeding from the churches and from Christian homes, can possibly keep pace with the gathering speed and penetrative power of those impulses of trade and

development which are cutting away the foundations of the old social structure. That African women can be led from the petty slavery and spiritual deadness of a heathen compound into the life and dignity of a Christian home is certain. Christ's words were never more manifest than in Africa to-day: "I am come that they might have life, and have it more abundantly." That it is an enterprise worthy of any sacrifice is equally certain to those who live in Africa and see Christ's words coming true in the lives of those around them. Whether it will be done widely enough and swiftly enough is a question which only the home churches can answer.

I have been trying to think and to write of African women in general, but I find myself thinking of certain women in particular, and groups of women, and girls, whom I know. Pictures come into my mind full of a significance that is easier to understand than to express. They tell a story but they point no moral, for a moral is always for the end, and this story is only beginning. Look, if you will, at some of my pictures, and you may forecast the moral for yourselves.

* * *

It is night in a great coast town: night in the European quarter, flower scented, breeze haunted, wave enchanted. Candle-light shines out from houses where late diners are still sipping their liqueurs; smooth running motors bear smoothly dressed people to their clubs for dancing or for bridge. Groups of young white men stroll by the lagoon after a torrid day behind counters and in ware-houses. African girls linger in the shadows—young girls, quietly dressed in a too perfect imitation of European fashion, quietly talking together, quietly watching, quietly waiting in the shadow until the moment comes for a swift gesture and a low word. Thus do some women of Africa accommodate themselves to the New Day, exchanging the crowded market-places where their mothers sit hour after hour behind piles of yam, little heaps of glowing peppers, little rolls of printed cloth—all for the gain of a few pennies and the love of gossip and the zest of bargaining—exchanging the daylight market-place for this dingy traffic of the night. For centuries African women have been bought and sold. Small wonder then if too much freedom means only the freedom to sell themselves.

* * *

It is afternoon in the mazes of Onitsha town, and though I do not know it, I am standing near the door of Aku-eke, at the entrance to a new friendship. I have lost my way among the labyrinthine paths and passages of this great interior settlement, and I know no better course than to wander about until I find it again. An old man comes out of a gateway and beckons me to come in. I follow through the low door and find myself in a courtyard surrounded by high mud walls. A roof had been built inward from the wall and the shelter thus provided partitioned off to open cells for the chief's family. He himself lives in a house

of several rooms blocking the courtyard at the rear. He has thus only to recline on his front veranda in order to see into the private apartment of each of his wives, and to see anyone entering or leaving the compound. This is a common design and its advantages are obvious. A strategic position is essential to the head of a polygamous household. The old man leads me to one of the cells and points to its occupants, asking me if I have any medicine for his wife who is ill. A girl is sitting on the floor, one leg stretched out to the ministrations of an ancient woman who crouches beside her. The thigh is badly swollen and gashed in several places with shallow festering knife cuts. A small horn is being used in one place for cupping. A bowl of thick dark blood stands near by on the floor. As I watch, the old woman sets her mouth to the horn and after a few moments of suction removes it and shakes another clot of dark blood into the bowl. The girl sits dumbly, showing no interest in my arrival. She is suffering like an animal, without understanding and without complaint. This is Aku-eke (Sunday Fruit), and her baby is two days old. A younger girl holds up the baby by one arm for me to inspect. In spite of the mother's illness the baby has not been neglected. It is carefully rubbed all over with soot, with special attention to the hair and eyes. The cord has been smeared with thick red palm-oil, and is collecting every available particle of dust and dirt. It will not be allowed to touch the mother's breast for another twenty-four hours, but its nurse will frequently pour down its protesting throat a deluge of doubtfully clean water, desisting only when the babe chokes violently enough to convince her of its satisfaction. The mother's face brightens for a moment when I take the baby to admire. The old father is delighted. He remarks many times that God has done well. I beg him to let me take the mother and child to a mission hospital five miles away, but Aku-eke rouses enough to protest in terror that she will not go. As I leave I ask the father to take care of his newest daughter and see that certain things are done for her that I have suggested. He replies seriously that that is the work of God. If God wills that the baby should live it will live. It is not in man's power to protect a child. I go away wondering if it might not be in woman's power to give the poor mite a bath, and coming next day with soap and boiled water, I prove to my own satisfaction that it is. But God does more. He arouses an intense interest in my operations in the hearts of its relatives—so much so that this baby is being regularly bathed to this day, and flourishes exceedingly. Yet I think the old man was right. Surely no human power could have saved a child alive in the midst of the indescribable dirt, ignorance, and zeal with which it was being tended.

* * *

It is morning at Margaret's house. Early morning and no time for visitors, but Margaret's house is already in order and ready to receive us, though she did not know we

were coming. The house is a three-roomed mud building with two long, narrow rooms at each side, a veranda between them and a shallow central room at the back. The roof is thatched and neatly celled with grass mats. Margaret is an innovator: instead of having her house rubbed with clay-water until its rich red walls and floors shine like old glazed pottery—and this is very beautiful—she has stained the floors and a 12-inch border around the walls jet black. Above that the walls are chalked to a snowy whiteness, and finished at the top with another border of black. Cherry and white curtains flap gaily at Margaret's windows, and she has taken the same material to make cushions for her chairs. The home-made deck chair frames are slung with native woven cloth, so white that it must have been washed yesterday. The many tables are spread with white crocheted cloths of intricate patterns, and bear an incredible number of neatly framed photographs. There is also on each table a vase of artificial flowers. These flowers ought to be deplorable, but against that dazzling back-ground of black and white their clear reds and yellows and blues are enchanting. Never have I seen a house so expressive of gaiety and good humor.

Next door to it is the school where Margaret's husband, as head-master, rules the destinies of about two hundred boys, nine girls, and half a dozen young assistant teachers. They are short of teachers, and Margaret is trying to make up her mind to take one of the infant classes. We talk about this bold project and encourage her as much as we dare. Margaret is a slim girl with shining eyes and a pioneering spirit. She taught infants very successfully when she herself was at school, and would like to do so again, but no woman in the Ibo country has ever taught school after marriage before. Her husband comes to greet us, and sits on the veranda wall while we talk. He is actually encouraging her to do this unheard of thing. Only she must be free to give up her work in time for the next baby. The present baby is nine months old and very lovely. His mother spread a mat for him on the floor when we arrived and he has been sitting there ever since, looking into the matter of a woolen ball very seriously for minutes on end, and then suddenly clapping his hands and going into ecstasies of chuckles. We cannot wonder that his parents feel another baby after this pattern is essential.

It is time for us to go, and they are grieved because there is no "cola" to offer us. "But I have corn in my garden," says Margaret. "Won't you take some of the new ears for your dinner tonight?" In front of the house are neat little farm patches of corn and yam and beans, with borders of pineapples and bright crotons. Part of this is Margaret's, part of it belongs to the teachers, and a large patch is the school garden where the children work. Margaret goes to her own plot and raises her slim round arms to pluck the highest ear from a tall stalk. Her dress is a medley of orange and brown and gold; the cloth bound round her head is rose and dull blue. The sun

pours down upon her, and as she stands there in the brightness, her small head thrown back, her smiling face upraised, her dark eyes opening fearlessly upon the full glory of the morning, she seems to me the perfect picture of all our hopes. Here in the heart of a bush town—a town famous for its revolting practices and shunned even by its

heathen neighbors—youth and honest joy and simple faith and serviceable knowledge are building a home: a home so simple that the wildest bush man comes without hesitation to sit sociably on its doorsteps; a home so gay and cleanly that the dullest bush girl must look upon it with wonder and with hope. —The Missionary Review of the World.

A CHINESE GIRL'S MESSAGE TO AMERICA

By Miss Mary Carleton

A number of years ago in Foochow there was a young Chinese married couple. The young woman, an earnest Christian, was taking a doctor's degree in a mission hospital; the young man was serving in a hospital for the business people in the port.

There was one little girl and after a short time another child, a girl, was born. In those days girls were not loved quite so much as boys and the idea about girls was very different from what it is now after Christianity has been in China a longer time. The father said that they would give the girl baby away. Mothers' hearts are the same the world over, and so this young Christian mother was very sad because she did not want to give her little girl to anyone. The missionary doctor in charge of the hospital noticed that the mother was very sad and asked why it was. When she knew what was the trouble, the missionary doctor said, "I am sure there must be some people in America who would be willing to help you keep your little girl in your home."

Not long after that this doctor became seriously ill and had to leave for America, and a new doctor came to take charge of the hospital. She had to work through an interpreter, and I am sure that she was often homesick and felt the great responsibility of this hospital. She became interested in the baby girl and came to love her. One day, after some time, she said to the mother, "I would like to have your little girl to be my girl." After consulting the father the baby girl was legally adopted by this medical missionary and since that time she has had the privilege of a Christian home, the advantages of Christian education, the opportunity of coming to America and of studying in your American institutions. Tonight she is glad to be here to tell you what Christianity means to her and that she is very happy to be in Christian work. My father in later years became a local preacher and all the children grew up as Christians. I go home soon because I feel that China needs every Christian worker that is ready for service.

Great things are happening in China. It thrills me and I am sure it must thrill the hearts of those of you who have had a share in advancing the standards of womanhood in China. There are a few things that I feel are very important and encouraging in our work in China:

First: *Our Revolution*. If we go back into history we find no country where so many revolutions took place simultaneously; political; industrial; educational; economic, social and religious revolutions. The wonder

to me is not that China is confused and that there is unrest here—the wonder is that it is not far worse. There is a story of two men who climbed the Pyrenees! one had been there before and the other had not. The one who had not been there before woke up the next morning startled by a terrific wind storm. He called his companion and said, "Wake up, I am sure the world is coming to an end." "Oh, no," said his friend, "that is just dawn on the Pyrenees." That is the way it seems to me about China; all these things that are sweeping through China to-day are the forerunners of the wonderful day that is coming to China. Many people reading the papers are thinking the Chinese people are anti-Christian and anti-foreign, and yet you who have a great love for America, who know what it is to go through a revolution for liberty, can understand that I feel China is not so much anti-foreign or anti-Christian as it is pro-Chinese. Everything is for China to-day and it seems to me a very wonderful thing that China has at last come to have a national consciousness. China is awakening and what a wonderful awakening it is going to be! I wonder how we are going to help China meet that awakening. We shall have many problems.

Second: *Christianity in China*. In spite of the unrest, of wars, in spite of the suffering of our people, last year, the Bible Society reports, more Bibles were sold in China than in any other previous year. That means more people are studying the Bible, are interested in Christianity than ever before. If we can help our young people and all our people to understand that the Bible and Christianity are for the Chinese as well as for Americans and for the whole world; that the Bible and Christianity can solve our problems and meet our needs, then we need have no fear of China not accepting Christianity or of becoming anti-Christian.

It is a wonderful thing that many of our educated men and thinking people are interested in Christianity and their criticisms are very constructive. A gentleman, not a Christian, said to a missionary, "You are discouraged; you think Christianity is spreading very slowly. Give it ten years and Christianity will spread over China like wildfire." I would not have the faith to say that in ten years Christianity would have spread over China. I would say that in twenty-five years it might. But here is a non-Christian saying to a Christian that in ten years this thing would happen.

There are three things that I would suggest as necessary if we are to look forward to this:

1. Christians must not live in Christian

compounds; they must stay in their homes and live their Christian lives among their own people.

2. Christians must talk more about the teaching, must not compromise, but tell people about it.

3. Christians must support the Christian Church as though they really did believe in Christianity.

How will we meet these developments?

Third: *The Church in China*. Another great thing is our indigenous Chinese Church. It has taken perhaps a very long time to strike roots, but I feel it has struck roots in Chinese soil and we have a real Chinese Church. There are sixteen denominations in China that have united as the Church of Christian China, but there are many problems that we shall have to meet in our Church and we need your help and prayers.

Christianity has been in China not quite 130 years. A great many people here say "Missionaries have been working in China so long, why not let them all go home and let Chinese Christians carry on their own work?" I wonder if they realize that there are at most only 400,000 Christians in China—and not all these are leaders—and there are 400,000,000 people in China. You will realize when you think of those figures how much we need as a young church and why we are not able to meet alone the needs of the present day.

Many things are happening in China which are hard for us to understand. Many Christians are being tested, many have lost material things, and yet it is a very wonderful thing that out of all this has come a strong leadership in the Chinese Church. God has used these things for His glory.

Fourth: *The Missionaries in China*. The missionaries that we need in the coming years will be those who can overcome any barrier of nationality or race. They will be missionaries who will feel the love of Jesus Christ so that they will try to understand our people and bring to them the things Christ Himself would want to bring to us. And so it seems to me we have a great deal to be thankful for in the things that are going on in China. We need your help and prayers and cooperation more than ever before.

In the 15th century when the second emperor of the Ming dynasty moved from Nanking to Peking, he ordered that a bell be cast of gold and silver and bronze. He gave the task to a particular man and that man put all the metals together, and tried to cast the bell but the materials would not blend. The man tried a second time and again did not succeed. He had a daughter. When she saw that her father was not succeeding, she was grieved and she feared if he did not succeed the third time his life might be in danger. So she went to ask of a fortune-teller what the trouble was, and the fortune-teller said there was needed the blood of a maiden to cause the metals to blend. This girl persuaded her father to try again and when the gold and silver and bronze were put into the furnace, she leaped in, and the metals blended and the bell was cast, and the legend relates that the tones of the bell were very beautiful.

God needs not only gold and silver and bronze, but the sacrifice of our lives to be

used wherever He wants us to be. If we realize that by our sacrifice the Gospel message is going to reverberate not only throughout China but throughout the world, surely there is no sacrifice too great for us to make.

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine
Demands my heart, my soul, my all."

—Woman's Foreign Missionary Bulletin.

IS THE BIBLE TRUE?

(Continued from page 231)

wisest men who live cannot guarantee themselves for a single hour against accident, disease or death. If you think man controls the time of his departure, let me remind you that it is only about a year ago that a hundred thousand Japanese were ushered into Eternity in an instant by the trembling of the earth. And only a few days after that twenty-two of the young men of the United States Navy died instantly as eleven destroyers piled one after another upon the Pacific Coast in California. And you can hardly read a newspaper now that does not tell you that the day before that, one or more people lost their lives instantly in some automobile accident.

This is man. He comes in without his volition. He does not know how long he'll stay, or the way by which he will leave the world, and yet he is commander-in-chief of all that is. How can you explain it? No philosopher has ever been able to explain it. But Moses explained it. Moses said that after God made all other things, He made man—not as He made all other things but in His own image, and He placed him here and gave him command over all other things. And, when man finds that he is the child of a King, that the earth is his royal inheritance, when he finds that he is a part of God's plan and put here for a purpose, he then finds himself. Then it becomes his highest duty, as it should be his greatest pleasure, to find out what God's will is concerning him, that he may do it.

And he finds that this God, whose child he is, this God because of whose purpose he is here, that this God has revealed His will and in that revealed will of God he finds out that God has made these things for his use and has given him absolute freedom in using them. He finds that God says to him, "Even I, the Father, will not restrain thy sovereign will." He finds that he can take the blessings that God has put here for him and destroy all of them. That, so far as God is concerned, he can take these who should be his loving companions and destroy all of them, and after having destroyed every material thing, he can destroy every living thing, and then destroy himself. That is how he is.

But God tells him that while these things are his to use and to use without let or hindrance, he will be held responsible for every moment of his life, for every ounce

of his influence, and for every atom of his power. And God says to him: "I require of you just one thing in return—just one thing—obedience, that's all." Obedience to what? Obedience to laws that a God infinitely loving has made for man, laws wiser than man can make for himself. That's all. God says, "Obey, and I have linked your happiness to your virtue. Obey, and I have united your prosperity to your righteousness. Obey, and I have made it possible for you to rise up to a level upon that exalted plain to which I invite all my creatures."

Now, here are the three verses in one chapter of one book of the Old Testament. The first one gives us the origin of life; the second gives us the law governing life's continuity; and the third one gives us the only explanation of man's presence on earth. Now, search your libraries, read your books, and find if you can in all that man has written anything so important to man as you will find in these three verses—and you have the rest of the Bible besides.

We have the record of God's dealing with the chosen people. We have the inspiration of the prophets. We have the consolation of the Psalms. And then we have the New Testament with the story of Jesus and His atoning Blood. We have the Gospel intended for every human being. We have a code of morals that will live for all time. And then we have a philosophy of life that fits into every human need. And back of these we have Christ, Himself, with all power in Heaven and in earth in His hands, and we have His promise, "Lo, I am with you always, even unto the end of the world."

That's our Bible! Why, my friends, if that Bible is true then all the books that man has written are not to be compared to the Bible. If God is infinitely wise and man is finite, here is a proposition in arithmetic for you: How many finite men does it take to equal an infinite God? And how many books written by men will it take to equal in value the Word of God?

Now, that's our Bible. Is there anything that attacks that Bible? Is there anything that is undermining? Is there anything that menaces it? I think there is.

It is not sin. The more sin there is, the more we need the Bible, and we only know it is sin by the standard that the Bible sets up. Hypocrites are bad in the church, but they will never destroy the church. They worry the people outside sometimes. Sometimes a man will tell you that he would join the church but there are so many hypocrites inside—he does not tell you how many there are outside. But, my friends, I think he is inconsistent. If there was someone in the house that you loved and that person was being injured, you would not stay outside and say there was somebody in there injuring those whom you loved. You would go in and help. And so, when a man tells me that he stays outside the church, that he loves the church and would go in but for the hypocrites, I say, "Go in and put 'em out."

You cannot put your hypocrites out by staying out unless you can draw them out by an example by being worse hypocrites than they are.

No, the hypocrites are bad enough, but they won't destroy the church. There is only one thing that can destroy the church, and that is to present a respectable reason for not believing the Bible. And the only respectable reason there is, is a so-called "scientific reason."

Now, my friends, I am a believer in science. I have as high an opinion of science as anybody. I have too high an opinion of it to allow it to be degraded by and confused with that which is not science. Science is classified knowledge, and things to be scientific must be true. It must first be true and then be classified before it can be science.

Well, now, my friends, there is no scientific fact in the world that menaces Christianity, or ever has. And Christianity is not afraid of any truth, no matter where it comes from. The Christian believes that all truth is of God and that whether it comes through His revealed will or through nature, His handiwork, that no two truths can conflict. And the Christian church today is not afraid of any truth, no matter where it comes from. The Christian believes that all truth is of God and that whether it comes through His revealed will or through nature, His handiwork, that no two truths can conflict. And the Christian church today is not worried at all about any fact that science has discovered or demonstrated.

The only thing that disturbs Christianity today is not a truth, nor a fact, nor a theory, but a hypothesis—a hypothesis. Now, do you know what a hypothesis is? You know, these professors—some of them—will hurl the word "hypothesis" at a student, and it knocks him senseless and he doesn't come to until after he has graduated. What is the word "hypothesis"? What does it mean?

Sometimes a person will use a word without understanding its meaning, and when he understands it he will keep using it. I heard of a man once whose wife called him "a model husband," and he was so stuck up about it that he quit his work and for several days just went around and told his friends what his wife had said. Finally, he found a friend who had a dictionary, and the friend said, "If you knew what that word meant, you wouldn't use it."

"What does it mean?" he asked.

"Well," his friend said, "look it up in the dictionary and you will remember it."

So he went to the dictionary and what do you suppose he found? He found that the word "model" was defined as "a small imitation of the real thing."

Now, what does the word "hypothesis" mean? It is a scientific synonym of the word "guess"—that's all. If Darwin had called his hypothesis a "guess," it would not have lived a year. But the word "guess" is not only too small a word, but it is too easily understood. And so Darwin

blew into the word and inflated it into four syllables, and because it is empty it has floated for sixty years.

Evolution is a Hypothesis, and not one person in ten who believes in evolution knows what evolution means. I'll prove it to you. Coming out the other day to California, a man sat down on the other side of the table from me, and he said:

"Mr. Bryan, I have read your book 'In His Image,' and I can't agree with everything you say."

I said, "Is that so? That's nothing new, to find a person who does not agree with me."

"No," he said. "I can't agree with you about Darwin. Now, do you mean to say that there has been no evolution in music for instance, from the tom-tom to the violin?"

"Why," I said, "that is not evolution. That is improvement."

Just think now of confusing the improvement from a tom-tom to a violin with evolution. But that's the kind of confusion you have.

I met a man on the train—a professor in the University of Kentucky. He said:

"Mr. Bryan, do you mean to say you don't believe in the evolution of a plant from a seed?"

I said, "That is not evolution."

"What is it?" he asked.

"That's growth. And everybody believes in growth. We not only believe in the growth of a plant from a seed, but we believe in the growth of a chicken from an egg. But," I said, "if you want another chicken, you have to get another egg."

A professor in a certain college of North Carolina had a joint debate with Dr. W. R. Riley, a Baptist preacher of Minneapolis, and in the course of the debate this professor said that there had been wonderful evolution in an automobile, from two cylinders, from six cylinders to eight cylinders, and so on. There is no evolution in an automobile. A man can invent an automobile and he can improve it, but there is no evolution in an automobile. If you think there is, you get your two cylinders—you get the best two cylinders you can find—and put them out where they can get plenty of air and water, then you sit down and wait until the two cylinders evolve into four cylinders.

There is nothing in it. And yet this is just the way some people talk about evolution. They don't understand it. Evolution that we are dealing with means but one thing—evolution is a hypothesis—not a fact—a hypothesis, according to which every living thing is related to every other living thing. If there is such a thing as evolution in the world, then everything in plant life and animal life is related by blood to every other thing in plant and animal life.

Don't let them fool you. Don't let them think you can pick out your relatives in the underworld. If you marry into the underworld, you marry them all—the good and the bad, the noble and the ignoble. A young man might, for instance, be will-

ing to link himself up with the elephant, or the horse, or the lion, but there are some animals that he would not want to claim kin with, but he is just as near to them as he is to the good ones, if he is kin to any of them. A young lady might be willing to admit that she was distantly related to the mocking bird, or to the honey bee, or to the butterfly, or a humming bird, but she cannot pick out—if she is kin to these nice things, she is just as surely kin to the bedbug and the mosquito.

These people want us to believe just everything came from the same source when they can't prove that anything ever came from any other species. They have not yet been able to find one single species that they can trace to another, and yet they want us to believe that all species came by slow and gradual change. Darwin's hypothesis was that about 200,000,000 years ago one or two invisible germs of life appeared on this planet, and that in the 200,000,000 years that have elapsed these invisible germs of life, by slow and gradual development, by the influence of interior and resident forces, became everything that we see today. Now that's Darwin's hypothesis—200,000,000 years. His son said it was only 57,000,000. What do you think of a son who would knock seventy-five per cent of his father's guess out? Some say it is only 24,000,000; some say it is 306,000,000, and you can see how little accuracy has to do with such guessing when one man can guess ten times as long as another and be equally credible as a guesser.

Darwin said one or two, some scientists say just one. I read a book not long ago in which an evolutionist explained that every thing came originally from one germ and all the things in the vegetable world came originally from one germ; and after he had collected all the animal life and crammed it back into one germ, he said that back of these two germs there was a germ from which the two came, and he spoke of it as positively as if he had been there and watched them come.

This is what they call "science." It is not science at all. It is just guessing, and that is what we object to. We don't object to science, but we do object to guessing, and we object to having the Bible destroyed as a book of authority by the substitution of men's guesses. My friends, there is no dispute as to the facts—the dispute is as to the conclusion to be drawn from them.

I went, as I said, to Dartmouth College, and when I got there I found the editor of the college paper had written a two column editorial telling me what I had to say. Nearly everywhere else, except in such a college I am allowed to choose what I'll say. I'm invited because I'm supposed to have something to say. But this young man said I had to deal with a certain thing. He said I must deal with the facts—golden facts—harking back to '96. He thought it would be unpleasant to have reference made—golden facts.

(Concluded next month)

EDUCATIONAL

EARLY CONDITIONS LEADING TO GENERAL CONFERENCE

By John Umble

It was interesting to read some of the conditions that led to a General Conference. The Conference named was not more blameworthy or wise than many others. Quite frequently in small circles a few men do the leading. This is not possible when a "multitude of counsellors" are the leaders. Hence the Church to-day maintains a more unified front with a General Conference that is beginning to function effectively, and maintains a church-wide respect. Long may it continue. Long may it be supported.—Editor.

In these days of complete organization of all phases of denominational activity in the Mennonite Church, it becomes increasingly difficult for young people to understand the conditions and experiences that gave rise to present-day institutions. Considerable study of those conditions is essential to a proper appreciation of the great strides made by the Church during the fourth quarter of the last century. And perhaps none of those experiences is more instructive than those pointing the need of a General Conference.

Although from its inception in January, 1864, the *Herald of Truth* performed a necessary task in helping brethren to learn each other's viewpoint and to understand each other's problems, the need for a general conference became more and more apparent. The widest possible divergence of opinion developed on such questions as Sunday school, public prayer meetings, English preaching, protracted revival efforts, evening meetings, and even on important points of Christian teaching.

An outstanding example of this difference of opinion calling for amicable adjustment or at least for a general meeting for discussion and conference is the disagreement between certain sections in the East and West on two important questions—Sunday school and divorce. These incidents seem worthy of note for two reasons: first, historically, they show the imperative need of a general conference due to chaotic conditions generally, and, second, the latter brings out graphically the historic position of the Mennonite Church on divorce.

In point of time, both of these discussions proceed simultaneously, but it will be more convenient, in this paper, to consider them separately.

I.

The first official notice of divorce and remarriage seems to be the action of the Amish Conference (General) in May, 1867. This body, following its traditional policy of assisting with advice on specific cases brought to its attention rather than attempting to establish general principles or to lay down rules for the government of churches or congregations, appointed a committee to formulate an opinion on the question of receiving

into church membership one who had married a divorcee whose former companion in marriage was still living. In a somewhat detailed reply the conference gave an opinion—literally, advice (Rath)—on several phases of the question: (1) It is contrary to the teaching of Christ and His apostles to receive such a person so long as he remains in this state. (2) Such a person is an adulterer. (3) Such person can be received into the church if he shows himself penitent. (4) Repentance in such a case consists in (a) putting away the divorcee as his wife, but yet (b) supplying her with material means of subsistence, and (c) remaining, himself, unmarried. This opinion was unanimously accepted by the conference.¹

Among both Amish and Mennonites the marriage tie, it seems, always had been considered among the most binding of all earthly obligations. In spite of the fact that shunning was practiced with extreme rigor among the Amish at this time, many leaders like John K. Yoder, John P. King, Elias Riehl, and Abner Yoder felt that some exception should be made in case a husband or wife is excommunicated. The Amish Conference, held in Wayne County, Ohio, in 1862, advised that "shunning.....be practised without respect of persons (ohne Ansehung der Person) except in certain cases between husband and wife in which it would do more harm than good."² In conference two years later, Peter Blauch cites a case "in which a married man was excommunicated and the ministers were blamed because the wife did not shun her husband, and when they punished her for it and she left her husband, people called her an adulteress."³ In other words, the marriage tie is so binding that, when this wife leaves her husband because she cannot obey the church while she lives with him, public opinion among her fellow church members brands her an adulteress.

Following the decision of the Amish conference in the spring of 1867, the *Herald of Truth* in September of that year begins a discussion of divorce. "A brother" asks with reference to Matthew 19:9 (Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery), "What is forbidden here?

putting away one's wife; or marrying another? or in case of fornication is it permitted to do both?"

In answer to this question, a writer signing himself "K" (probably R. Keagy, Elkhart, Indiana) proposes: "in case she be guilty of fornication and her husband put her away and marry another, he seems not to be guilty of adultery; but yet I do not think it can be shown anywhere in the Bible that it is right for a follower of Christ to put away his wife for any cause whatever, be it fornication or faithlessness in any respect."⁴ This question then became a subject of controversy and contrary conference action for several years.

Although the above question might imply a different viewpoint from that expressed by the Amish Conference in 1867, the reply of "K" is certainly not at variance with it. But the decision of the Amish brethren in May and the *Herald's* interpretation of Matthew 19:9 in September is challenged a few weeks later by the Virginia (Mennonite) Conference held at Weaver's Church, September 27, 1867. In the minutes of this meeting reported to the *Herald* by "Frederick A. Rodes (sic), Harrisonburg, Virginia," occurs the statement: "It was also decided that for the same reason that a man is allowed to put away his wife he is allowed to marry again."⁵ In the printed *Proceedings* of the Virginia Conference, this and several other matters are not recorded, but a line of asterisks in the report for 1867 probably indicates this important omission.⁶ Such asterisks occur on only two other pages of the *Proceedings*.⁷ It is this same conference session that disapproves of Sunday schools, as will be noted below.⁸

Two weeks later, the Indiana Conference held at Yellow Creek, Saturday, October 12, came to an opposite conclusion on divorce and remarriage. This conference discussed the question: "Can a person who has parted from his wife and taken another (the first wife still living) be received as a member into the church?" The answer was: "He cannot be received as a member unless he puts away the second woman."⁹

During the next few months the whole matter seems to have become a question of grave concern to many church leaders. A storm of protest arose over the Virginia resolution. Replying to the "large number of letters making objections to the decision of the Virginia Conference," the editor of the *Herald* writes an editorial on "Marriage and Divorce." He interprets the Virginia resolution to mean "that a man may put away his wife for the cause of fornication (and for this cause only) and after he has put her away for this cause, he will be free to

marry another woman." The Indiana Conference, he says, "adopted a conclusion which is in direct opposition to the conclusion of the conference in Virginia.....They took a different view of the same Scripture, taking also with it the words of our Savior, Mark 10:12, and the words of the apostle Paul, I Cor. 7:10 and Rom. 7:1-3." Without taking sides in the controversy, the editor pleads that the brethren shall discuss the matter candidly and kindly, "by reason and the Bible," so that the general reader may be instructed and the ignorant enlightened. In conclusion he expresses a hope that ministers especially "may take this point into consideration" so that during the "next conferences the subject may be properly decided."¹⁰

In the same issue of the *Herald*, Joseph Holdeman, Wakarusa, Indiana, makes a contribution to the discussion. A quotation practically summarizes his argument: "If [we are] under the law, we can get divorces, and get married again; but if [we are] under grace it is strictly forbidden, as we all can see if we search the Scriptures."¹¹ His conclusion plainly is that divorce is impossible for a Christian under any circumstances.

However, so far as available records show, the most significant development in the whole controversy comes in a long article to the *Herald* by Bishop John M. Brenneman, Elida, Ohio. He admits that he proposed the question at the Virginia Conference and asserts that the brethren unanimously adopted the resolution and that he also gave his voice to it. He defends the resolution at great length, quotes Scripture and the opinion of early Church fathers, as well as Menno Simons, appeals to every rule of reason and common sense to show that divorce is justifiable and permitted by the Church and by the Scriptures, and closes his article by citing difference of opinion among the brethren on this point as showing "the necessity of having a general Conference every two or three years in order to consider and decide important points."¹²

Bishop Brenneman's defense of his position is so complete and interesting that a brief summary seems in order. After a long introduction full of tender, humble pleading for the exercise of brotherly love toward him if he is in error, he proceeds—"I must confess that I cannot yet see that the decision of the Virginia Conference is so great an error as some persons seem to think." He begins his defense by quoting Matthew 5:32. This he understands to mean that "if the said cause exists, the man has the privilege to separate, and may do so and marry another, without committing the crime of adultery. The one.....is just as much permitted as the other." He quotes Tertullian, Arnobius, and Hieronymus (Jerome) to prove that divorce was recognized among the early Christians. The following quotation from Menno he insists "is plain enough for any one that is willing to understand it:..... 'The bond of an undefiled and honorable marriage in Christ's kingdom and government is so sacred and firm, that no man can be permitted to leave his wife nor a woman her husband, and take another, (understand

the words rightly, which Christ speaks,) or marry another, for any other cause than for adultery.'" He also quotes from "our old Catechism"—"From this it is clearly to be seen that Christ teaches all Christians that a man (except in case of fornication) is bound to his wife by the bond of matrimony, as long as she lives." And this from the "shorter Catechism"—"Can a lawful marriage, for any cause, be divorced? Answer, No. for the persons united by such a marriage, are so closely bound to each other, that they can, in no wise, separate, except in case of fornication." Bishop Brenneman reasons that sanction of divorce is implied in these statements.

He next argues that a wife "guilty of said transgression" has already broken the marriage bond, and that a husband, in leaving her for this cause, could hardly be said to break it again. "How can such a broken marriage-covenant," he demands, "still bind a man his life time to such an unchaste woman? Would this be an easy yoke and a light burden?"

He bases his final argument on two quotations: first, "Know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh;" and, second, "Know ye not that your body is the temple of the Holy Ghost which is in you?" He



SONNETS OF SUMMER

By Mary P. Denny

All life articulate with praise,
A psalm of glory reaching to the skies,
Unto the star where glory lies.
The song of thrush at break of day.
The beauty of the sunlit way.
The perfume of the new-blown rose,
The loveliness of lily fair
Wafting its fragrance on the morning air.
The song of bird and hum of bee,
The tall straight glory of the tree.
All tones of beauty sway
To the glory of a summer day.
All tones of joy and love combine
To create a symphony divine.

The little thrush from its nest in the tree,
The robin catches the glad refrain
Sings out its life so full, so free,
And carries the echo through the forest lane,

The song sparrow hid in the forest glade
Carries the tone through light and shade,
The forest is speaking to all to-day
Happy and free in the summer way.
Each leaf is a quiver with the note of day,
And the grasses whisper the long refrain
The breezes waken each forest flower,
And the happy birds to the heavens tower,
Up from the thickets hidden far
Unto the glory of the mystic star.

There is naught so glad as a summer day
With lilt of bird song
Through the forest way.
And morning a stir in leaf and flower.
The little bird from its nest in the tree
Singing the glory of forest and field.
The water drops shining in diamond hue,
And the stars aglow in the sparkling dew.
The children singing their songs at play,
And joy bells ringing the live long day
Oh, what is so glad as a summer day
With nature and life in glad array
Bird and flower and far blue skies
Singing a glorious roundelay.

denies that the Holy Ghost could dwell in a vessel one-half of which is utterly unclean. Returning once more to an argument of common sense, he asks, "If, then, under the law, such a sinner had to be punished with death, why ought a brother under the Gospel, who is a new creature in Christ Jesus, be compelled to remain united and bound to so wicked a woman and not be permitted to separate himself from her?"

He adds in closing that in case of separation for the scriptural cause he thinks it would be more "praiseworthy" if a man would not marry again; but he confidently believes that such a man "has the privilege to marry again, especially if it would be necessary to do so."

But Bishop Brenneman's article seems only to have added fuel to the fierce fires of opposition to divorce for any cause; for, a few months later, his own state conference in session at Nold's Meeting House (Leetonia), in Columbiana County, Ohio, on Friday, May 15, 1868, "unanimously agreed that the gospel gives.....no license to take a writing of divorcement. Neither.....any right in such a case, to marry again."¹³ Some thirty bishops, ministers, and deacons from Ohio, Indiana, Pennsylvania, and Canada were present at this conference.

In the same issue of the *Herald* which prints the proceedings of the 1868 Ohio Conference, R. Keagy, writing from Elkhart, Indiana, forbids not only remarriage, but also divorce.¹⁴ It becomes increasingly evident that sentiment is crystallizing along the line of the Indiana and Ohio resolutions. In an editorial the *Herald* announces that hereafter controversial subjects will be barred from its columns.¹⁵ No doubt the subscription list is beginning to feel the effect of the controversy. At any rate no articles on divorce or remarriage appear in the *Herald* after this date.

But in July, 1868, under the caption, "I beg Pardon," the *Herald* prints a letter from Bishop Brenneman in which he refers to his "awkward article on divorce and marrying again."¹⁶ He protests that the principle which he maintained in that article, he has never yet helped carry out in any case, nor did he ever have any intention of doing so without the counsel and consent of the brethren. He signs himself, "Your humble, weak, and unworthy brother." It is evident that a general conference, such as Bishop Brenneman advocated, in which this question could have been discussed freely would have spared so able, useful, and consecrated a leader from the humiliation of having his best thought and study on an important matter thus publicly and unceremoniously rejected by his fellow-ministers after it has become a subject of church-wide controversy.

One of the closing chapters of this unfortunate affair, so far as available records show,¹⁷ is written when the annual Indiana (Mennonite) Conference, assembled at Yellow Creek in October, 1868, agreed "to adopt entire the conclusions of the Ohio (Mennonite) Conference of May, 1868, which were published in the June No. of the *Herald of Truth*."¹⁸ According to John F. Funk,

these two conferences meeting in eastern Ohio and in Elkhart County, Indiana, in May and October, respectively, of each year, were in reality semi-annual sessions of practically the same body, but it frequently happened that each would ratify or re-adopt the resolutions of the other. His statement is confirmed by the Indiana conference report printed in the first volume of the *Herald*. At the conclusion of the report it is announced that the "next semi-annual conference" will be held in Ohio in May.¹⁹ Hence the action of the Indiana conference in this October, 1868, session simply means that Ohio and Indiana still stand against any form of separation of man and wife for any reason whatsoever.

In 1870, the Amish Conference reaffirmed its position on divorce in considering what is to be done with a former member, now under the ban, who, while under the ban, has married a divorced woman knowing at the time that he marries her that her first husband is still living. The question is whether he can be received into the church again if his wife's first husband dies. The resolution on the question affirms that such a person is an adulterer and remains so until the first husband of his wife dies. While in this state he cannot be received into church fellowship, but if it can be shown by scriptural testimony (evangelischen Zeugnis) that the first husband of his wife is no longer living he may be reinstated as a member, provided he gives evidence of real repentance and a desire to lead a better life.²⁰ The conference also cites its former action in the Logan County, Ohio, meeting in 1867, mentioned above.

In spite of the fact that the question had now been under consideration for at least five years, it was still causing difficulty and occupying the time of church conferences. In this slow, often contradictory, and frequently quite unsatisfactory way, many great questions of interpretation and policy were decided in the years before the General Conference was at last organized.

II.

As stated above, the question of Sunday schools was another matter on which some of the eastern and western conferences disagreed. Here again much trouble and misunderstanding might have been avoided by a general conference, but it no doubt required just such unfortunate and humiliating experiences to demonstrate the need for such an organization.

At the Ohio (Mennonite) Conference held in Oberholtzer's Meeting House (Midway) in May, 1866, sentiment was strongly opposed to the Sunday school because the leaders felt that it might bring pride into the Church and also that in many denominations it was more of a social than a Bible-teaching organization. Nearly everyone present had spoken against the Sunday school when, finally, Bishop Nicholas Johnson of Fayette County, Pennsylvania, stated that in his district the Church was forced to provide a Sunday school in order to keep the young people from attending those of other denominations and, in consequence, being lost to

the Church. For some years prior to this incident the Sunday school in Bishop Johnson's church seems to have been dormant.²¹ He seems, therefore, to have been advocating the Sunday school idea in general instead of pleading for his own Sunday school in Fayette County. At all events his plea was so earnest and so reasonable and his tone so conciliatory that every one present said, "Yes, under those circumstances you may have a Sunday school."²² A strong endorsement of Sunday schools followed.²³ The next annual meeting of this conference, May, 1867, again endorsed Sunday schools.²⁴

In addition to Bishop Johnson's Sunday school which had been flourishing for a number of years before the favorable action of the Ohio Conference, another was organized near Washington, Tazewell County, Illinois, about the time that the movement was endorsed by the Ohio Conference in 1866.²⁵ Two Sunday schools had been organized previously by David Plank in the Amish settlement in the vicinity of West Liberty in Logan and Champaign Counties, Ohio, in 1863 and 1864, respectively.²⁶ John F. Funk, after a visit to the Tazewell County settlement in the autumn of 1866, writes enthusiastically about the Sunday school there: "It was truly encouraging to my heart, as I sat there and saw the children and young men and young women sitting together there reading the Word of God and receiving instruction, from its precious precepts."²⁷

As noted above, however, the Virginia Conference, in the same 1867 session which voted to permit divorce on scriptural grounds, refused to sanction Sunday schools. This was after the second favorable action on the subject by the Ohio Conference. "The subject of Sunday schools was brought up and spoken against," says the report of the Virginia Conference. "It was not thought best that we should send our children to Sunday school in the way Sunday schools are conducted neither in the way we understand that some of our brethren in the West have them. We can have Sunday school in our houses."²⁸ This action, like that on divorce, is omitted from the *Proceedings* mentioned above.²⁹

"The West," however, continued to organize Sunday schools. Less than a year after the Virginia decision, Bishop Brenneman, although he had taken an active part in the Virginia Conference in 1867, invited John F. Funk to come to Elida to organize a Sunday school at the Salem Church. After many delays Funk at last found time to visit Elida and to assist in the organization of a Sunday school in August, 1868.³⁰ In spite of much local opposition, shown, for instance, in the resignation of the janitor, Henry Sherrick, who refused to be a party to bringing such a worldly institution into the Meeting House, and in the face of many discouraging handicaps such as dearth of teachers making it necessary to ask non-members to teach classes, the school prospered from the beginning.³¹ Bishop Brenneman in a long article to the *Herald*, written November 23, 1868, gives a complete account of the order of exercises and speaks in the most

glowing terms of the benefits already derived from the Sunday school.³²

After the official condemnation of Sunday schools by the Virginia Conference, the "West" not only manifested ever-increasing interest in the organization and promotion of Sunday schools, but the Ohio and Indiana Conferences continued to reaffirm their favorable action at nearly every spring and fall session.³³ In October, 1871, the Indiana Conference held at the Yellow Creek Meeting House, Friday, October 13, decided that "Sunday schools were considered as good and beneficial when sustained and carried forward according to the principles of the gospel, and the rules of the Church, and the Testament should be the principal book used in the school."³⁴

Even so late as October, 1873, this Conference found it necessary to emphasize its position on Sunday schools. It decided that if "Sunday schools are maintained according to the rules and customs of our church,.... no objections could be raised against them."³⁵ Frequent reference to Sunday schools in these conference minutes, however, indicates something beside universal approval of the institution. It also proves strong and sustained opposition. The question needed to be settled again and again. Bishop Jacob Wisler in Indiana and Bishop Abraham Rohrer in Ohio, urged on by a strong group of ultra-conservative laymen in their respective congregations waged determined and not wholly ineffective opposition not only against the Sunday school but also against a number of other necessary progressive measures. Wisler, finally, was deprived of his office as bishop in the Elkhart County congregations for his determined and uncompromising stand.³⁶ Rohrer joined Wisler later in organizing the "Old Order" Mennonites, taking with him to the new organization all but six families of his Medina County (Ohio) congregation.³⁷

The Virginia Conference, on the other hand, reversed its 1867 decision not later than 1869. In the *Proceedings*, the report for that year states that "the subject of Sunday schools was considered and passed. Subject, however, to the decision of the Church." A footnote adds that Sunday schools were "subsequently ratified by the Church."³⁸

Available records do not give the date of the first Sunday schools in Virginia; but at least two had been organized in that conference district prior to mid-summer, 1871. An item in the *Herald of Truth* for August, 1871, states that "another Sabbath School" is soon to be organized "at Brenneman's Church."³⁹ The *Herald* also mentions the organization of a Sunday school at the Bank Church on Sunday, April 30, 1882, with forty "scholars," and six teachers; and one at Weaver's with eighty-four "scholars," fourteen teachers. This may have been, but probably was not, merely a spring reorganization.⁴⁰

It is only just to say that opposition to the Sunday school seems to have disappeared entirely in Virginia many years before it

(Continued on page 253)

ESSENTIALS OF LEADERSHIP

By Herman H. Horne

Test Yourself on Essentials of Leadership

Every person exerts some influence and so is to some extent a leader. Every person, too, is influenced by many and must, to a great extent, be a follower. The leader is the person who has followers; a great leader has glad and willing followers. Leadership is influence, and no person is entirely without influence. We are able to lead and to serve our fellows just to the extent that we can influence them.

Most persons have many undeveloped traits of leadership. It will help us to study together the essentials of leadership in order that we may know ourselves better, detect our weaknesses, and so, if we will, begin at once improving ourselves as leaders.

There are thirty-three of these Essentials of Leadership which I shall briefly mention. If you care to do so, you may take pencil and paper now, and have the fun of rating yourself as a leader. For each trait mentioned, allow yourself three points, two points, one point, or nothing, according to your own judgment of your own qualities. The sum of your separate ratings will give you the percentage of leadership you represent.

1. **Have you a strong body?** If so, you can undertake tasks of great leadership in the world. Have you not found yourself wondering how Mussolini, one type of leader to-day, can accomplish so much? He has a physique permitting him to work eighteen hours a day. Of course, such vigor must be gained and retained at a price, but don't be discouraged if you lack it.

2. **Did you ever break yourself of a bad habit?** Perhaps it is not safe to assume that all have had bad habits. But most have. If you have ever broken yourself of a bad habit, it shows that you have habits, instead of habits having you. If you can lead or master yourself you can lead others.

3. **Do you exercise self-control when things go wrong?** Or, do you "fly off the handle"? When a leader loses control of himself he immediately loses influence. He must then resort to a species of forced or external leadership by threat or command. He that would lift me physically must be below me, but he that would lift me morally must be above me.

4. **Are you cheerful and free from grouchy spells?** Good cheer is prepossessing. "The voice with the smile wins." Sincere good humor is an absolute good. "Give to the world the best that you have and the best will come back to you." To carry a grouch is burdensome to oneself and is resented as injustice by others.

5. **Do you think for yourself?** The leader is certainly influenced by the thinking of others, else he would get too far ahead of his followers, but others do not present him with his decisions. No man can lead

in thought unless he thinks for himself.

6. **Do you keep your head in an emergency?** There is a fire, an automobile accident, a train wreck, a person drowning, a hold-up, a ferry collision, a stalled subway train, or a strained emotional situation between persons; he who loses his head, thinks little, acts instinctively, perhaps starts a panic. The life-saver must keep cool.

7. **Do you remain calm under criticism?** We are none of us above criticism and there are times when it descends upon us, sometimes unjustly. To remain calm under it is largely to shed it, to profit by it, to use it in making ourselves better leaders.

8. **Do your mates respect you and coöperate with you?** This is a sure token of actual leadership. It is important to deserve such respect and to be a person with whom it is easy to coöperate.

9. **Can you maintain discipline without using the show of authority?** Discipline in home, school, or factory. This indicates a high-power moral personality. The show of authority, by threat or command, is external, and when used with any but the immature and young, is damaging to real leadership.

10. **Can you handle a group of dissatisfied persons successfully?** If so, you can stop mutiny and rebellion. It is not easy to change a near-mob into a deliberative assembly. To do so involves a sympathetic understanding, reasonableness and the ability to recognize the view-points of others.

11. **Are you a successful peace-maker?** Did you ever make peace between friends or neighbors? It is harder than to keep peace oneself. It involves a rare degree of personal influence, as well as the ability to find the common emphasis in opposing opinion.

12. **Are you patient in dealing with nervous and hard-to-please people?** Possibly you have this situation to meet in your home. Impatience with those who are impatient only makes bad matters worse, while patience allows us to possess not only our own souls but also, in a measure, the souls of others.

13. **Can you get people to do things without irritating them?** You know what it is to be "rubbed the wrong way." It may be due to nagging, or to making obedience a personal issue instead of a recognition of right. People do not feel irritated when doing voluntarily what has been reasonably suggested to them.

14. **Can you stand being opposed without saying things you regret later?** Leaders must not take opposition as a personal affront, must not be offended at it, must regard it as just as part of the day's work, since differences of opinion are to be expected.

15. **Are the delicate situations ever turned over to you to handle?** If you are that member of the home or the school or the

church or the firm to whom the folks turn when a delicate situation has to be handled, you are to that extent a leader. It shows you have suggestive control of others, due, no doubt, to the confidence people have in your fairness and good judgment.

16. **Do you make and keep friends easily?**

Leaders always have their circle of loyal friends—children, pupils, disciples, associates. To have friends is an index of the companionable and valuable character of the leader.

17. **Do you omit the scolding and quarreling about petty, or even major things?** Such conduct is lowering to dignity, ineffective, and destructive of influence. Older people don't like it and are unfavorably affected by it—Children call it "raving."

18. **Do you adjust yourself to strangers easily?** This is an indication that you have no undue reticence, timidity, and false modesty, and have agreeability and self-confidence and some knowledge. Every person whose interests you can discover is interesting.

19. **Are you free from embarrassment before superiors?** That is, before those who know more than you do, or employ you, or have higher positions or titles than yourself. If so, you have some inner dignity of soul of your own.

20. **Are subordinates at ease in your presence?** If so, you have been able to assure them of your sympathy, fairness and good-will, and so to reassure them. A basic humanity unites all. It has been said that a gentleman is at his ease in the presence of the King, and in his presence a hod-carrier is at his ease. It may also be said that a lady is at her ease in the presence of the Queen, and in her presence the scrubwoman is at ease.

21. **Can you express your opinions without appearing over-bearing and narrow-minded?** This involves a toleration of, and respect for, the opinions of others and the ability to see all around a question. A narrow and strong-minded person can win a certain type of leadership among narrow and weak-minded people.

22. **Are you interested in folks?** Really, truly, interested in the interests of others. If so, you have that pervasive and expansive type of personality which easily wins appreciation and loyalty.

23. **Have you tact?** This word really means touch. To have tact we must be in contact with the thoughts, feelings, and acts of others. Tact means the ability to anticipate how a thing is going to sound before it is said, and how people are likely to be affected by it.

24. **Have you a reasonable amount of self-confidence?** This trait means you know your abilities and your limitations, and, while you undertake things up to the limit of your ability, you do not exceed your limitations. This gives you all the efficiency of which we are capable.

25. **Have you confidence in your cause?** It is a cause really that you are leading. You are not leading your self as cause,

unless vanity or social ambition possess you. Whole-hearted loyalty to the cause one has espoused, based on sound judgment of its worth, is requisite, if others are to join you.

26. **Have you the co-operative and not the competitive spirit?**—The former appeals to all; wins by its generosity; the latter to only a limited group, loses in the end by its self-centeredness.

27. **Are you adapted to the group you seek to lead?** Supposing you are a teacher, music conductor, minister, are you "cut out" and then "fitted up" for just that type of leadership? Otherwise, though you are a leader, those who follow you will regret your weaknesses.

28. **Have you a steady will?** That is, having undertaken a good fight, can you fight it out on this line, like General Grant, if it takes all summer, or all of a lifetime? Without such pertinacity, but not obstinacy, one's leadership is a fluctuating and vacillating thing.

29. **Do you have vision, are you optimistic, seeing the better order coming?** Without such foresight, it is difficult to endure. Even Buddha, the founder of a pessimistic religion, yet taught a way of escape. Dr. John R. Mott has defined a man

of vision as he who can see further than other men see, deeper than other men see, and before other men see.

30. **Have you the power of the single motive?** That is, are your energies concentrated or dissipated? Is it a case of "this one thing I do," with Saint Paul, or is it a case of divided aims and a divided life, and so a divided influence?

31. **Do you wear the leader's white flower of the sincere life?** With transparent sincerity one may seek to promote the worthy cause to which he is devoted, without ulterior ends of his own. Such selfless devotion wins both the admiration and love of one's comrades in the cause.

32. **Are you sometimes alone with yourself and God?** It is not for me to define your conception of God for you. That is each man's privilege. But you will find yourself a leader with power in proportion as you bow humbly in the presence of the Reality in which you do believe.

33. **Can you sense yourself as an agent of the world-purpose?** If so, you have the highest quality of human leadership, one that enables you to become a coöperator with the greatest forces of life.

—Christian Herald.

RECREATION

By Manasseh Bauman

Feeble bodies are likely to enclose feeble spirits, and to make sure of having a strong brain, and a high soul the rational thing to do is to take care that your body will not be a hindrance.

Other things being equal, well people think wholesome thoughts, and sick people think morbid thoughts. It is well therefore to keep in mind that if your aim in life is to have a fine mind and a great soul, the first of all duties is to develop a smooth running, sound and clean physical machine.

The body should be a perfect servant of the spirit, and whatever excellence of mind and spirit you may possess it will have a much better opportunity to express itself in a body that is flawless than in one which is defective.

Some people are overworked, others do not work.

Some people eat too much, others are under nourished.

Some people sleep too much, others do not get enough rest.

Some people have a heavy mental strain, with no bodily exercise.

What we all need is a balanced ration of work, sleep and recreation. A system of regularity is the keynote of how to keep fit. System after all is only theory in action, the expression in tangible form of one's innermost convictions. Sometimes it is the elaborate result of careful thought, but most often it is merely the subconscious development of certain habits into a simple routine. This system was used by a Canadian business man who went to pieces at middle age and then learned how to be a boy again.

A simple, well ordered life is a good goal to strive for. Always allow scope for your individuality, but a good program would be: First, eight hours' sleep; second, eight hours' work; third, eight hours' recreation (not dissipation). The sleep period is most essential for it is "sleep that knits up the ravelled sleeve of care." How aptly Shakespeare speaks, for it is during the long, sweet hours of the night that the tired nerves gain rest and strength so that the body finds equipment for the battles of the day.

Work should not be confined to just one kind of work, for to have a variety of things to do is profitable. Change is recreation.

This is an age of nervousness. The wear, tear and strain of modern life are concentrated upon the nervous system. The care and consequent fret, worry, and labor of this age are greater than ever before known. The result of this extreme activity, is exhaustion and weakness. Physical bankruptcy is the result of drawing continually upon the reserve capital of nerve force. Nervousness is the growing malady of the day, the physiological feature of the age.

Minds are overburdened in school, too much teaching or misdirected teaching, the pleasures of social life, overexciting the already enfeebled nervous system. Business life is made up of hurry, worry, shocks and excitements. Society, science, business, art, literature, even religion are all pervaded by a spirit of unrest. No man knows repose, and as a people we are or are becoming excitable, irritable, morbid, and prone to

sudden collapse. Nowhere are the rush and hurry and overstrain of life more marked than in this much achieving nation. If knowledge has increased, we should take more time for acquiring it. Greater ability should mean not only greater results wrought, but fuller repose as well.

It would be a sorry ending of this splendid age of learning and of labor, to be known as an age of unsettled brains and shattered nerves. The enjoyment of the fruits of fortune, earned at the expense of the nerve cells is an impossibility.

I believe in prayer. I believe in meeting God alone, in the sanctuary of one's own soul. For then one faces God alone. I can understand how the prophets of old in their anxiety, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the Great Omnipotent in prayer. The Great Omnipotent is spirit and is the Creative Force of the universe and real recreation is to create anew, and when we understand the indwelling of this Spirit we shall appear to be favored because we shall have found the source of all wisdom and power. The recognition of this marvelous power, and the fact that it can be utilized, directed and made available for the solution of every human problem is of transcendental importance. In fact it would appear to be the Creator's magnificent provision for the emancipation of mankind.

Health rules say: Exercise. Walk a mile each day. Hot house people are like hot house plants. Don't overeat, take plenty of healthful out door exercise. Exercise is necessary to health. Horseback riding, long walks, and long sea voyages have an excellent effect upon worn bodies. Of course many people go to dances and to the movies and follow commercialized sport and gambling, for recreation. But such recreation is more harmful than beneficial. So we would hold up wholesome, healthful recreation, not fashionable beaches or summer resorts, but God's own green country, far from the crowds. Sometimes on the lakeside; sometimes a long car ride or tour, sometimes a deserted farm-house on the crest of a hill, it matters little where—so long as we are in the great out doors.

"Come where joy and gladness
Fill each heart with love for a welcome guest,
Come where grief and sadness
Cannot find a dwelling within your breast;
For me with us will pass in study or in work,
Sometimes with a cheerful song the happy moments will glide away.
Thus our time employing,
Learning every moment some useful thing.
These pursuits enjoying,
Merrily together our voices ring.
Though in sports we take delight
We love to read and we love to write;
And our teachers true we prize,
Who strive to make us both good and wise."

Kitchener, Ont.

"You're beaten to earth—Well, well what of that! Come up with a smiling face: 'tis nothing against you to fall down flat, but to lie there—that's disgrace."

EDUCATIONAL TABLES

By D. W. Lehman

All our readers will receive some benefit from this tabulation of Biblical passages and their relation to other branches of human learning. Then those who have studied many of these studies will appreciate Brother Lehman's laborious task. Thanks for the compilation.—Editor.

The first outline following is a table of a few of the many Bible references which have contributed much to our modern school studies. In fact every thing that is has come by way of the Bible and Christianity. Many discoveries and inventions were motivated by scriptural texts and even some were simple rediscoveries of truths as revealed in the Word. A close observant Bible student could have known long before the fifteenth century that the earth was round. He is given definite information as to the heavenly bodies, the terrestrial life, physiography, and mineralogy.

The second table is an attempt to show growth and derivation of school studies.

TABLE I

Gen. 1:1-31	Phy. Geog. & Geol.	Creation—(1) the Heaven, (2) Animal life, (3) Human life
" 1:11	Geology	Herb yielding seed and fruit tree yielding fruit after his kind.
" 1:14	Geology	Light bearers—Rotation—Revolution.
" 7:11	Phy. Geog. & Geol.	The Flood—Fountains of the deep broken up, and windows of Heaven, etc.
" 8:22	Geology	Seasons—While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease.
" 9:13	Physics, Geol. etc	Rainbow—I do set my bow in the cloud.
" 24:1-67	English	Typical love story.
" 30:37-43	Zool. Bot. & Ag.	Artificial selection—Conceived before rods and brought forth cattle ringstraked, speckled, and spotted.
Lev. 13, 14, 15	Health Ed.	Greatest program for health that was ever ordained.
" 13:4	Health Ed.	Quarantine and Infirmary.
" 15	Health Ed.	Bed clothes, same seats, touching clothes or unclean person, spitting, sneezing, washing clothes, hands, and face, and common drinking cup, etc.
Deut. 6:7	Education	Drill Method—Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house and when thou walkest by the way and when thou liest down and when thou risest up.
" 14:3-29	Health Ed.	The Dietary Laws—Ye shall eat, ye shall not eat.
" 28:53	Hist. & Prophecy	Jerusalem destroyed by Romans, A. D. 70,—Thine enemies shall distress thee.
" 32:49, 50	Literature	The Burial of Moses by C. F. Alexander,—By Nebo's lonely mountain, on this side Jordan's wave, etc.
Ruth	Literature	Short Story and Love Story.
Job 2:4	Economics	Barter, exchange, and money,—Skin for skin.
" 5:7, 11	Literature	Simile,—Yet man is born into trouble as the sparks fly upward. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.
" 8:9, 14	Literature	Metaphor,—Our days upon earth are a shadow. Whose trust shall be a spider's web.
" 9:6	Phy. Geog. & Geol.	Which shaketh the earth out of his place, and the pillars thereof tremble.
" 9:9	Astronomy	Which maketh Arcturus, Orion, and the Pleiades and the chambers of the south.
" 12:7	Zoology	Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee.
" 12:8	Geol. Zool.	Speak to the earth and it shall teach thee. Fishes of the sea shall declare unto thee.
" 14:18	Geol. Phy. Geog.	Surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones.
" 22:12	Astronomy	Behold the height of the stars how high they are.
" 22:14	Astronomy	Circuit of heaven.
" 26:7	Astronomy	He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
" 26:8	Phy. Geog.	He bindeth up the waters in his thick clouds.
" 26:14	Physics	But the the thunder of his power who can understand?
" 28:1, 2	Mineralogy	Surely there is a vein for the silver, and place for gold where they find it. Iron is taken out of the earth, and brass is molten out of the stone.
" 28:10	Geology	He cutteth out rivers among the rocks.
" 28:25	Physics	To make the weight for the winds, and he weigheth the waters by measure.—(Galileo discovered it much later.
" 37:14	Education	Stand still and consider the wondrous works of God.
" 37:15	Physical Geography	Dost thou know the balancing of the clouds and the wondrous works of him who is perfect in knowledge?
" 37:22	Physical Geography	Fair weather cometh out of the north.
" 38:22	Physical Geography	Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of the hail?
" 38:29	Physical Geography	The hoary frost, who hath engendered it?
" 38:31	Astronomy	Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?
Psa. 8:4	Anthropology	What is man?
" 19:1	Astronomy	The heavens declare the glory of God and the firmament showeth his handiwork.
" 22:8	Literature	He trusted in the Lord that he would deliver him, let him deliver him seeing he delighted in him. (Sarcasm).
" 68:6	Home-making	God setteth the solitary in families.
" 119:9	Health Education	Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
" 139:14	Zoology	I am fearfully and wonderfully made.
Prov. 4:5-7	Practical Religious Ed.	Get wisdom, get understanding,---- Wisdom is the principal thing; therefore get wisdom,---- get understanding.
" 4:13	Practical Religious Ed.	Take fast hold of instruction; etc.
" 6:6	Zoology	Go to the ant thou sluggard, consider her ways and be wise.
" 8:11	Practical Religious Ed.	For wisdom is better than rubies, etc.
" 8:27	Astronomy and Geography	He set a compass (or circle) upon the face of the deep.
" 12:1	Education	Whoso loveth instruction loveth knowledge.
" 17:22	Health Education	A merry heart doeth good like medicine: but a broken spirit drieth the bones.
" 20:1	Health Education	Wine is a mocker, strong drink is raging etc.
" 22:6	Education	Train up a child in the way it should go, etc.
" 23:23	Education	Buy the truth and sell it not; etc.
" 23:2	Health Education	Put a knife to thy throat if thou be a man given to appetite.
" 25:16	Health Education	Hast thou found honey? eat so much as is sufficient for thee.
" 27:17	Public Speaking	Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.
" 31	Morals and Health	The virtuous woman.

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

August, in the middle of the United States, is usually a month when the temperature is quite warm. It is possibly warmer in sections North and South as well. With increased temperature comes the feeling that increased activity would be against nature. Things about us are at a standstill. Fruit has ceased to grow and is ripening. Many things use the time of heat to mature and ripen. God knows how to fit the things of nature together. And He has fitted us also into the program. It is not a time to cease from spiritual progress. Let us use the opportunities to deepen our spiritual life and fit our lives for riper fruitfulness. The very season should furnish topics for spiritual application and lead our minds to rich thoughts of heavenly character.

Jesus is ever an appropriate companion for every season of the year. Do not drop Him from your thought at any time. As we select appropriate lessons for our boys and girls it is well to look at His works of power and to feel that we may enjoy the blessings of such a Savior in our own experience.

Harvest is an every day topic now and affords us meditation as to the measure of God's loving care for the dependent creatures of earth. It is full of many illustrations that may be applied to the work of God.

Think of the work of the India Mission. If ever you are tempted to feel that the season is too hot to be engaged in spiritual activity, remember how the heat bears down upon our missionaries in India, and yet, how in spite of it all, they manage their affairs that the message of life may be brought to sin-burdened souls.

The Christian's call to Separation and Consecration makes his life somewhat peculiar to the world. Yet it is not an unreasonable thing to expect. The world expects as much of those who devote life to worldly matters. Why should not we give our all into the hands of a much higher and better Master.

FOUR GREAT MIRACLES OF JESUS (Jr.).—Mark 4:35-5:43

Topic for August 11

MOTTO

"Go home to thy friends and tell how great things the Lord hath done for thee."

MEDITATIONS ON THE TOPIC

1. **Jesus has Power over Winds, Waves, Devils, Disease, Death.**—Who was this wonderful teacher? He is a Galilean, they said and had his home in the town of Nazareth. People were following and listening and watching and wondering. They knew that He taught differently from the teachers of their time. They knew that He did wonderful miracles and that He was a kind and loving person who was ready to help the needy wherever He found them. Our lesson to-day records four miracles which illustrate that His power was greater than any man and that He is the Son of God.

1. **As they were sailing over the sea** in a boat a storm came up while Jesus was asleep in the hinder part of the boat. When the disciples saw the great danger they awakened Him. He arose and rebuked the wind and the waves and everything was quiet and still at His command. The disciples were filled with great surprise and fear when they saw His power.

2. **On the other side of the sea** they found a man possessed with many devils and who acted very wild and irresponsible. At the sight of Jesus he ran and worshiped and cried out loudly. The devils in the man knew who Jesus was and called Him the Son of God. But Jesus rebuked them and commanded them to come out. They asked to go out of the man into a herd of swine. Jesus allowed them to do so. The swine ran down into the sea and were choked in the waters. The swine keepers told in the

nearby town and in the country round about what had happened. The people came and found the man in his right mind. They feared Jesus and wanted Him to go away. He sent the saved man home to tell his friends what God had done for him.

3. **Jesus went across the sea** and met a man who wanted his daughter healed. Jesus started to go to His house but on the way a woman who had suffered much and had tried many doctors but became worse all the time, came in behind Jesus and touched Him secretly. Jesus knew her thoughts and her faith and knew the power that He had given out to heal her because of her faith in Him. He turned and asked who touched Him. And when she confessed it, He comforted her. While Jesus was talking with the woman there came messengers who reported that the ruler's daughter was already dead and that Jesus need not come. Jesus encouraged the ruler and told him not to fear, only to believe.

4. **Jesus went to the ruler's house** and found the people making a great noise and weeping. When He had sent the noise makers out, he took the father and the mother and three disciples and went in and took her by the hand and called her to arise. She rose up alive and it became a great surprise to all who knew it. Jesus did not want them to advertise it. He told them to give the girl something to eat. And then He went on His way to His home town, Nazareth.

OUTLINE STUDY

- I. **Jesus Stills the Winds and the Sea.**—Mark 4:35-41.
 1. Sailing over the sea in a boat.
 2. A rising storm causes great fear while Jesus sleeps.
 3. Jesus, being awakened, rebukes the wind and sea and it is calm.
 4. The miracle causes great fear and wonder.

II. Jesus Saves a Man with a Legion of Devils.—Mark 6:1-20.

1. He meets the man and receives worship from him.
2. Jesus rebukes the unclean spirits and they cry out in the man.
3. They ask to go into the swine and Jesus permits.
4. The swine are choked in the sea but the man is saved.
5. The owners of swine are not friendly to Jesus.
6. Jesus leaves them but sends the saved man to tell his friends.

III. Jesus Heals a Woman with an Issue of Blood.—Mark 5:21-34.

1. Called to heal a ruler's daughter, a great crowd throngs Him.
2. An afflicted woman believes that to touch Him would heal her.
3. She touches Him, is healed, and receives Jesus' blessing.

IV. Jesus Raises the Ruler's Daughter to Life.—Mark 5:35-43.

1. Before He gets to the ruler's house the girl is dead.
2. Jesus encourages the ruler to believe.
3. He puts out the mourners and noise-makers and takes in the few who could believe and witness.
4. He raises her to life, and she eats.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Miracle."
2. Tell the Story of Each Miracle.

For Others.

1. Draw a Practical Lesson from Each Miracle.

PERSONAL THOUGHT

Has Jesus done anything for us? Let us try to help someone else to know His saving power.

SEED THOUGHTS

"Sought by Thy mercy, Lord,
Saved by Thy power,
Led by Thy gracious hand,
Kept every hour.

"Thine shall the honor be,
Thine evermore;
Thy name we glorify,
Thy name adore."—Jas. Miller.

"Jesus! the name that calms our fears,
That bids our sorrows cease—
'Tis music to my ravished ears
'Tis life, and health, and peace."
—C. Wesley.

THE HARVEST—A MANIFESTATION OF GOD'S GOODNESS.—Acts

14:15-18; Psalms 65:9-13

Topic for August 18

MOTTO

"The Lord is good to all."

MEDITATIONS ON THE TOPIC

I. **God's Goodness Expressed in the Harvest.**—An animal knows his master by benefits that he receives from his hand in the

food that he eats and the kind treatment that is experienced. Animals return their willingness to be fondled and express in their own way their joy. How much more should men, with intelligence as to the source of the harvest, be able to appreciate God as the giver with a hearty appreciation far above the beasts.

The harvest may be rejoiced in by every creature. All men, whether they are farmers or not, have a share in the goodness of God in the sending of the harvest. Were it not for the harvest every creature would die. Men of every station are dependent on the gathering of the harvest even though they may be merchants, or mechanics, or teachers, or servants of mankind in other lines. The harvest ought to be a great leveler of every rank. Men ought to be able to gather together to rejoice in the harvest to the glory of God. It is a great abomination to God that men should monopolize the foods of the earth for personal gain to the detriment of others. It is by this means that men's hearts are perverted from the thought of God's goodness and directed to robbery and selfishness and the wickedness of men. As the wickedness of men in greed and monopoly increase, God at times withholds some of His blessings and awakens them to the fact of their dependence. Famines and pestilence and war are the plague of men who forget God and grasp after their selfish ends at the expense and labor of others.

II. The Text.—Acts 14:15-18.—Paul is here reminding the people of how God has witnessed to His goodness in the sending of food and gladness, in spite of man's forgetfulness of Him.

Ps. 65:9-13.—In this psalm the writer recognizes God as the Giver of good things in the earth which fills all creatures with joy.

OUTLINE STUDY

I. The Harvest Does Good.

1. To the cattle.—Psa. 104:14.
2. To man.—Psa. 104:14, 15.
3. To all flesh.—Psa. 136:25; Psa. 145:15, 16.

II. Whom God Feeds and Clothes by the Harvest.

1. Those who cannot sow or reap.—Matt. 6:26.
2. Those who cannot make clothes.—Matt. 6:28-30.
3. He knows what we need.—Matt. 6:31-34.
4. He sends sunshine and rain on good and bad.—Matt. 5:45; Acts 14:17.

III. What God's Goodness Should Cause Us to Do.

1. Rejoice in His Blessings.—Deut. 12:7.
2. Give thanks for His goodness.—Psa. 107:1.
3. Give praise to God for it.—Psa. 107:8.
4. Serve and worship Him with gladness.—Psa. 100.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Goodness."
2. What God Gave Us in Harvest.

For Young People.

1. The Blessing of Harvest to the Whole World.
2. The Dependence of Man Upon God for All.
3. The Appropriate Conduct of Man for God's Goodness.

For Older People.

1. The Folly of Anxiety.
2. The Place of Prayer in Our Daily Labors.

PERSONAL THOUGHT

Let us count our many blessings lest we forget God and sin against His goodness.

SEED THOUGHTS

"Thine infinite goodness
Our tongues shall employ;
Thou givest us richly
All things to enjoy;
We'll follow Thy footsteps,
We'll rest in Thy love,
And soon we shall praise Thee
In mansions above."—Fanny J. Crosby.

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."
—Thos. Ken.

OUR INDIA MISSION STATIONS Part II.—Acts 26:17, 18; Rom. 1:14-17

Topic for August 25

MOTTO

"My God shall supply all your need according to his riches in glory by Christ Jesus."

MEDITATIONS ON THE TOPIC

I. More about our Stations in the India Mission.—The Outline study gives briefly some of the main features of the work at the different stations. An organized Church in any place makes that place a lighthouse and a center of activity to all about it. The stations that have organized churches in our study to-day are Maradeo, Sankra, Ghatula, Mahodi. In three of these there are medical dispensaries also. In a few of them there is a primary school under the charge of the mission and in some of them there is only a government school which allows Hindu prayers to be taught. Ghatula is especially distinguished as the place where a Bible training school has been established as well as a primary school under the direction of the Mission.

A number of out-stations have been named in the outline. An up-to-date outline would include some new names as Kurud and Likhma. Perhaps it would be of interest to learn from our missionaries just what progress, if any, has been made in the other out-stations where evangelistic work has been done. Experience teaches us that greater progress can be made in some places than in others. Hindrances sometimes arise that make it more practical to devote more time to some other points and thus develop a center that will reach a greater number of people.

It would be well for the workers to get hold of the report found in the Gospel Herald of May 9 and get some fresh material concerning our India Mission Stations.

II. The Text.—Acts 26:17, 18.—This text tells of the work to which Paul was called and vividly describes the work to which our India missionaries are called also.

Rom. 14:17.—This passage gives Paul's conviction of his responsibility and his confidence in the power of the Gospel to accomplish the work of salvation.

OUTLINE STUDY

IV. Maradeo.

1. A place of an organized church.
2. Village Primary school.

V. Sankra.

1. A place of an organized church.
2. Station Primary school.
3. Widows' Home.
4. School kitchen.
5. Dispensary.

VI. Ghatula.

1. Place of an organized church.
2. Station Primary school.
3. Bible Training school.
4. Dispensary.

VII. Mohadi.

1. A place of an organized church.
2. Dispensary.

VIII. Evangelistic Outstations.

1. Gattasilli and Kaspur.
2. Tengna, Nawagaon, Balod.
3. Chikli.
4. Bhatgaon and Gopalpuri.
5. Dondi.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Gospel."
2. Memorize a Passage from the Text.
3. Tell What You Can about the Primary Schools.

For Young People.

1. Assign a Separate Station to Individuals for Historical Study.
2. Give a Description of the Present Work at the Stations.

For Older People.

1. Work Done in the Outstations.

PERSONAL THOUGHT

Multiplied opportunities call for consecration of all our powers to Him who calls us to the service.

SEED THOUGHTS

"India's groves of palm so fair,
Shall resound with praise and prayer;
Ceylon's isles with joy shall sing,
Glory be to Christ our King."
—Fanny J. Crosby.

"Preach the Gospel, sound it forth,
Tell of free and full salvation;
Spread the tidings o'er the earth,
Go to every tribe and nation."
—El Nathan.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."
—Reginald Heber.

SEPARATION AND CONSECRATION II Cor. 6:14-7:1; Rom. 12:1, 2

Topic for September 1

MOTTO

"Let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

MEDITATIONS ON THE TOPIC

I. Definitions and Applications of the Topic.—Consecration means that a person or thing is dedicated for a sacred use. Separation means that the individual has taken a stand apart from sin and evil which contaminates. It is clear that there can be no consecration without separation. The very act of consecration implies a separation. No consecration is acceptable that has not first of all involved a making fit of the person or thing consecrated for the use of the Lord. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

The call of God is a call to separation (I Pet. 2:9-12). And when we think of separation we notice that it is a call to consecration as well, "showing forth the praises of him who hath called you out of darkness into his marvelous light." In the work of separation there is a turning away from sin, which is called repentance, as well as a keeping ourselves from sin which proves the sincerity of repentance. Surely one has not

(Continued on page 254)

THE SUNDAY SCHOOL

SPIRITUAL FACTORS IN THE SOCIAL LIFE

By Margery G. Chambers

The social life of our young people has always been, and still is one of the outstanding problems of the home, Church, and government. The home and church with its instruction, and discipline, seek to safeguard the youth, as well as the government with its laws of restraint. The only absolute solution of the problem is the absolute new birth of the boy and girl, and the coming-in of the Spirit of God. This article is helpful.—Editor.

Lack of spiritual factors makes for an empty, unsatisfied life, given over to worldly lusts and pleasures. Paul tells us in Romans that we are servants to whatever spirit we yield—either of sin or of righteousness. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" Being a servant of sin it is not possible to experience any real pleasure, but with the longing for joy that is in all of us, the average young person sets out to—rudely speaking—"have a good time."

Here are a few modern ways of "having a good time. Heading the list comes that all-important social function—the dance. Oh, you must dance to have a really good time. A good time—in a stuffy hall, crowded with jostling, noisy people; girls half-dressed in the arms of men they don't know; and an occasional cool-off from the ever present punch-bowl; on and on, jostling, whirling, getting nowhere save a few lengths farther on in their empty-headed dash to eternal damnation. Do we want the young people of our church to indulge in such good times? As a representative of the young people of the Mennonite Church I say most emphatically "We do not!"

We want to enjoy life and do enjoy it. We can dance for joy every day of our lives in rejoicing over the glad fact that we are on the right road to real good times forever—we'll dance in Heaven, not in stuffy ballrooms.

The Sunday school can help in killing this almost overwhelming factor in our modern social life by its teachings Sunday after Sunday. The lesson on the Hope of the Christian for everlasting joy in the mansions prepared for us by Christ, should be a factor in dispelling all desire for such fading pleasures as are offered on the dance floor.

Another item so often in evidence in the society columns of our newspapers is that of the popular card party. You must learn to play bridge if you wish entrance into the courts of the upper forty. Your scruples as to the propriety of card-playing will be answered, doubtless, after this fashion: "Oh, everybody plays now-a-days! Even the Rev. So-and-so's wife comes out! Oh, no indeed! It isn't like gambling! Just in our own

homes"—and so on. Not like gambling? It is sufficiently like it to make respectable (?) women lose their self-control; lose their money; leave their one-time friends' home with a hateful anger against all the women there, and a spiteful vow to "get even." That is not Christian, and Christian young men and women do not want such things in their lives. From a physical standpoint card-playing is ridiculous. Again, the stuffy room, and to be crouched over a pack of cards for hours, with nerves at a high tension cannot help but take its toll finally. Ruined eyes, ruined nerves, distorted moral vision are only a few of the results of this modern craze for card-playing. We do not want it.

The Sunday school can teach young folks the utter emptiness of pleasures such as these. Again referring to a Sunday school lesson on the Christian's use of the Bible taught from this standpoint cannot help but quickly straighten out all doubts on the question of card-playing. Our standard is the Bible. We are ordered to study it and do the things commanded by God. "That the man of God may be perfect, thoroughly furnished unto good works" Nowhere in the Bible are we told that it is permitted to ruin our health or take money from another that we have not justly earned. The Sunday school teacher who truly prays that her lessons may bear fruit in the lives of her pupils and who succeeds through the grace of God in planting the Word of God into her pupils' hearts, need never fear them losing ground spiritually at the card tables of society.

That young person who goes about in pursuit of pleasure, sooner or later becomes a prey to his own folly. In Ecclesiastes, Solomon shows us that worldly pleasures never satisfy. "The fool foldeth his hands and eateth his own flesh." The pleasures derived from the so-called essential items in the social round of gayety are much like an octopus; they have many arms to reach and clutch the unwary, and once in the grasp of octopus Pleasure, he will never let go. Like a drug, it creates cravings in the lives of its addicts that to break away a miracle is necessary. It is like a ghastly disease that eats away the flesh of the victim—eats out his very life. "The wages of sin is death," and the horror of it is that, knowing the way of escape, the offer of redemption has so often been neglect-

ed "until to-morrow," and death has called for his own before morning.

A young man or woman may start out with high ideals, fine moral character. But without the foundation, the ballast of the love of Christ in their hearts, and a knowledge of the will of God as revealed in His Word, it is well nigh impossible in the face of modern society to come through unspoiled. Without the highest, truest teachings of Christianity deeply and firmly rooted into their hearts and lives they will lose out and float down stream with the tragic wrecks of many a one time noble vessel.

Humanly it is impossible nowadays to live even a pure moral life. Thoughts are corrupted on every hand in both city and country. Every conspicuous landmark is snatched by advertisers; billboard signs, magazines, newspapers all brazenly advertise things in such a way as cannot help but corrupt the one who sees them. The works of the flesh are manifest on every hand. Paul, when he wrote to the Galatians might have been looking down the centuries, and have had in mind the same message for us in Christian Canada. It is time for us all as workers for and with Christ to "crucify the flesh with its affections and lusts" and truly to "live after the spirit."

In the struggle against the unsound side of social life is where the Sunday school plays a great part. Secular schools have no longer room in their extensive curriculum for the teaching of God's Word—that same Word which will live long after there will be no need for Geometry and Latin. The Sunday school must gird herself as a soldier for battle and as a soldier entangle not herself with affairs of this world.

Sunday schools are needed more and more to teach the power of Christ, by the series of lessons put into the teacher's hand. Boys and girls of teen age (and some much older) do not as a rule derive much benefit from a sermon be it ever so beautifully, carefully and prayerfully delivered. It is the Sunday school teacher who gets into direct contact with the individual and has the best opportunity to inculcate the boys and girls with the doctrines of Christianity.

It is a high calling, but one that is very, very necessary. Sunday school teachers cannot be chosen too carefully. Only those who are surely saved by grace and are filled with the longing to "preach the gospel to every nation" should be allowed to teach a class of boys and girls. A Sunday school teacher has the class under her influence for only a half hour or so a week. That time is too short to do anything save deliver the message of the lesson in such a way as to exalt

Christ, and bring the children to a closer knowledge of what Christianity is.

Allow me to illustrate. A certain movie came to town not long ago that was of especial interest to children. All the children of a certain Sunday school went to the afternoon matinee. Sunday morning the sprinkling of girls present in a certain Sunday school class were so excited over the pictures that the poor teacher could gain no attention to the lesson, so, having attended the performance herself, reviewed the show with them. Can you conceive of any worse use of God's half-hour than that?

The fault in the above instance did not, however, rest entirely on the teacher. Had not the parents neglected to train their children in love and respect for things spiritual? A Sunday school teacher is indeed working against great difficulties if the home environment is one of pleasure and worldliness.

Before any young person goes out into business it should be the parents' responsibility to see that he is well-rooted in spiritual soil. No matter in what walk of life a young man finds himself, he is bound to come in contact with ungodly people. In order to build up a character strong enough to withstand the influence of these ungodly contacts several factors are necessary. First, a wholesome outlook on life as taught by Christ's own example. Secondly, love for all things pure and wholesome. Thinking on "whatsoever things are lovely" there will be no room left for vile, unclean thought. Third, consideration for others, which is the essence of pure society, and condemns the old method of "eye for eye and tooth for tooth," setting up the Christ-like principle, "Love one another." And fourth and most necessary of all, a fearless Christian spirit and a heart-deep desire to fight the good fight of faith and to press toward the prize of the mark of the high calling of God in Christ Jesus.

Finally, let us bear in mind this fact. Keeping to this high calling and living within this standard of Christian living in social life, we shall be termed "narrow,"—"joy-killers." Narrow? Thank God, yes! Narrow enough to have no room for worldly pleasures, but wide enough to see ahead of us an eternity of joy with Christ. We must be narrow to walk within the bounds of the straight and narrow path that leads to glory.

To the world, we young people of the Mennonite Church, fling down our gauntlet, and the battle cry we raise is in God's own Book, "If God be for us who can be against us?"

Vineland, Ont.

MARIAM'S REWARD

(Continued from page 226)

work and said,

"Give me, I pray you, the Turk in yon corner to my care."

"Does the enemy need such special attention that you take charge of him?"

"It is my desire to take the case," answered the girl gently.

Days and weeks went by and Mariam showed no partiality between her charges.

She dressed their wounds and cared for them in every way. There came a day when Hazah lay upon his bed and looked around the room and watched the quiet girl as she went from bed to bed.

There was something familiar about her and he wondered why. She came nearer. It was Mariam, the dead Armenian's sister. What strange fate had put him in her power? Did she remember him? She came nearer and tendered the same care to him that she did to the others. She spoke to him gently and passed on. He knew that she knew him. He lay quiet for a long time. A puzzled look passed over his face.

Days went by quietly, and soon the men were leaving every day. Hazah recovered rapidly and expected to leave soon. He looked at Mariam and said, "Why have you ministered so faithfully to an enemy? You saw me take the life of your brother. I hated him because he was a Christian dog. I held his life cheap. I have been in your hands and at your mercy for weeks. Why have you spared my life?"

Mariam came closer and sat down on the stool beside the bed.

"I should never have spared your life," she said honestly, "for there was nothing about you that called for mercy. You took from me that which was most dear in life and left me alone in the world. No, I am quite sure I should have left you to die on the field had it not been for the vision that came to me there."

"Did you find me there first?"

"Yes. When water and bandages were the means of saving your life. If I had left you then you would have died."

The man looked amazed, but Mariam went on with her story.

"I had no choice. I could not leave you there uncared for and needing the help I could give. I saw Nathan's face rise before me. It was sweet and gentle and forgiving. I knew my Savior would have me forgive."

"I do not understand. It is strange indeed."

"Then I must tell you. God sent His son to live among men and to die that He might give His life a ransom for sinful man. If we repent He freely forgives our sins and remembers them no more. We who love Him obey His command to do good to them that hate us and to pray for them that spitefully use us. Any Christian would have done as much for you as I have done."

"Why do you love Him so? Would you obey His every wish?"

"We love Him because He first loved us. I wish to obey His slightest wish."

"We hate our enemies and count it a privilege to kill them. Since I have lain here I have for the first time in my life been almost sorry that I killed your brother," he said in a low tone.

"You will remain with us yet a few days and I will tell you more about my Savior. He who taught us to forgive."

"Did you forgive me?"

Mariam's clear, bright eyes looked frankly into his. "Yes, I forgave you there on the field."

A change came over the face of Hazah,

a change swift and vital. "I came here," he said, "an enemy; I leave, a friend. I came here a heathen in darkness of sin; I hope to leave a Christian. I shall, when this slaughter is over, go to those who serve Christ and offer myself. I know what real forgiveness is for the first time in my life. This is the first time that a good noble thing has ever come into my life. It has come though a Christian. I have seen life from a different viewpoint since coming here. I would serve your God and love your Christ because you could forgive and serve."

He passed out of her life in a few days. Mariam had won her first soul for Jesus, and she knew that she could continue in this work so long as God gave her strength. She had lost a dear one and won a soul for God.

"Suppose I had failed to forgive? I would have lost my own soul and the precious soul of another."

She turned again to her work, and her soul was flooded with the sunshine of His love.—Young People's Friend.

EARLY CONDITIONS LEADING TO

(Continued from page 246)

faded in some Indiana and Ohio communities. Some Ohio congregations had no Sunday school until late in the eighties. In English preaching, too, Virginia was in the van. Long after Virginia had practically, if not entirely laid German aside, Indiana Conferences were still being conducted in that language to the great surprise of visiting Virginians. So late as 1890 a Western conference found it necessary to appoint an assistant moderator for the Preliminary General Conference at Elida, Ohio, as interpreter for the German people present. John F. Funk acted in this capacity. It was also deemed necessary to appoint two German secretaries.⁴²

III.

Amid such diversity of opinion and practice a general conference seemed an imperative need to the more wide-awake and active workers of the Church. But no doubt this very diversity stood in the way of an earlier organization of that body, now almost universally recognized as essential to the peace and prosperity of the Church. Bishop Brenneman's plea in 1868 is not the first printed reference to the need for a Mennonite General Conference. Even so early as October, 1864, the Indiana (Mennonite) Conference passed a resolution welcoming "Omish" brethren "to unite and join in fellowship" with them. A second resolution considering the advisability of issuing a call for a general conference in order that ministers from all parts of the country "might get together and in a free exchange of views and opinions become more united and more of one mind" was presented and discussed, but no action was taken.⁴³

A little over a year later, March, 1866, in an article, "Unity Among the Brethren," written for the *Herald*, John M. Brenneman after calling attention to the many divisions of the Mennonite brotherhood, expresses a wish that "all the so-called Mennonite and

Omish brethren" might be "united and joined together in love, working in harmony with each other." Citing the example of the European Mennonites in Dort in 1632, he suggests that American Mennonites should "appoint a general conference, and invite the various branches of the Old Mennonites in the United States and Canada, not excepting the Swiss and Omish brethren... in order to make an effort, by the help of God, to effect a more perfect union and enter into a more intimate relationship with each other."⁴⁴

Certain Amish leaders seem to have regarded the suggestion favorably. At the close of the Amish Conference in May, 1866, following the appearance of Bishop Brenneman's article in March, Bishop Joseph Stuckey of Illinois called the attention of that body to Brenneman's invitation to arrange for a general conference (allgemeine Berathung) "to bring the various branches of Mennonites into a closer union." So far as the records show, however, the conference did not even discuss the suggestion.⁴⁵

A few years later, in 1871, the *Herald* suggests editorially that "a general conference of the ministers and brethren, of the churches throughout the United States and Canada, would be a great benefit to the (Mennonite) church at large."⁴⁶ The editor urges this idea again a few months later. After stating that differences between the East and West call for a general conference, he continues: "I believe such a conference would be good—I believe it would be a blessing to the church."⁴⁷

The only official notice of Funk's suggestion seems to have come from the Ohio and Indiana (Mennonite) Conferences. The minutes of the 1872 Indiana (Mennonite) Conference record that "Since a significant difference exists in the customs, regulations, and practices of church discipline and government, the matter of a General Conference, where all or at least most of the churches in the country might be represented, was considered and discussed."⁴⁸ A majority of those present approved the step, but no action resulted. A footnote states that the last Ohio Conference considered the same question. No action was taken, but there was considerable favorable discussion. Consensus of opinion among the Mennonite leaders, according to John F. Funk, seemed to be that a call for a general conference would be premature and perhaps worse than useless, until the Amish groups developed a more favorable attitude. Mennonites felt that the Amish brethren entertained some vague fear that if they allowed themselves to be drawn into too close a union with the Mennonites they would be swallowed up and lose their identity. Co-operation in evangelistic, missionary, and educational endeavor finally broke down most of the existing barriers, but it was not until 1898 that enough general interest had been aroused, long-standing antipathies and suspicions brushed aside, and sufficient favorable sentiment created to bring the new much-needed, long-hoped-for organization into being.⁴⁹

found in the Mennonite Historical Library of Goshen College.)

1. *Bericht d. Verhandlungen d. sechsten jährlichen Zusammenkunft der Amishen Mennoniten-Diener und Bruederschaft*, pp. 5, 7.
2. *Verhandlungen d. Diener-Versammlung* . . . 1862 . . . p. 10.
3. *Ibid.*, 1864, p. 10.
4. *Herald of Truth*, IV, 9 (September, 1867), p. 139.
5. *Ibid.*, IV, 11 (November, 1867), p. 169.
6. *Proceedings of the Mennonite Conferences in the Valley of Virginia*, p. 15.
7. Pp. 11 and 25.
8. See below, p. 20.
9. *Herald of Truth*, IV, 11 (November, 1867), pp. 168-9.
10. *Ibid.*, V, 1 (January, 1868), p. 9.
11. *Ibid.*, p. 11.
12. *Ibid.*, V, 2 (February, 1868), pp. 26-8.
13. *Ibid.*, V, 6 (June, 1868), p. 88.
14. "Thoughts on the Laws of Matrimony" in *ibid.*, pp. 91-2.
15. "Controversy" in *ibid.*, p. 89.
16. *Ibid.*, V, 7, p. 106.
17. As already stated, all reference to this incident is omitted from the printed proceedings of the Virginia Conference. And for the years following 1867, the minutes of this conference were not printed in the *Herald*.
18. *Herald of Truth*, V, 11 (November, 1868), p. 170.
19. *Ibid.*, I, 11 (November, 1864), p. 72.
20. *Bericht d. neunten jähr. Diener Versammlung*, pp. 13, 14.
21. See Silas Hertzler's "Early Mennonite Sunday Schools" in *The Mennonite Quarterly Review*, II, 2 (April, 1928), pp. 123-24.
22. Typewritten manuscript of John F. Funk who was present at this conference.
23. Note 22. See also *Herald of Truth*, III, 6 (June, 1866), p. 50.
24. *Ibid.*, IV, 5 (May, 1867), p. 11.
25. *Ibid.*, IV, 1 (January, 1867), p. 11.
26. *Sonntagsschule Urkunde die Angefangen den ten Juni im Jahr 1863*. (David Plank's individual manuscript record book of the first school.)
27. See note 25.
28. *Herald of Truth*, IV, 11 (Nov., 1867), p. 169.
29. See above, p. 15. See also note 6.
30. *Herald of Truth*, V, 9 (September, 1868), p. 137.
31. Interviews (1928) with Mrs. C. D. Brenneman and Isaac B. Stemen, granddaughter and son-in-law, respectively, of Bishop John M. Brenneman.
32. *Ibid.*, V, 11 (November, 1868), p. 170. See also *Ein Beschluss wegen einer Zwistigkeit in d. Elkhart Gemeinde* October, 1871. (Small broadside, 4½ x 9 inches.)
33. *Herald of Truth*, VIII, 11 (November, 1871), p. 169.
34. *Conferenz in Indiana*, p. 3, or *Conference in Indiana*, p. 3. (Four-page pamphlet in German and English, respectively, containing the minutes of the 1873 conference.)
35. *Ein Beschluss wegen einer Zwistigkeit* See note 33 (last part).
36. Leonard Kreider's (manuscript) History of the Bethel and Guilford Cong (1928).
37. *Proceedings* p. 17.
38. *Herald of Truth*, VIII, 8, p. 122.
39. *Ibid.*, XIX, 10 (May 15, 1882), p. 153.
40. *Ibid.*, XXVII, 7 (July 1, 1890), p. 204.
41. *Proceedings of the Mennonite General Conference*, p. 37.
42. *Ibid.*, I, 11 (November, 1864), p. 72.
43. *Ibid.*, III, 3 (March, 1866), p. 17.
44. *Bericht der Verhandlungen der funf. jähr. Zusammenkunft* 1866, p. 13.
45. *Herald of Truth*, VIII, 8 (August, 1871), p. 122.

46. *Ibid.*, 12 (December, 1871), p. 187.
47. *Bericht d. Konferenz gehalten . . . in Elkhart Co., Ind.*, p. 2 (Four-page pamphlet).
48. See *Proceedings of the Mennonite General Conference Including Discussions Leading to its Origination* (sic) (Scottsdale, 1921) for the final steps leading to the formation and organization of the Mennonite General Conference.

Y. P. M. TOPICS

(Continued from page 251)

fallen out with sin very badly who after a few confessions and renunciations of the sinful past makes friendship with related evils and becomes entangled with a wicked, ungodly society. "Repent and turn to God and do works meet for repentance."

Consecration means little if it is not a complete consecration. "Therefore glorify God in your bodies and in your spirit which are God's."

II. The Text.—II Cor 6:14-18.—Separation from all evil is the condition for God's acceptance.

Rom. 12:1, 2.—Consecration of bodies as a living sacrifice must be a "holy" offering "acceptable to God." It cannot be a true consecration without non-conformity to the world.

OUTLINE STUDY

- I. Separation Prepares for Consecration.
 1. God wants clean vessels for His service.—II Tim. 2:19-22; Isa. 52:11.
 2. Separation conditional to acceptance.—II Cor. 6:17, 18.
 3. Required separation:
 - a. From the world's lust.—I Jno. 2:15-17; Rom. 12:2.
 - b. From fellowship with the works of darkness.—Eph. 5:11.
 - c. From entangling alliances.—II Cor. 6:14; II Chron. 19:1.
 - d. From worldly and immodest apparel.—I Pet. 3:3, 4; Zeph. 1:8; I Tim. 2:9, 10; Deut. 22:5.
- II. Consecration—God's Standard.
 1. A living sacrifice.—Rom. 12:1.
 2. Yielded members.—Rom. 6:13.
 3. Completely devoted.—I Cor. 6:19, 20.
 4. Doing all to His glory.—I Cor. 10:31.
 5. Providing for no lust.—Rom. 13:14.
 6. A chosen people.—I Pet. 2:9.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Separate, Separation."
2. Memorize a Verse from the Outline.
3. Made Clean for God.

For Young People.

1. Separation from the World Essential to Acceptance with God.
2. Marks of the Separated Life.
3. Meaning of Consecration.

For Older People.

1. How to Be Consecrated.

PERSONAL THOUGHT

What does a profession of consecration avail if the life is so defiled and entangled with evil that the Lord will not accept it or use it?

SEED THOUGHTS

"Bought with a price! We are no longer our own. All that we have, and are, belongs to God. It is easy to write this—easy to confess in so many words; but to act upon it, what grace is needed! Not a few seem to limit their ideas of consecration to some special occasion, but the Scriptures always speak of it as a daily—hourly surrender, extending along the whole line of our Christian life."—F. H. W.

(All of the titles cited below are to be

Educational Tables

(Continued from page 249)

" 5:12	Health Education	The sleep of the laboring man is sweet, etc.
Ecc. 7:13	Education	Consider the work of God.
" 7:17	Health Education	Why should thou die before thy time?
" 8:16	Education	When I applied mine heart to know wisdom, etc.
" 12:12	Health Education	(Evening of life or old age.)
" 12:12	Health Education	Much study is a weariness of the flesh.
S. of S. 2:7	Practical Living	That ye stir not up love till he please.
" 2:11	Physical Geography	For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come; etc.
Isa. 28:10	Education	(Drill Method) For precept must be upon precept, precept upon precept, line upon line, etc.
" 40:22	Astronomy	Who sitteth upon the circle of the earth.
Ezek. 16:44	Human Biology	As is the mother so is the daughter.
Dan. 1:12	Health Education	Give us pulse to eat and water to drink.
Jno. 5:39	Religious Education	Search the scriptures etc.
Rom. 14:7	Religious Education	For none of us liveth to himself and no man dieth to himself.
" 12:1	Hygiene & Religious Ed.	I beseech-----that ye present your bodies etc.
I Tim. 4:8	Hygiene & Religious Ed.	For bodily exercise profiteth little, etc.
II Tim. 2:15	Religious Education	Study to show thyself approved unto God, etc.

In order to read the law and the prophets, the Songs and the Psalms; to calculate church days, date of Easter, and interpreting passages in the Scripture involving measurements; to transcribe the manuscripts; to sing the Psalms, hymns, sequences, tropes, and litanies;—the ancient Hebrew home taught the 3 R's (Reading, Writing, and Reckoning) and Music. And from these we have the beginnings of many other studies, some of which are given as follows:—

TABLE II

Writing—(Copying on papyrus and vellum)—Penmanship—Composition—Literature.
Reading—Spelling
—Language—Hebrew—Aramaic—Greek—Latin—German—French—Spanish—English.
Reckoning—
—Computation—Indian & Arabic notation—Roman System
—Number work—Arithmetic—Geometry—Algebra—Trigonometry—Calculus.
—Drawing
—Science
Geography—Commercial Geography
History—Civics—Problems in American Democracy
Physiology—Hygiene—Medicine
Astronomy—Astrology
Mechanics—Physics
Geology—Mineralogy—Physical Geography
Agriculture—Horticulture—Agronomy—Chemistry
Botany—Zoology—Biology—General Science
Archaeology
Education—Psychology—Sociology—Economics—Government
Home Activities—Weaving—Spinning—Needlework—Embroidering
—Vocational Studies & Practical Arts
Carpentry—Woodwork—Manual Training—Millinery—Home Economics
—Grazing—Agriculture—Craftsmen
—Morals—Religion—Church Practice
—Physical Training
Chanting—Song—Music
Harrisonburg, Va.

A CHANGE OF FRONT

(Continued from page 228)

the old carriage rattled away. Fred was silent only a moment.

"You wretched, two-faced hypocrite, you broadminded piece of toleration, a wonderful bit of Christianity, aren't you? The very essence of charity. You ought to be promoted to the advisorship of Gabriel's band."

"Don't be sassy, little Freddie."

"No? Then you've been most polite, but you're the sweetest old vinegar face around here. You talk about toleration, progressive mindedness, the narrow sectarianism and Laodicean temper of the Pharisaical spirit of your church. Your broadmindedness is so thin that it's put to shame by Brother Spinker's so-called narrowness. I can't make out if you're intellectually unbalanced or

just plain mentally deficient. All you need right now is a new set of thinking apparatus and a post-graduate course in common-sense."

This blast from the hired man was successfully refuted in George's opinion by a defiant "Bah!" As he swelled with a great dignified air of superiority he felt less and less inclined to contaminate himself with such a truth-slinger. Inwardly he was raging with a fever of thoughts that would have licked up Fred like flames on spilled oil. If he dared to speak the hired man would most likely heap a still hotter pile of coals on his head.

Fred was a storm ready to break loose. He didn't care about being fired, because there was plenty of work; but he was afraid not only that their friendship had been destroyed, but that perpetual hate and active strife would result. Neither said anything further

on this subject the rest of the afternoon. Fred thought that perhaps George was thinking seriously about the inconsistency of his living and thinking but again there was a suspicion that behind that forlorn look a cruel trick was being planned.

George must have come to some conclusion because the thoughtful and sincere look betrayed rather a beaten and penitent spirit. "There, that's that," he said as he threw the broom into its corner after cleaning his boots, and a little light stole across his mouth.

Before he had gotten inside the door a machine stopped and an elderly man came toward the house with a sheet of paper in his hand.

"Well, Ezra, what you want money for tonight?" George queried.

"Good guess, George," replied Ezra Miller cheerfully, "why—a—I don't know how you

feel about it, but we thought it would be fine if some of us would help to pay Brother Spinker's doctor bill. It's over two hundred dollars and he shouldn't be made to pay it all himself. If you don't want to help it's all right, but I felt like giving you a chance anyhow."

"How much is a fellow supposed to give?"

"As much as you like George, I don't believe any one ever gave anything to Brother Spinker and he can use quite a bit."

"Yes, sir; Ezra. Here's a hundred dollars. Are you going to see Brother Spinker soon?"

"Yeh, guess I'll see him tonight," gasped Ezra in surprise.

"Tell him I want to see him and fix things up."

Trenque Lauquen, Argentina, S. A.

OBSERVATIONS

By A. M. Ferry

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Bible.

God's plan unfollowed, trouble begins.

If parents would work as hard to keep their children out of trouble as they do to get the children out after they get in, no doubt our country would be better off.

I have a fine, happy, religious experience when everything goes just right, and everybody agrees with me; but when things go wrong and people are contrary, well, that is another story.—Sel.

THE GOSPEL AND SOCIAL SERVICE

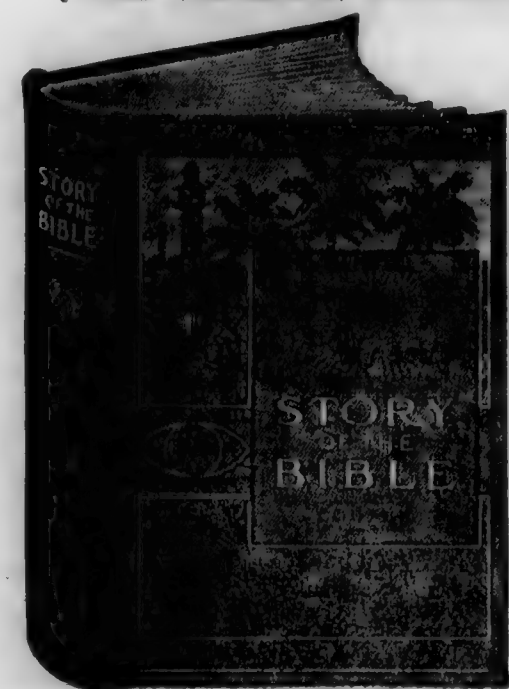
One of the significantly suggestive facts for students of religion to consider is the development of the vast and practical work of the army for the economic and social rehabilitation of the poor out of a creed which was conservatively individualistic, which put the emphasis of its religious teaching upon personal salvation. And—it is no less significant that this work has grown without disturbing that emphasis.—Chicago Evening Post.

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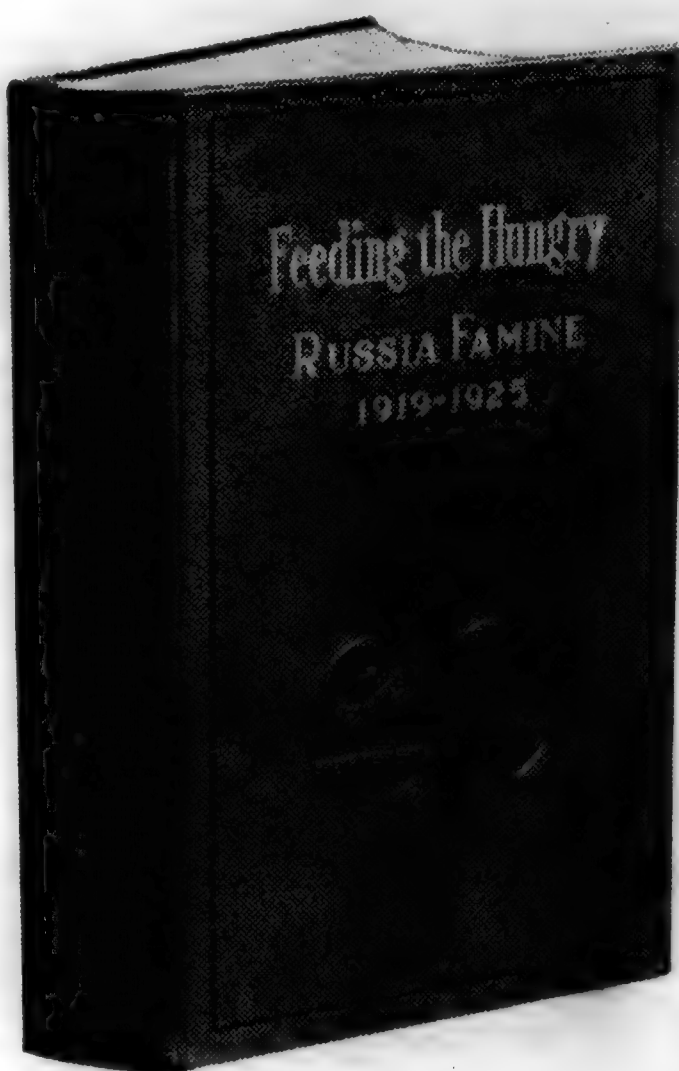
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CHRISTIAN MONITOR

SEPTEMBER, 1929



The Bursting Fullness of Autumn

GOD IN NATURE

By J. D. Burkholder, Jr.



For ages nature has been regarded as one means of Divine revelation. By looking into nature and observing a few of her wonders we can form some idea of the majesty of God. The "Sweet Singer of Israel" realized this when he said, "The heavens declare the glory of God, and the firmament sheweth his handiwork," and "I will lift up mine eyes to the hills from whence cometh my help."

There is more meaning wrapped up in the latter verse than we often times think, as we hurriedly read over it. "I will lift up mine eyes to—" what? To some great, proud sky-scraper? To a high monument of granite erected to an honored hero? To a tower raising its skeleton of steel to a terrifying height? You smile at the idea, but why? When you are tired and discouraged, why do you raise your weary eyes to the hills instead of to the masterpieces of architecture? Let us see:

When discouragement overtakes you, is it not because your heart becomes filled with worry and care? You have tried to gain something from mankind, and have not succeeded as you desired. If your dealings with humanity are what discouraged you, you will naturally want to seek encouragement elsewhere, but where? The Psalmist says, ".....the hills." They are works of God, and being such they direct your mind to their Creator, your Creator. As you gaze full of admiration and awe upon the eternal hills glorified by the setting sun, you realize your problem is not as great as you thought, and that the Maker of the hills is ready and anxious to help you solve it. "I will lift up mine eyes to the hills, from whence cometh my help."

Turning our eyes to the mountains, we see them rising before us in solemn majesty. Savages look upon them with awe, and doubtless as they gaze, they feel emotions, to which they cannot give utterance, struggling in their untutored breasts. No doubt as they continue to behold the mountains in their stately majesty, these children of

nature can almost fancy the mountains are speaking to them. The mountains did speak, and they continue to speak. An interpretation of their language does not depend on hearing, for anyone with nature-loving eyes can understand them. They will commune with anyone who will devote time to observation. As we behold the mountains in their calm, majestic splendor, rising in august dignity as everlasting guardians of the valley, we are filled with a deeper reverence for their Maker, for we realize that it took Someone who appreciated majestic beauty to design and form them.

In the hills and rugged mountains stand in sublime testimony of a God who delights to have the massive and majestic to mutely testify of Him, yet there are audible voices inviting us to hear of the Maker of all things as they portray Him. Our attention is claimed by the water dancing down the mountain-side, splashing over a low cliff, thundering over some precipice, flowing majestically on its way to the sea, or we see it peacefully lapping the sands of a beach. In each of these we observe something that inspires awe and admiration for the Creator.

We glance admiringly at the little brooklet as it ripples along, gurgling and murmuring happily on its way down the mountain. It may splash merrily over a high rock, or it may widen out at some point and become quiet and peaceful. One may even see a timid fawn, after drinking from the clear, fern-fringed pool, turn quietly into the shady woods, her thirst quenched. "Truly!" we exclaim, "the Creator must be a kind Being, to thus provide for His creatures."

Nor do we find only the quiet and peaceful brooklet, we also see a mighty torrent suddenly leap over a high precipice, dashing

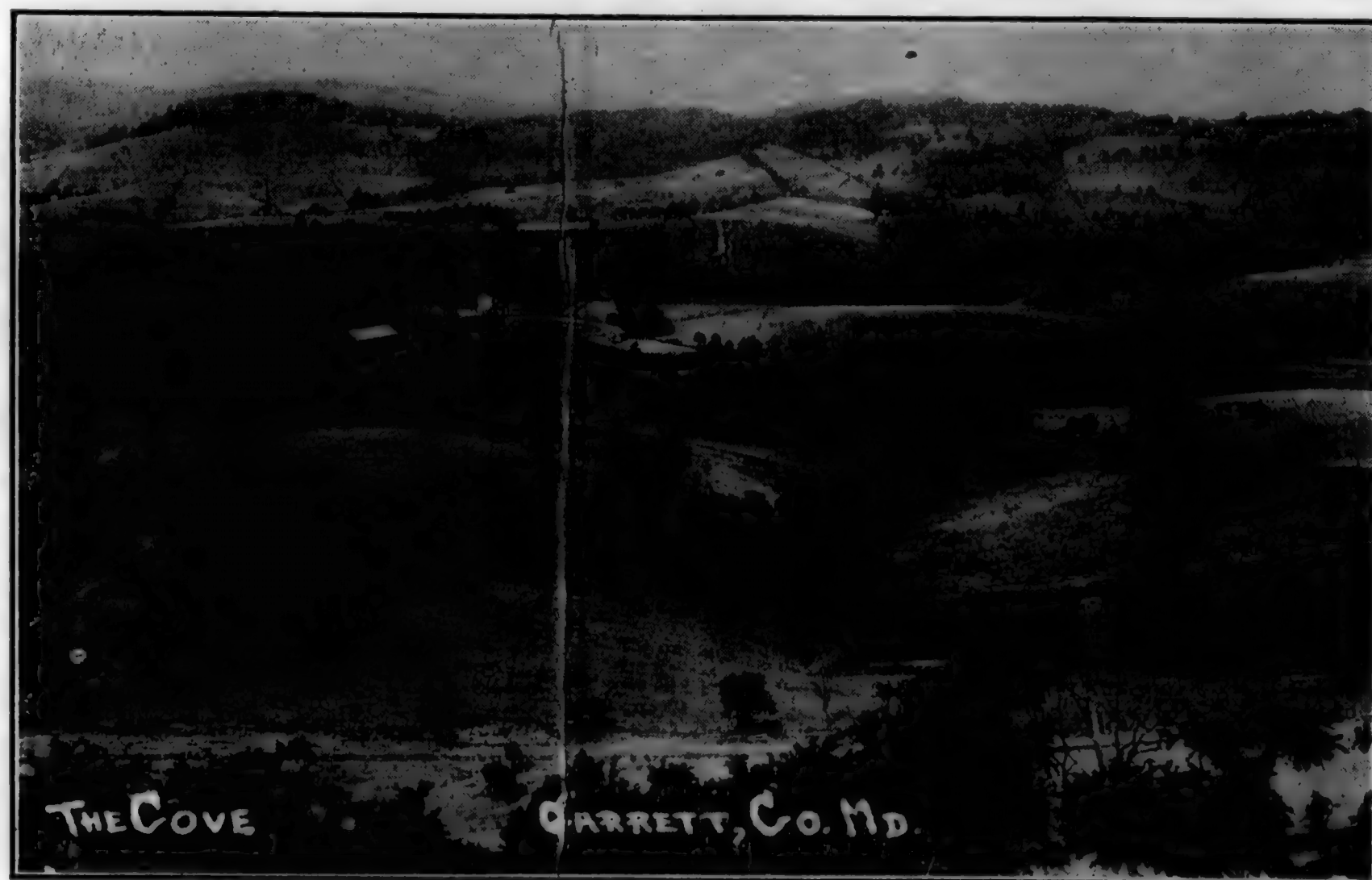
itself into spray. As one stands at the edge of the roaring cataract, he is fascinated by the water eagerly rushing down to take its great leap. He thinks how delightful to be in a canoe and be borne down the river swiftly and smoothly until he would glide over the brink. Ah, but the end of the ride could never be seen, for the falls lose themselves completely in a glorious rainbow-colored mist.

The green, foaming river becomes narrow a short distance below the falls, and as if angry at the great fall and sudden confinement, it churns and boils. In many places we see it rising to quite a height, and then suddenly breaking into sparkling spray. As if just aroused, the angry torrent battles furiously with itself through the Great Gorge, and rightfully wins for that place the name of "Whirlpool Rapids." The rushing river seems determined to fight through the deep, narrow gorge in double quick time. In the attempt you hear it roaring mightily and see it seething, coiling, whirling, and lashing as it were into "masses of accumulated yeast."

Soon the writhing river fights its way into a wider place, the great whirlpool. Here many small maelstroms are formed having centers of deep green with white, ragged borders of foam. Many of them whirl in different directions, and often come together in clouds of pearly spray. The frothing river seems as though it became drunk in its mad leap over the precipice, and in howling and churning through the Whirlpool Rapids. We almost think the restless river cannot find its channel below the great whirlpool, and is quarreling with itself. Finally, however, it is forced into the channel by the on-rushing water, and then it begins to quiet down. A little farther down you would gaze on the river and not realize it is the mighty Niagara.

Great as Niagara Falls are, they dwindle almost into insignificance by the side of another work of the Creator. This is a creation that has many moods that range between quiet peacefulness and furious rage; a creation that nurtures the smallest living organisms and the largest creatures in existence; a creation that hardly notices earthquakes and volcanic eruptions. That creation is the Sea.

Some of the strangest and most beautiful creatures known to science are to be found within its depths. As an author says in describing them: "What (Con. on p. 285)



The Earth Declares the Glory of God

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXI

SCOTSDALE, PA., SEPTEMBER, 1929

No. 9

APPRECIATING OUR MOTHERS

Martha Longenecker

What does mother mean to you? Not until we realize that she is the mightiest power on earth, will we appreciate her as we should. We should love her better than all beauties put together.

Have you ever tried to count how many things she has done for you? How many sacrifices she has made for your sake? If you have not, try it. Her deeds are too numerous to be numbered.

There are mother's prayers. I wonder how many prayers she has offered in your and my behalf. She may be praying for us at this moment. How often we are tempted to do wrong and something knocks and says "Don't do it." It matters not how far away we are, mother's prayers reach us, whether we are old or young, good or bad.

How often mother has waited at night or lay awake until all the children were at home. We remember nights when we came in late to find mother still waiting for us. It was just a trifle annoying sometimes but now it looks different. It was love—and we appreciate that now.

Here is a poem that expresses the beautiful sentiment of how to

"Make Your Mother Happy"

Children, make your mother happy, make her sing instead of sigh,
For the mournful hour of parting may be very, very nigh.
Children, make your mother happy, many griefs she has to bear,
And she wearies 'neath her burdens, can you not her burdens share?
Children make your mother happy, prompt obedience cheers her heart,
While a willful disobedience pierces like a poisoned dart.
Children, make your mother happy, on her brow the lines of care
Deepen daily—don't you see them while your own are smooth and fair?
Children make your mother happy, for beneath the coffin lid,
All too soon her face so saint-like may forever there be hid.
Bitter tears and self-upbraiding cannot bring her back again,
And remorseful memories are a legacy of pain.
Oh, begin to-day, listen when your mother speaks,
Render quick and sweet obedience for your highest good she seeks.

The opportunities for expressing our appreciation to her are many. How sweet to sit alone, mother and you, and tell her all your troubles. We think we have many

but how about mother's, she has so many more and she never complains.

Nobody can soothe, calm and heal our trivial worries like mother. She does it out of a heart of love and she appreciates when we come to her instead of going to some other friend who does not know us half so well. Jesus appreciated His mother for while He was on the cross He said to John, "Behold thy mother!" And from that hour he took her unto his own home.

We can show our appreciation by obedience. How often children think they know more than their parents and think times have changed since they were young. Even if we cannot always see the significance of doing things mother wishes, or leaving undone the things she forbids, we may some day understand why, when we have the experience she has.

Be sociable to her as when among strangers. Since she is all the world to us, next to Jesus, or at least should be, why not enjoy her company? We should have



MAY I NEVER BE BLIND

By L. S. Huffman

May I never be blind
To the wondrous beauty of flowers
In field or wood or sheltered bowers,
To the sheen upon the robin's breast,
To the splendor of the gold-flecked west,
To the rosy dawn above the hills
That transfigures mountains, fens and rills—
May I never be blind!
May I never be blind
To the silent grief that deeply lies
In the orphan's sad, appealing eyes,
To the hurt in the soul's hidden deep
That only the bravest heart can keep,
To the glory of goodness and love,
And to the mercy of God above—
May I never be blind.

—Selected.

a heart-felt interest for her and enjoy her sociability while we have her with us. If we exercise it at home it will naturally flow out to strangers with whom we meet.

I hope there is no one who is ashamed of his or her mother. Are you ashamed to introduce her to your friends, your school-mates, your teachers? Maybe she is unlearned and dull but remember she gave you the chance to become what you are. There was never a real man who was ashamed of his mother.

Often it is the simplest expressions that best please the mother's heart. It need not be an elaborate expensive gift to be a love token.

If we are at home we have the privilege of lightening her care and saving her many steps. Words, telling her how much we really love and appreciate her are not valuable until we really show it by action in lightening her care and saving her steps.

We who are away from home can write mother a cheery letter—one that is not full of murmurings. A long hoped-for letter from a far-away son or daughter will be welcomed with a gladness quite out of proportion to its real value. A letter that comes to a mother almost by force is certainly not appreciated. The things that reach the mother's heart, and for which it hungers, are not the things which cost dollars and cents, but the things which only love can prompt.

If mother has prepared a nice meal, tell her so—thank her; if she has made or bought you a new garment, thank her for it. Tell her how much you appreciate it.

You may not have many years to show your appreciation to her. You know not how long she will be with you. When almost all hope is gone for the life of our mothers, we will only realize how little we have done for them in return for what they have done for us.

Love her tenderly and cheer her declining years with devotion. What a happy thing to mother when she sees her children grow up in the Lord and what a sad thing when they grow up disobeying, dishonoring her. It makes us almost shudder to think how we sometimes treated her; but how sweet to know that she has forgiven us and that there are ways that we can really show how we do appreciate her.

If you have a mother living, love her and do your best to crown the remaining years with joy.—Elizabethtown, Pa.

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

II. DEVELOPMENTS LEADING TO THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

(Continued)

Separation from the Roman Church Demanded

The contemporary Zwinglian historians, including Zwingli himself, were unanimous in the testimony that Grebel and his friends insisted on the need of seceding from the Roman Catholic national church and establishing an evangelical church. "Conrad Grebel, Felix Manz, George Blaurock, and others," wrote the Zwinglian chronicler Johannes Kessler of the Swiss city of St. Gall, were of the opinion that those who had been instructed in the Gospel and were now called evangelical should proceed to renounce and forsake the Roman Catholic Church, and thus have a pure church" (pure in the sense of being cleansed from unscriptural doctrine and practice). He adds that "the ministers of the Word of God in Zurich, above all Ulrich Zwingli, would not permit such a division and separation."

Zwingli, as already intimated, repeatedly made the statement that Conrad Grebel demanded an untimely separation from Romanism. Zwingli would agree to such a secession only with the consent of the civil government, since his program called for an undivided national church that was to be ruled virtually by the state. Heinrich Bullinger, the successor of Zwingli as the head of the Protestant state church, says likewise that from the beginning Grebel and his friends were determined to have a church that was separate from the Roman Catholic Church.

The Right of Secession from the Church of Rome

In the great controversy between the Swiss Brethren and Zwingli, in a later period, Zwingli often said that the Brethren had separated themselves from the Christian church and were therefore not a church at all but a separated rabble (*eine abgetretene Rott*). However, the Brethren as a denomination had never forsaken or seceded from the Zwinglian Church. This church did not exist at the time when their first congregations were founded and organized. While, as we have seen, the founders of the Swiss Brethren Church were for a time co-workers with Zwingli, they were never members of the Zwinglian Church. They formally seceded from the Roman Catholic national church a number of months before the mass was abolished and the Zwinglian church established in Zurich.

The leaders of state church Protestantism at a later date frankly confessed that the denominations which they represented were the result of a reformation, or improvement, of the Roman Catholic Church. They held that no one had the right of seceding and

establishing another church without proving his authority to do so by special revelation and miracle working; hence the Swiss Brethren and dissenters had erred gravely by their secession. The Lutheran and Zwinglian reformers, so it was further held, needed no such evidence for their authority since they had not founded new churches but had reformed the existing Roman Catholic Church. At the same time both Luther and Zwingli held the acknowledged head of the Roman Church to be the very anti-Christ or, in other words, the principal representative of Satan on earth.

Now, it cannot be doubted that the Protestant state churches followed in some respects the footsteps of the church of Rome rather than of the apostolic church (which, however, they did not admit). It is also true, as already shown, that the membership of the new state churches was identical with that of the former state church, namely, the Roman Catholic, and that the changes in doctrine and practice were ordered by the civil authorities. Personally the people had never renounced the old church or united with the new. They had had no say in the matter.

Secession on the Part of the Protestant State Churches as well as of the Brethren

Nevertheless it need scarcely be said that the Protestant state churches were new denominations whose existence involved a secession and separation from the Roman Church. As concerns actual separation from the Roman Catholic Church there was no difference between the Lutheran and Zwinglian churches on the one side and the Swiss Brethren on the other. Besides, the Roman Catholic Church was not by any means the only church bearing the Christian name at that time. A great division of the general church had taken place centuries before between the eastern, or Greek, and western, or Latin sections of the church, not to mention other then existing denominations in Asia and Africa. In Piedmont and Bohemia there were dissenting churches (the Waldenses and Bohemian Brethren) which had a great deal in common in doctrine and practice with the Swiss Brethren.

The fact is that Zwingli in his earlier writings often stated that he did not recognize "the papal rabble" (to use his own words) as a true Christian church. In his book *The Shepherd*, written in the spring of the year 1524, he remarked that the church whose head is the pope is the Christian church "as little as Belial is God." Luther often expressed himself to the same effect, though all his statements on this point are by no means a unit in sentiment. Both Luther and Zwingli taught emphatically, as already stated, that the pope is the Anti-Christ, and yet they recognized the ordination of the Roman Catholic lower clergy as valid, disregarding the fact that these ordinations had been performed by the bishops (whom they did not recognize) on the authority of the pope.

An Unfounded Accusation Against Grebel

A particular point of interest to be noted in this connection is the efforts made by the party of Conrad Grebel to persuade Zwingli to lead out in an immediate separation from Romanism and in the establishment of an evangelical church. This is important for the reason that the opponents of the Brethren in general have asserted that Grebel and his friends were men of inordinate ambition who begrudged Zwingli his place of leadership in the reformation movement and finally acted on the maxim "Divide and rule." It is clear from the testimony of none other than Zwingli himself that this view is wholly unfounded. In his Book on Baptism (*Taufbuechlein*) he says: "They who have among us started the discord in regard to baptism have previously often entreated us to establish a new church."

In the last book which he wrote against the Brethren (*In Catabaptistarum Strophas Elenchus*), Zwingli repeated this statement and added that they pointed out to him the need of a procedure similar to that of the Apostles, as described in the Acts. They suggested to him, he said further, to announce publicly that those who were minded to follow Christ should come together to take steps leading to the organization of a New Testament church. And in at least two other places also Zwingli testified that they asked him to organize a new church. Bullinger likewise stated repeatedly that Grebel, Manz and others hoped and earnestly attempted to persuade Zwingli to take this matter in hand.

Lack of Conviction on the Part of the Population

The reasons which Zwingli gave them for declining to lead out in an immediate separation from the Church of Rome have been recorded by Bullinger in his larger work against the Swiss Brethren (*Der Wiedertoufferen Ursprung*). The principal reason given by Zwingli was this: "There are at the present time very many honorable people who do not oppose the Word and in whom great hope is to be placed but who would be offended by a separation (from the Roman Catholic Church) and would not identify themselves with a separated church." There is indeed no question but that, even if Zwingli complied with Grebel's entreaties for a separate church, the movement would, at least for a time encounter the opposition of the civil authorities. The great majority of the population were not sufficiently interested in religion to have convictions on the controverted points, or, if they had such convictions, they were unwilling to follow them contrary to the will of the heads of the state. The attitude of the people in general in this respect was forcefully expressed in the second debate at Zurich by the prior of the Dominican cloister who said with reference to the contemplated introduction of reforms: "I shall be well satisfied with any decision my lords may render as regards these matters, and shall willingly obey them" (*Wie das mine herren machen und ordnend, also gefalt es mir wol und wil inen gern gehorsam sin*).

"Sparing (or Having Consideration for) the Weak"

Zwingli's statement regarding a secession from the Roman Catholic Church, as given in the preceding paragraph, indicates that such a secession was included in his program. We have previously seen that he was waiting for the time when the contemplated separation would be enacted by the authorities of the state. His statement that many who were not antagonistic to the great reform movement would be offended by the immediate establishment of an evangelical church was clearly correct, but he persistently overlooked the offence which he caused by giving his consent to idolatrous practices. Obviously he considered the question from the viewpoint of expediency and policy, looking forward to the establishment of a new state church.

It is seen then that Zwingli followed the example of Luther, first in deciding in favor of a union between church and state, and secondly in the method of defending the postponement of practical reformation until it could be brought about with the consent of the civil authorities. The excuse brought forward by Zwingli for the delay of practical reformation was the same as that advanced by Luther at the time when he discarded some of the reforms undertaken by the people of Wittenberg under the leadership of Carlstadt and others, namely the need of sparing, or having regard for, the weak. Of the nature of this excuse we have spoken at some length in a previous article.

Conrad Grebel and his friends took grave offence on the postponement of practical reformation under such a pretence. In a letter to Thomas Muenzer, dated September 5, 1524, they speak of "the idolatrous sparing of the weak which Luther and the learned pastors here (referring to Zwingli and his coworkers) have planted into all the world." They said further that those who advised such measures in consideration for the weak are in reality themselves the weak. In the same place they earnestly objected to "the deceptive, indifferent religious measures" undertaken both in Wittenberg and Zurich upon the advice of the civil authorities. They complained that the leading reformers (by their attitude of compromise in matters of practical reform) were falling from one perversion of Scripture into another, and that Luther had "bound his gospel to the ruling prince."

Conrad Grebel Writes to Martin Luther

In a letter to Vadian bearing the date of September 14, of the same year, Grebel enlarges further on these questions. He had read a booklet written by Carlstadt who, refusing to follow Luther's leadership, had been banished from Saxony. In this letter Grebel complains of Luther's "great retrogressing and temporizing, his continuous apologizing for his own offence." In the first mentioned letter Grebel makes the interesting statement that he and his friends had written a letter to Martin Luther attempting to persuade him "to desist from the false considera-

tion for the weak." To this letter Luther evidently never replied. Then Grebel wrote to Erhard Hegenwalt, a personal acquaintance of his who was at that time a student in Wittenberg, suggesting to him that he ask Luther whether he had received the letter. While Grebel's letter to Luther is lost, Hegenwalt's reply to Grebel has happily been recovered. "I inquired of Luther," he says, "whether he intended to answer your letter and he asked me to give you his regards lest you think him indisposed toward you, and he further said that he was at a loss to know what to reply to your letter."

Cause of the Separation Between Grebel and Zwingli

In the above mentioned letter to Thomas Muenzer, Conrad Grebel and his friends gave a brief account of the origin of the movement for establishing a New Testament church. Having stated that their ancestors had fallen away from the true Christian faith, life, and practice, they said: "They (our forbears) were in great error as has been shown by the preachers favoring a reformation (Zwingli and others) and is in part still being shown by them. Nevertheless at the present time (instead of earnestly undertaking the restoration of Biblical Christianity) every one hopes to be saved by a sophisticated faith without the fruits of faith. They remain in their old life of sin and in the commonly practiced antichristian ceremonies, baptism and communion (mass), thus disregarding the divine Word and following the word of the pope and of the antipapal clergy which also is not in harmony with the divine Word."

Grebel says further that they themselves also were in such serious errors as long as they were only hearers and readers of the leaders in the (popular) reform movement. He continues: "But after we ourselves have taken to hand the Scriptures and studied them with reference to various articles, we have in a measure been instructed and have recognized the great and pernicious lack on the part of the pastors and also on our part because we have not earnestly and unceasingly prayed to God to be led from the destruction of all divine things and from human abominations to the true faith and the ordinances of God. The cause of all these shortcomings is the hypocritical practice of following the desires of those who take offence in that which should be accepted and practiced, and also the failure (on the part of the leading reformers) to speak out concerning the requirements of the Word."

A Correct Account of the Origin of the Mennonite Church

In his last book against the Swiss Brethren Zwingli gives a fair account of the general position and aims of the party whose principal spokesman was Conrad Grebel. Zwingli says they addressed him and other prominent clergymen at Zurich as follows: "It cannot be doubted that even among those who call themselves Chris-

tians (in other words, in a so-called Christian country) there will ever be those who are at heart antagonistic to the gospel. Therefore it is not to be expected that all (a whole nation) will voluntarily unite to live a life such as Christians should find it possible to live. From the Acts of the Apostles it is seen that those who believed seceded from the others, and as more and more believed, they were added to them and a new church was organized. In like manner we must now proceed and first of all make a public statement of our intentions and invite those who would follow Christ to take their stand with us." Zwingli in the same place further emphasized the thought that they insisted on the need of a new organization implying a secession from the national church.

(To be continued)

WALKING OFF YOUR TROUBLES

By Allen Goodnough

Some one has told of an old man who when asked the secret of his continued health, explained that when anything ailed him, he had always "walked it off." And to all of sedentary employment, there is food for thought in the old man's formula. Physicians are coming to rely more and more on fresh air in treating diseases, and unlike some remedies, this is as useful in maintaining health as in overcoming sickness.

But physical ills are not the only things we can get rid of by walking them off. The girl who feels nervous and depressed is very likely to go to her room and meditate on her hard lot till at last the tears come and she has a long crying spell. Then she goes down to dinner, drinks a cup of strong coffee, and spends the evening in some occupation which by bedtime has rendered her so feverishly excited that she cannot sleep. The next day it is probably the same thing over again, except that her nerves are more refractory than ever. The sensible thing for her to have done in the first place was to get out-of-doors, and walk till the feeling of nervousness was walked off. She might have come home tired, stupid even, but she would have slept when she went to bed.

Anger can very frequently be walked off. Instead of relieving your mind by an outburst of passionate speech, or by writing a letter full of the indignation that animates you, try a long tramp instead. At first you will walk swiftly, that surging indignation within you urging you forward like a whip. But presently your pace will slacken, and your blood will cool, and when you allow yourself to think of what has happened, you will find yourself able to consider it dispassionately, instead of having your judgment controlled by unreasonable anger.—Selected.

A strong character will be master of his body and deliver his soul undefiled at the end of life's journey.

(Indiana State Dept. of Health.)

CHRISTIAN MONITOR PULPIT

IS THE BIBLE TRUE

By W. J. Bryan

(Concluded)

"Well," I said, "it is not the facts that bother us. This young man evidently does not know that the controversies of life are largely over conclusions drawn from facts; that we have two great parties that are in a constant quarrel at Washington and they are quarreling over facts—they are quarreling over conclusions from facts."

And then I proceeded to show him the difference between a discussion or controversy over conclusions and over facts. I said:

"I will give you three undisputed facts: First, there is milk in a cow. Anybody in this audience deny that a cow has milk?" Nobody denied it.

"There is one fact now," I said, "that is admitted. Then there is milk in a cocoanut. Does anyone dispute that?" Nobody disputed that.

"There are two undisputed facts. Then, there is milk in a milkweed. Does anybody dispute that?" Nobody disputed it.

"There are three facts. We all agree that there is milk in a cow, in a cocoanut, and in a milkweed. But, no evolutionist can tell me that because there is milk in a cow and in a cocoanut and in a milkweed that, therefore, the cow and the cocoanut must have come from the milkweed."

And so, my friends, when Darwin puts forth a guess that two or three million of species, distinct and separate, came by slow and gradual change one from another, I say it is impossible. Why? Because, if it were true, there would be proof of it. If it were true that everything that we now see came by slow and gradual change from one or two invisible germs of life, every square foot of the earth's surface would teem with conclusive proof of change. But they have investigated millions of specimens, under the microscope, some of them so small that you cannot see them except with the microscope, and some of them larger than the mammals that are no longer found—that are all passed away, and they are yet to find a single thing—living or in the rock—in the process of change. **Everything is perfect—every one.** And, when they have not been able to prove that a single species ever came from another, it is asking too much of reasonable people to ask them to admit that everything came when they can't prove that anything did.

More than that, the proof of science is against evolution and not in support of it. Let me give you a science that stands in the way of the whole doctrine of evolu-

tion. It is chemistry. Chemistry is the science with which we are most familiar. It is the going science in the world today. It is the science that gives us the most intimate acquaintance with nature. Chemistry takes the earth apart. Chemistry tells us the elements they call "original," their characteristics and their combining power. The scientists tell us—the chemists—that there are ninety-two original elements, and that so far as they know everything on this earth, and connected with it, is either one of them or two or more in combination. And, if there were in nature an eternal urge, a pushing power that was gradually lifting things to a higher plane, chemistry would find it. But, because it isn't there, chemistry has not found it, and every formula of chemistry is exact and unchanged.

Let me illustrate with water. Water was here before any living thing was here. Why? Because nothing can live without water. I will let these people who are trying to guess when life came on the planet have all the time they like and they can guess as long as they want to, and they can put the origin of life back as far as they will—57,000,000 years as Darwin's son thought; 20,000,000 as the father thought; or 306,000,000 as someone else thought; or they can put it back to a billion years, or a trillion years—they can go back as far as they like. After they have exhausted all their ciphers and agreed upon a time, I will put water back of that, for nothing could have lived without water. So that every change that they imagine to have taken place has taken place since water came, and water has not changed—neither has anything else that man knows.

If that is true, why tell us to accept a hypothesis without support and build upon it a demoralizing philosophy of life, and look downward to the brute for interpretations of ourselves instead of looking up to God's throne for inspiration. This is not true. You don't have to accept it.

In the second place, it is ridiculous. I haven't time to tell you how funny it is. It is the funniest thing I know of. I don't go to funny books to read funny things any more—I read what the evolutionists say soberly. That's the funniest stuff there is. Let me give you two or three samples just to show you how much real fun you can find in their sober guesses and hypotheses.

How did Darwin explain why man had a mind superior to woman? He said, "Way back yonder when all our ancestors were

animals." You know the evolutionists always commence "Away back yonder" and the "way backer" it is, the easier it is for him to guess. "Back when all our ancestors were animals," he says, "the males fought for the females, and they fought so hard to get the females that they preferred that it increased their brain power." This is in Darwin's "Descent of Man." And he says that this increased brain power, instead of descending to male and female both, as it naturally would, it just descended to the males, and finally it got down to you. That is why we men have these brains of ours!

And then, when he got through explaining that, he took up a more difficult problem: Why did the hair come off? He says that way back yonder all our ancestors were hairy animals, and that now man is called the hairless animal, and there must have been some time, between way back yonder and now, when the hair came off. Why did it come off? He thought he had to explain it and this is his explanation.

He says that way back yonder all the females joined in a unanimous preference—that all preferred the males with the least hair. Unanimous preference so deep-seated that when they came to select their companions, they shunted the hairy ones off to one side and preferred the less hairy, and in course of time bred the hair off.

That's Darwin in his "Descent of Man." And why, my friends, didn't Darwin think what you think, and that is that it would be difficult, if not impossible, for us to get these brains of ours by the male selecting the female if, at the same time, the females were breeding the hair off selecting the males?

But I can give you better proof than that. If there ever was a time when all the females agreed on anything, especially anything so important as this, isn't it probable, as Darwin says 800 times in two books, "we may well suppose"—can't we say we may well suppose that if there ever was so universal a preference and so deep-seated as to actually explain the coming off of the hair, may we not well suppose that it would have persisted and come down to now so that a bald-headed man would have an advantage over the hairy-headed man because of this unconscious preference?

Do you know of anything funnier than that? I will give you something funnier. They try to explain how the eye came. You know an evolutionist has to explain everything. This man I met in the train the other day said, "Why does a caterpillar hump its back when it crawls?" and looked at me as if he had given me a poser. I said, "It doesn't make any difference

why a caterpillar humps its back when it crawls. Why don't you busy yourself trying to find out what God intended you to do? That is a good deal more important."

But these people spend their lives trying to find out things that they cannot learn, and it wouldn't make any difference if they knew. How did the eye come? One of the guesses is that the little animal didn't have any eyes. One day found a piece of pigment or freckle on the skin, and the guess is that as the rays of the sun went over the body and came to this piece of freckle or piece of pigment, they converged there more than elsewhere, and that made skin warmer there than elsewhere, and that irritated the skin there instead of elsewhere. He said that opened into an eye—this wonderful orb that we call the eye. And then, another freckle and another eye. Can you beat it!

How did the leg come? Same way. Little animal didn't have any legs. It was wiggling along on its stomach one day when all at once, without any premonitory symptoms or warning, a wart appeared. If that wart had appeared on the back, the whole history of the human race would have been different! But, luckily, the wart appeared on the stomach, and that little animal just had sense enough to use the wart to work itself along, and that led it to depend upon the wart and that developed into a leg and then another leg.

And people can believe this tommy-rot who can't believe the Bible! My first objection to this is, that **it isn't true**. My second objection is, that **it is ridiculous**. But my third objection is more important, and that is, that **it is harmful**. The tendency of it is to destroy belief in the Word of God. The tendency of it is to rob man of a sense of responsibility to God.

I care not whether a man is a theistic evolutionist or an atheistic evolutionist, if the theistic evolutionist believes with Darwin that it has been 200,000,000 of years since life appeared here, that in all that time it has been just a gradual development and that God has never acted upon man in all that time, never touched a human life, never put His hand upon the destiny of a race—if the evolutionist believes that, I care not if he calls himself a theistic evolutionist, he cannot have a sense of responsibility to God such as he ought to have. If a sense of responsibility to God must be strained through all the blood of all the animals below man, it loses its compelling power. I want a man made in the image of God and put here for a purpose so that he would feel that he is bound to live as in God's presence.

I want to prove to you that it is demoralizing. I take as my first witness Darwin. Darwin began life as a Christian. His father wanted him to be a minister, and was sorry when he turned aside into science. Darwin, in his youth, believed in all the vital principles of Christianity. When he died, he did not believe in a vital truth of Christianity. You can take his own word

for it. You will find it in a letter written just before he died—it is in his "Life and Letters." He begins by saying: "I'm an old man in feeble health," and in that letter he says that at one time he quoted the Bible as an authority unanswerable on the question of morals but now, at the time he wrote, he believed there never was any revelation. He said that when he wrote "The Origin of Species" the thought of a first great cause was strong in his mind. But then, when he wrote the letter, he says, "I must be content to remain an agnostic. The beginning of all things is a mystery insoluble by us."

That is what it did to Darwin. And I deny the right of any teacher or preacher to stand before an audience and tell them that there is nothing inconsistent between Darwinism and Christianity unless he has the honesty to tell what Darwinism did to Darwin. It destroyed his Christianity. And, if it would destroy the Christianity of a mature man, how dare you teach it to immature minds of children at the very age when they are seeking some excuse to rid themselves of a sense of responsibility to a Supreme Being?

My friends, it is this that is undermining faith in our schools. I was told by a man in the work of Christian education in a great university in this country that they made a survey and found that only twenty-five per cent of the boys and girls who left Christian schools and churches to go to that university ever went back to take up their work in Sunday School or church. Seventy-five per cent is a mortality that is greater than we can bear. We do not want to deny our children education, but when they go to college and get their minds trained, we want them to come home with their hearts aflame with love of God and love of fellow men. You cannot cram enough into a boy's brain to offset the harm you do him, if you rob his heart of faith in God. That is what is being done. And in our pulpits we have men preaching who do not believe the Bible, who do not believe in the Virgin Birth of Christ, who do not believe in the atoning Blood of the Saviour, and do not believe in His resurrection.

We don't insist that anybody shall believe these things. He is free to believe or not to believe. But we can insist that when a preacher, who began to preach believing, ceases to believe he ought to have honesty enough to get out of the pulpit and let someone else preach in his place.

Find a man who does not believe in the Virgin Birth of Christ and you will find that he is an evolutionist, and believes that man came up from the animals. Find a man who does not believe in the atoning Blood of Christ and you will find he believes in evolution. He will tell you that there was no fall, that man has been rising all the time and, therefore, there was no need of a Saviour. Find a man who does not believe in the resurrection of Christ and you will find a man who believes in

evolution. And he denies all these things—not upon proof but because there can be no miracles. There is no place in evolution for a miracle, therefore all the supernatural in the Bible must come out, and all the miracles must be cut out, and that cuts out all that is important in the Bible, and brings it down to be nothing but a man-made book.

That is our objection, my friends, and that is why I am glad to preach in a church where they believe in the Bible. If you want to know what will become of Christianity if these vital truths are discarded, go back and find out what Christianity was before these vital principles became the foundation of the Christian church. You will find that the disciples were discouraged when Christ was crucified and buried and they were about to turn back to the work from which they were called. And then Christ rose from the grave and it was the resurrection of the Saviour that revealed to them the truths that they had not fully understood. And weak and trembling men and women went out to become martyrs, and upon them a church was built.

If we give up the doctrines that have made our church, we cannot expect our church to stand. You cannot preach Christ the son of Joseph still in the grave. He is no Saviour. We have men aplenty, but we have only one begotten Son of God. Why do I object to this doctrine of evolution? Because it brings Christ down to the level of man, and then takes man down to the level of the brute. That is what it does, and that kind of gospel cannot save the world. The world needs Christ today more than it ever needed Him before. We are coming out of a war the like of which the world has never known, and we are talking about how we can save the world from war. Some say that education can do it, but education reached its highest point just before the last war began and it did not save the world before. Some say that commerce can do it, but commerce reached its highest point just before the last war began and it did not prevent the war. Some have said that science would save the world from war, but science reached its highest point just before the last war began and it did not save the world from war. On the contrary, it was science that mixed the poisonous gases that suffocated the soldiers and made the liquid fire. It was science that made war so hellish that civilization was about to commit suicide.

These things cannot save the world from war. If this world is ever to have one international anthem, there is but one and that is the song that startled the shepherds at Bethlehem: "On earth peace, good will toward men." And, if Christ must now save the world from wisdom not consecrated by love, they must not belittle Him as He begins His task. Darwin's God was nowhere—you could not find him. And Darwin's Bible was nothing—it had lost its inspiration. And Darwin's Christ

(Continued on page 275)



EDITORIALS



THE POWER OF JESUS CHRIST

Christ's primary purpose in coming into this world was to save sinners. This does not simply mean that He came to save us from the consequences of our sins, true as that is; it means more especially that He came to save us from the power and dominion of sin and to restore us to the kingdom of righteousness. His purpose, therefore, will not have been realized until out of the members of our sinful race there has been produced a type of manhood and womanhood that finds its archetype in Jesus Himself. While then He comes before us not only as a teacher, but as an example of that which we should be, yet He comes first of all as a Savior both from the guilt and power of sin.

Only as we grasp this fact do we perceive the fundamental difference between Christianity and all other religions. There are, indeed, many varieties of religion in this world, and yet there are but two kinds. The one, whatever the historic form it may have taken, assumes that man is to save himself, that literally he is the architect of his own fortune, the carver of his own destiny; the other, whatever historic form it may have taken, assumes that man, if he is to be saved at all, must be saved by a power outside of himself, that in the strict sense of the words there is no such thing as a self-made man, that the highest type of man ever says with Paul: "I am what I am by the grace of God." The contrast between these two types of religion is clear and unmistakable. The one calls upon man to save himself; the other brings him into contact with a power that saves him. The one is a religion, replete it may be with moral and spiritual lessons, unsurpassed it may be in wise counsel and good advice, and yet with no dynamic, no source of energy, save that which inheres in man as man; the other, while it may be equally rich in spiritual insight and practical wisdom, yet finds its distinctive quality in the fact that it brings man into contact with a living Redeemer and so with a dynamical power, an energizing force other than that which inheres in man as man.

Ethical teachers of all ages have bewailed the fact that "men know good without the power to do it and that they know the evil without the power to avoid it." We need only make a serious attempt to be and do what we ought to be and do to realize how true this is. In proportion as we seriously endeavor to be and do what we ought to be and do we will make our own that despairing cry to which Paul gave such striking expression, "To will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil that I would not, that I do. I delight in the law

of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin. O, wretched man that I am, who shall deliver me out of the body of this death?" Who of us does not know as a matter of experience that it is not enough that we know what we ought to be and do? It is even probable that the worst man in the world knows his duty better than the best man performs it. It is certain that in the best of men practice lags far behind knowledge, and that, struggle as we may, we cannot of ourselves bring these two within hailing distance of one another.

It is evident that Christianity in its efforts to regenerate mankind does not put its confidence in education and culture and such like. It places its confidence in Jesus Christ. It does not indeed under-estimate the significance of such things; but it does realize that these things of themselves are insufficient, incapable of bringing about the desired results. So far is it from being true that Christianity under-estimates culture but it is rather true that it is the chief and highest power making for culture. If by culture we mean the harmonious development of all our faculties, then we are prepared to say that, apart from Jesus Christ, true culture is unattainable. None the less, Christianity realizes that education and culture that leave Jesus Christ out of consideration, while they may make men clever, polished, brilliant, have no power to change their characters. At the most, these things of themselves only cleanse the outside of the cup; they do not affect the nature of its contents. Those who place their confidence in education, culture, and such like, assume that all that is needed to change the wild olive tree into a good olive tree is pruning, spraying, cultivation and such like; whereas, what the tree needs first of all is that it be grafted with a scion from a good olive tree. And until this is done, all labor that is spent on the tree is for the most part wasted. We do not under-estimate the value of education and culture, and yet one might as well suppose that he could purify the waters of a river by improving the scenery along its banks, as suppose that these things of themselves are capable of transforming the hearts of the children of men. There is more hope, therefore, we believe for the most illiterate, the most uncultured of men in whose heart Jesus Christ dwells, than for the most learned, the most cultured of men whose hearts are strangers to His presence. Because in and through Him, and in and through Him alone, is a true culture, i. e., a harmonious development of the whole man, body, soul and spirit, attainable and hence those who are united to Him by a living faith, no matter how uncultured they may be now, are certain in God's good time to attain that goal.—Exchange.

THE POT OF GOLD AT THE END OF THE RAINBOW

Mullah Bah, the Turkish wrestler came to America some years ago and got his pot of gold. Returning to his native country, the steamer upon which he took passage collided in mid ocean with a sunken derelict. When the alarm was given he strapped to his person a belt containing five thousand dollars in gold, jumped overboard, and went to Davy Jones' Locker like a plummet. About him frail men and women who strapped upon themselves life preservers bobbed on the surface, and other boats picked them up.

This is a modern illustration of the rich young ruler who came to Christ. Making a living, getting all they can, canning all they get, and then sitting on the lid has been the curse of millions. Money makes an excellent servant, but is a cruel master. No wonder the Lord warns men of the deceitfulness of riches. When life's first considerations are a pot of gold it is time for men to do as our Lord commanded the rich young ruler. "Sell all thou hast, and give it to the poor, follow me, and thou shalt have treasures in the Kingdom of Heaven." To hold on to some things is to lose them, to lose them is to keep them. This is the place of safety when it comes to cold cash.

FIGHTING THE DEVIL OR CHRISTIANS

It seems sometimes that we have thousands of Christian professors who fight fellow-Christians harder than they fight the Devil. Such a course is tragic and fatal. Why speak evil, why think evil, why carry evil reports, true or not true of others for whom Christ died? Family feuds, denominational wrangles, or personal squabbles are altogether too common. It is possible to contend for the faith in love. To be pleasing to God it must be in LOVE. We may have to disagree on vital things with millions, but we dare not cease to love, even one individual. Let all things be done in love. "Children love one another" was the last appeal of the beloved apostle, John.

WHEN THEOLOGY AND SCIENCE WILL HARMONIZE

If it were possible for scientists to think through every problem that confronts them; if it were possible for theologians to understand clearly every thought uttered in the Bible they would find themselves in complete and perfect harmony. God made the world and all that is therein, and the same God breathed every Word of the Sacred Revelation. We need not fear men's thinking and research, but the lack of it. True Science and Revelation are handmaidens. The Creator of the Universe was the Creator of THE BOOK.

RELIGION AND GOVERNMENT

According to the Roman Catholic Church "Religion and Government" are Siamese twins. According to the Bible they ought to be second cousins. They are related, but ought not to be in the same family. God expects the

Church to attend to her task, the salvation of the individual, the edification of believers and the evangelization of the world. God expects the governments of the world to order their laws according to the moral standards in the Bible, and negatively make no laws that hinder the acceptance and practise of all New Testament truth. The Church is to carry the sword of the Spirit, and governments the sword of steel that enforces justice and righteousness.

THE RELATION OF ELOCUTION TO HEART TO HEART MESSAGES

A renowned public speaker once said, "no orator has ever spoken straight to the hearts of men until he tumbled his elocution into the Irish Sea." By this he did not mean that men should be careless about their speech or manners, but should put the message to the forefront, making other things secondary. To hear some men speak one gets the idea that good English, rhetoric, and platform manners are the essential considerations. A reasonable amount of consideration along this line is invaluable, too much is too much. If rules of rhetoric, laws of elocution get between the speaker and a red hot message from the Lord, don't give them half a chance.

ATTENTION, PLEASE

Our mission department this month is made up of articles which appear in the annual Mission Board Report. We trust that those who read these articles in the Monitor will be doubly sure that they obtain a copy of the Report. No one can afford to be negligent along the line of the missionary endeavor. May we unitedly carry the Cross of Jesus into all the world.—A. L.

"Thee should build no dark cells," said Elizabeth Fry to the King of France, "for thy children may occupy them." How tragically this has been true. Lately, Trotsky banished men to Siberia and elsewhere, later on he received some of his own medicine. The Bible says, "He that diggeth a ditch, shall fall into it. He that rolleth a stone shall fall under it." May none of us imitate Haman in erecting gallows for the other fellow, and later on feel the noose tightening on our own necks. May God grant us love for everybody, to be a friend of man, even to love our enemies. All of them. Always.

The more conviction and fire that you can put into your own heart, then into your message, the more effective will that Young People's Meeting be in your Church.

Pericles, the great Grecian orator was accosted by a rowdy. He hurled his abuse at him up to the grounds of his home, even to the front door. It being dark, Pericles ordered his servant to procure a torch, light the man home, and see that no harm befell him. This is practising the Lord's "Second Mile" principle. How the world would change if everybody would. That man was transformed into a friend, though a former enemy.

CHRISTIAN LIFE

NURTURE BY ATMOSPHERE

By Ruth Bender

Our poets have recognized the power of the influence which our surroundings have on us. Tennyson said, "I am a part of all I have met." There is nothing that touches our lives without leaving some trace. Of course, our own inner life, when we are older, has very much to say as to what that result will be. But a child is more passive. Another poet has expressed it this way:

"A child went forth every day,
And the first object that he looked upon,
That object he became;
And that object became a part of him,
For the day, or for a certain part
Of the day,
Or for many years, or for stretching cycles
Of years.
The early lilacs became a part of the child,
And grass, and white and red morning
glories, and white and red clover,
and the song of the Phoebe bird."

Because this influence of atmosphere is such a quiet, unseen force, we are apt to under-estimate its power. But it is true that we are all molded, to a great extent, by the circumstances about us in our childhood. If we look back through our childhood I am sure we can each remember some spot of beauty that had its then unconscious influence, which has remained with us ever since. It may be nothing more than the rich color of the geraniums grandmother kept in the south window, or the picture above the sofa in the living room. Even the color of the wallpaper has its effect.

The child who grows up in a home where things are neat and orderly, where colors harmonize, where flowers and sunshine and beauty have a large place, will reflect that atmosphere in a character in which beauty and orderliness will have a large place.

And this will be true in spite of adverse outside influences. The great iceberg on the ocean moves slowly southward in spite of strong opposing winds, because eleven-twelfths of its bulk is below the water, and projects down into the southward moving ocean currents. We are like that. The greater part of us is our deeper self, which reaches down into the undercurrents of our being, and is carried along by those unconscious, irresistible forces.

In our homes most of us pay some attention to the little details of selection and arrangement which make of it a home, but we think less about the atmosphere of the school, where the children spend the greater part of their time for eight or

nine months in the year. So many of our school grounds and houses are pitifully bare and blank, if not actually ugly. What will the children absorb from such an atmosphere?

There is a story of a school teacher whose pupils seemed to be unusually unruly, and nothing she could do appeared to help matters. She finally appealed to an elder teacher, who told her that if the dress she was then wearing was a type of her usual costume she could easily locate the cause of the disturbance. The young teacher tried wearing quieter and more harmonious colors, and her trouble ceased. Incidentally, she may have quieted her voice and manner also, but it helped.

I once read of a mother who, when any of her children had to be punished, sent them to think things over in a little room she had especially prepared for that purpose. It was furnished in pleasing and restful colors, and contained only a chair and a picture, I think, of Christ. Her children always left that room in a pleasant frame of mind, and grew up noted for their sweetness of character.

Samuel, you remember, lived, when a child, in the temple, and grew to be of the Lord's greatest prophets.

If it is true, then that the inanimate things about a child have such an influence on him, how much greater must be the influence of the people with whom he lives. Especially is this true of the people in his own home, from his very infancy—his mother and father, his older brothers and sisters, and even visitors.

Ezekiel tells us, "As is the mother, so is the daughter." Many are the testimonies of noble men and women to the fact that the foundation for their Christian life was laid by mother, or someone else in their childhood homes. And there are also sad testimonies from those whose downward career was begun in the same way.

And here we remember again that we can do much more for the child by example than by precept. The father who relates gleefully how he cheated the street car conductor, or tells how cleverly he "put it over" a neighbor in a business deal will have a hard time teaching his small son honesty and fairness.

It is never too early to begin a child's religious training by nurture through atmosphere. We begin a baby's intellectual training at a very early age. We feel that a great deal has been accomplished when

he first learns to wave "goodby," or speaks his first real word. But his religious training may be begun even earlier than that. Does not God Himself say that His first law is love? The little child learns first to love his mother, and through that to love others, and then to love God. These first lessons of love are taught before the baby can understand spoken words. They are taught by the mother's tenderness and loving care. If this is constant the love in the little life will develop and expand. But if the mother's love is broken by fits of temper and harsh, angry tones the little learner will lose some of his sweet lovingness, and do likewise.

All the teaching in the world cannot overcome the effect of example. A Sunday school teacher may talk of love, and give really fine sermons to his class, or smaller brothers and sisters. But if he goes home from church and spends his time at the dinner table criticizing the minister and repeating gossip about his neighbors, how much influence will his instructions on love have on his small listeners.

Similarly, no amount of teaching on modesty can counteract the effect of coarse stories. I'll never forget the effect an incident of this sort had on me in my childhood. An older person to whom I looked up, as children do to their elders, was in the habit of criticizing almost continually in my presence, another person who had fallen under her disfavor. I had been taught otherwise, but I reached almost unconsciously in her presence, to the same critical attitude. If she did those things they must be all right, because she was better and older than I. So I told her things I had observed in this same person whom she had been criticizing. To my astonishment, her response was a severe reprimand to me for "talking about" other people. It was not "nice," she said. Child-like, I could not understand and made no answer. But I felt keenly that there was injustice, somewhere.

Truly the old saying, that, "I cannot hear what you say because what you do rings so loudly in my ears," is doubly true of little children.

Sometimes a child's reactions are even more definite and detrimental. One little girl, whose mother had failed to keep a promise, said, "My mother lied to me and I'll never trust her again." Incidentally, the child was likely suspicious of other people as well. To break a little child's trust is a serious matter. They have not the ability to reason as older people have, but can only puzzle and suffer often in silence, and entirely unsuspected.

Little children are the greatest imitators in the world. They will not only absorb the atmosphere they are in, they reproduce it.

I once had a group of small visitors who were playing school. The little "teacher" astonished me with a sharp, impatient command to the little "pupils." She was a sweet-tempered child, not accustomed to that sort of speech at home, and her school teacher was also gentle and loving. But the cause became clear to me later when I visited her school, and heard her teacher give commands in the very same tone the child had used. The teacher was not impatient, I could plainly see. That was merely her professional tone. The child reflected it.

Recently I visited in a home where there was a lad of nine, lively and full of mischief as a nine-year-old boy can be. But he was, somehow, a very courteous and gentlemanly little lad, willing and eager to do favors, and taking his usual little chores cheerfully, as a matter-of-course. His small sister was like him. There were several other things I noticed in that home. One was a large picture of The Angelus hanging in the dining room, to which the mother referred as an intimate part of the home. Another was the way the father

came into the room where his son was busy about his own affairs, and asked courteously, "Son, could you come and help me a minute, please." Of course, the boy dropped his play and went. Those children were merely reflecting the atmosphere of their home.

There is really no reason why we, as older people, should throw around us a continual atmosphere of criticism or gloom. We certainly do ourselves no good, and the little sensitive children about us cannot thrive in such an atmosphere. In fact, we have a definite command from God,— "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, if there be any praise, think on these things." And "as a man thinketh in his heart, so is he." In such an atmosphere children grow strong and beautiful in soul as the Lord would have them. Jesus said that who-so-ever makes one of these little ones to stumble it were better for him if a mill stone were hanged about his neck, and he were cast into the depths of the sea.

What a great responsibility, and what a wonderful opportunity the Lord has given us with these little ones of His.

Hesston, Kans.

he meets to tell him where his wife and little boy are. He thinks that someone has given them a place to stay so that they will not have to live in the poor little hovel that he provided for them as a home, and to be away from his power when a victim of drink.

There are many other scenes that we could picture. Some may mourn for their friends who have disappeared, and try to live better lives while others are hard-hearted and careless, and keep on following after the things of this world as before.

But I am sure that there are none of us who would wish to remain here, so let us live such lives that we will be among the missing ones who are then enjoying the bliss of heaven.

Belleville, Pa.

AGAINST MODERN TRANSLATION

Charles Hooper

Those who favor modern translations of the Bible because they think that the language of the Bible should be the same as the language of modern speech or of modern books, must answer this question—What particular style of modern speech or of modern writing shall be adopted by these modern versions?

We have as many styles of writing and speaking as there are persons who write and speak. Most of the modern versions of the Bible have each been translated either by one person or a very few working in collaboration, and no one or two persons can adopt a style that will be generally acceptable to all the multitude of Bible readers.

King James Version a Classic

The style of the King James Version is classic. It is a norm and standard by which to judge the style of exalted types of writing.

Modern translators of the Bible who have attempted to "improve" upon the King James Version in the interests of simplicity and modern speech, have failed to take into consideration the circumstance that the sublimity of thought in the Bible demands a literary style that is also sublime, and separate, and distinct from other literary styles and the ordinary usages of colloquial speech.

It is the sheerest nonsense to assert that the King James Version is hard to understand. Thousands and tens of thousands of the humblest, uneducated people have perused the pages of this noble version, and have been transported from the hardships, the sordid cares, the trials and afflictions of their daily lives to the courts of heaven and the celestial feasts of angels.

Modern and Up-to-Date

These godly folks have not found the King James Version hard to understand (so far as its language is concerned), nor have they found its language that of a "ten-year old," as a man recently said in the press that he found it to be.

THOSE WHO ARE LEFT WHEN CHRIST COMES

By Ruth King

In Matt. 24:40-41 we have these words—Then shall two be in the field; the one shall be taken and the other left; two women shall be grinding at the mill, one shall be taken and the other left. These were the words of Jesus to His disciples.

The coming of Christ for His people will no doubt have quite a different effect on different individuals who are left when they discover that there are certain ones missing in the home, and in different places of business.

Let us imagine for a little while a conversation between two men. One has come to the home of his neighbor at a late hour. He seems very much excited and asks if they have seen anything of his little girls this evening and when he is answered that they have not, he says, "I can't understand what has happened to them. Mother put them to bed and when I went to their room before retiring they were gone and I have been inquiring for them at all the neighbors."

"Well, to tell the truth, John, we have had rather a strange experience this evening, too," says his neighbor. "You know Esther, our servant girl? She has disappeared in some peculiar manner this evening, or just left but we don't know why she would leave so suddenly without saying a word about it. I don't know where we are going to get anyone to take her place, whom we can trust as we did her. She was always cheerful and obedient and tried to do all she could for the comfort and welfare of us all."

Again let us imagine another scene. A car is driving along the road, and suddenly one of the occupants exclaims, "Why what has become of Ellen? Yes, and little Charlie and Mary?" The car comes to a stop and a search is made but of no avail. They then turn back home and do not resume their journey. Those who are in the car seem sad and perplexed about this mysterious disappearance and as they are trying to solve this problem, one of them mentioned the subject of their minister's sermon, the Sunday before. This text was: "Therefore watch and be ready for at such an hour as ye think not the Son of Man cometh."

In the city of Chicago we will notice a conversation between two men. The one a banker, the other a manager of a large store. They have met on the street and the banker is telling the other man that the assistant cashier of the banker did not make his appearance and that he could not find out what had become of him. The manager of the store then tells him that he was just going to try and find what had become of two of his best clerks as they had not come to work that morning. He then calls the attention of his friend to the people on the street, nearly all who can be seen seem to be very sad, others are excited and some places of business are even closed and everything appears to be in a state of confusion and disorder.

A rough looking man is seen going down the street demanding of every one

Those persons who think that the King James Version is antiquated in that it is written in the English language of a past era either do not know, or have failed to take into consideration the fact that the King James Version as we have it today is by no means the same as the original King James Version of 1611.

The mere passage of time has brought this version up-to-date. In the nature of the case, it was inevitable that each printing of the King James Version should introduce slight changes in spelling, orthography, punctuation, arrangement, etc. These changes were, of course, small in each separate printing, but the multiplied number of such changes throughout the centuries since 1611 has changed the King

James Version from what it originally was. With the exception of a few words, it is now really modern and up-to-date.

Needs No Defense

No language, no style, can improve upon the language and the style of the King James Version. Even many of the modern versions have largely followed the language and the style of the King James Version, and these versions are much better than the versions that have wholly departed from the King James model.

The King James Version of the Holy Scriptures does not need my defense. It will endure long after modern versions have been forgotten.

Boston Evening Transcript.

AWAKENING THE CHRISTIAN CHURCH FROM HER SLUMBER

Selected by Mrs. Orlando Moyer

Sleeping sickness has taken hold upon many Christians and Christian Churches. They haven't any awakeness whatsoever. The spirit of slumber is on them. They doze and nod. They yawn and gape like dope addicts. If one seeks to arouse them they sing in a sing-song manner. **"Please Go Away and Let Me Sleep."** They have gone into winter quarters. Down at the bottom of each pond and pool during the winter months, buried in the mud and ooze and slime, are the frogs. They have crept in for the winter. They are below the frost line and there they sleep while the elements rage and the tempests beat and the blizzards blind; there they lie—dormant and dead to it all. "Inertia" is their state, "semi-coma" is their home, while the rest of the world goes by. There they sleep. They are dormant; they are dazed. They are acting on the world's philosophy—"self preservation is the law of nature" (showing how ignorant these philosophers really are).

When comes the spring. It thunders. The thunder is Nature's call to wake them up and get them out of the mud and scum of things. The thunder says, **"Wake up! Crawl out! Get out of bed!"** The birds are ready to sing and the flowers to bloom! Wake up." The thunder is their alarm clock to wake them up. If they do not get up it thunders again. Nature is a good porter to the frogs and things that sleep in the winter. He gets them up on time.

And so with many Christians. They are down in the mud and scum of things. They are buried down in the slime of a worldly existence. They let others remain awake when the elements are disturbed and the north winds blow—they "sleep." They let others turn their breasts to the storms of the troubled season while they sleep.

Many Christians to-day are "inert!" They are dead and dull to things. They are unconscious of the things going on around them. They may see by the headline of a daily paper that **earthquakes are rocking Palestine**, it means nothing to them. They

read that a **missionary convention is being held on the Mount of Olives**, it does not even make them think. They see **Mussolini reviving the Roman Empire**, and the **Roman Church seeking union with state**, and throw the paper aside with no more thought. They are inert. They read that a French politician declares in a chamber of deputies that **"Europe is standing on feet of clay"** and never give a thought to the prophecies of Daniel. They are dead, dull and dumb to the **Acts of God** as an age comes to its close. They are "inert."

They should be "alert." Quick to see, hear and act. A Christian should be the most alive man in the community for the Christian is alive. He has been "quickened." He is alive from the dead. He is throbbing and thrilling with expectation and anticipation. **His is a spiritual intoxication and exhilaration!** The Christian is "alert." Alert to every opportunity for evangelization. Alert to every fact of Divine revelation. Awake to vital interpretation, awake to every event that forecasts the advent! The true Christian is not inert but alert—quick to comprehend, quick to apprehend.

What these sleeping Christians need is what God used to awaken the frogs from their slumber. They need the "thunder" Lord, send the Thunder! Shake them! Awake them! Get them out of the mud into the sunshine. Arouse them! Alarm them! Anything, but awaken them.

"Arise thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Lord, send the Thunder. Shake till they awake. O Lord, give them thunder. The thunder that accompanied Sinai! The thunder that was heard at Calvary. Give them the voice of a great thunder. Rev. 14:2.

Oh, that it might be as in Job 37:5—**"God thundereth marvelously with His voice."** **"Lord, send the thunder!"** Let it be as in the days of David when he said: **"The voice of the Lord is upon the waters, the God of glory thundereth."**

Give us again this thunder. God of the thunder, send thunder. Let it be as in

the day Thou didst deliver David from the hands of his enemies and said: **"The Lord thundered from heaven, and the most high uttered His voice."**

Once again, let the thunder awaken Thy people! They are inert. They should be alert. Call them from the slime and grime. Call them to awaken! **This is our prayer in the name of Christ. Amen—Wonderful Word.**

THE LOST NEIGHBORLINESS

Karl Reiland

One of those wise countryside philosophers living in rural Connecticut was speaking about the old days as contrasted with these days. "We used to have neighbors once; now we don't have them any more. If rain threatened your hay, or you had a barn to raise, or a sick cow, your neighbors would come over and help out; but today everybody is looking out for himself, and if any one lends a helping hand he expects a handful promised before and paid after. No, there are no more neighbors."

One must admit that the complications of modern life have spoiled much of a certain old-time neighborhood spirit nearly everywhere. There used to be a cattle, a horse-and-wagon, pace in life, which has very largely left us, and now the tempo has taken on the energetic throb of the gas engine. The motor, even in country places, has broken down the former charm of pastoral placidity. That institution called the blacksmith shop is draped with automobile running gear, and that fragrant shrine, the autumn cider mill, looks strange with its silent water wheel falling to decay and its noisy exhaust pounding the press.

Well, we are not to say that the former days were better than these, but we must say that certain features of those days had a genial charm all their own. There was time to chat, to lean against the fence and discuss things. People got to know one another, and mutual interest increased and a sympathy was fostered between them. There were great friendships and loyalties and loves. No one would wish to scrap the trolley, the bus, the telephone, and the motor, but it's a pity that a good deal of the human heart has gone with the horse.

The spirit in man must never become mechanical and mercenary and mean. If the heart goes out of our relationship, our destiny will become a sorry thing. Nor let anybody imagine there is no danger in city as well as country. The fact is that the city is a harder test. One must keep a sincere limpid interest in his fellow man; he must put a supreme emphasis on the privilege of helping people along; he must not forget favors, neglect friendships, or fail to see with the eyes of sympathy what others struggle, inarticulately and against great odds, to endure without complaint. The old conversations and leisures did great service in opening hearts and quickening interest, and so neighborliness increased. One wonders if the lack of personal resource is the reason for so few real Johnsonian talks to-day, with their consequences to human interest.—C. E. World.

• MISSIONS •

THE CALL OF AFRICA

By I. E. Burkhardt

The Unoccupied Territory

For the basis of my remarks, I have chosen two texts, one of them from the Bible, and the other from the lips of an African Christian. Paul said in Romans 1:14 "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Dan Crawford went to Africa about a half century ago and after he had been there for a number of years and many Africans had become Christians, arrangements were made for his return to England on furlough. On the evening of his departure he sat with some of his black brethren on a hillside and tried to give them a picture of the England to which he was going. He tried to tell them of the street cars, the telephones, the paved streets and many other things, but it did not seem to sink in. Finally one big black fellow said, "Yes, but to be better off is not to be better." And that is my second text. We sometimes feel superior to our fellows on account of our inventions, our conveniences, and our material progress as though they were making us saints of God, but remember the words of the black man, "To be better off is not to be better."

We want to look at Africa as a great continent, many times larger than the United States in square miles, and with a population of many millions. This continent, which in the days of Dan Crawford was practically isolated from the civilized world, has been occupied by European governments, and governmental agencies have been established. To the unsuspecting listener that might not make so much difference, but the explorer, the trader, and the government official have been instrumental in opening in Africa areas that in many instances would otherwise be inaccessible. They have been responsible for making what Donald Frazer calls: "The New Africa." He uses this as the title of a book to which I am much indebted. Africa has been changed because of the trader, the explorer, and the politician, or government official. They taught the Africans new standards of life. The Africans, as natives before they were affected by European civilization had a kind of tribal government. Everything in general was the property of the chief, with possession of the state, or the group. With the advent of the trader and the politician has been introduced the idea of individualism, and this had a most significant effect upon Africa. No one can ever preach to Africa in the same manner he could fifty years ago, although his message is absolutely the same in principle. In the time of Dan Crawford no Christian would come forth and openly declare his allegiance to Christ until the chief first made his decision to come. But to-day, with the spirit of individualism, a man is at least partly safe in coming out and accepting Christ, even though his chief does not do so.

Do not understand this to apply to the whole continent, because things like this take many, many years to simmer out to the fringes. In many instances mission work would have been practically impossible had it not been for the strong arm of the European government, because the Africans by themselves were engaged so much in intertribal and interstate warfare. A Baptist missionary by the name of Bowen was imprisoned by a local chief and held for three months. With a strong European government those things are absolutely out of the question now.

We might talk of the economic growth of Africa. This contact with the trader and explorer has increased the trade with Africa from \$150,000,000 a hundred years ago, to over a billion dollars to-day. Fifty years ago there were a thousand miles of railway; to-day there are 30,000. So, while it is true that Africa is not a great commercial nation, it is nevertheless true that her economic status is greatly changed from that of fifty years ago. It is many times impossible for missions to advance until exploration, commerce, and government have preceded. That is leaving out of consideration the fact that God may lead a missionary into the very heart of Africa in spite of all those forces, but God has used them in breaking the pathway for the missionary who should follow.

On the other hand, the civilization that has been introduced there has, in many instances, brought evils that are greater than those that existed among the natives before the trader and politician came. There is where I want to make the contact with

this meeting to-night, and with the Mennonite Church. The supreme task of the Church, if she knows the faith, is to fill the vacancy that has been caused by the breaking down of the old social traditions which to the African were as precious as life itself, but which have been broken down by the impact of the European to such an extent that the African has laid many old customs aside. On the other hand the European has not laid down a satisfactory agency with which to guide him. The social traditions of the African were precious; the law of the chief, the law of the community, was his law; but with these old laws broken and no new laws to replace them, many Africans are as a rudderless ship on a stormy sea.

II

Has Africa a religion? Africa believes in a great God, the same God that we believe in, but they think of Him as a god that is far, far away. In theology we call that the Transcendent God. In theology there is also a term called the Immanent God, one who is close by. The African has not the belief that God is nigh at hand, but that He is a great Creator who is far removed from the life of this world.

He believes that the soul lives after death. The way we get at this is through their legend and story. An illustration of this is in a story found among the Bantu folks. The story goes that God long ago sent a chameleon, very slow in its movements, to tell mankind that they should live forever. The chameleon loitered along the way, and God changed his mind and sent a speedier lizard to tell men they must die. That means they had some dim conception of the fall.

They believe in magic. The magic man is a wonderful being, especially to the native African. A field of maize in Africa would be absolutely safe without a fence, without a gate or lock if the medicine man had hung a little bundle of sticks at the corner by the wayside. They believe that any man who dares to lay hold of one ear of maize is doomed for some plague or plagues.

They believe in spirits; to the African the world is peopled with spirits. The story is told that a young boy met a lion in the way. He didn't run away, but called on the grandfathers and grandmothers, the uncles and the aunts, because the spirit of one or the other must be in the lion. A strange conception they have in this respect.

Along with these religious conceptions we have in Africa the religion of Islam, or Mohammedanism. Mohammedanism is a religion that arose in Arabia. We haven't time to explain it, but the adherents to this sensual faith are to-day numbered by the millions. Through the past number of decades this religion has spread on into Africa, and the result is that many tribes have embraced it. Why have they embraced Mohammedanism? Because the old religions to which we have referred, and which we want to keep in mind for a few moments longer had become, in a sense, worn out and Islam offered them a white robe to wear, and if you know the colored people, you know how they like to wear pretty things. Islam comes with white robes and a red fez. It has a rhythmical ritual connected with its prayers. You know how the black folks like rhythm and movement and what goes with that, and there again was an appeal they didn't have in their own religions. It also offered them a sensual proposition that would last for all eternity. Such things as these captured the African and thousands embraced Islam in a short period of years. But when water flows so fast it many times does not flow so deep and this, in a sense, is true here. The Mohammedanism which has spread over Africa cannot hold the African heart. Many of the young people are now turning away from it, but where shall they go? It is better than Animism but not as good as Christianity, but where are the Christian missionaries to go into that territory and tell them what true Christianity means.

Islam has brought with it degraded women, outward rites with no inward change. It sanctions slavery while the African hates the idea of slavery. Many years ago when that trade started, the white man stole the black man away from Africa. After that process became illegal the whites began to steal Africa away from the black man. Islam sanctions the principle of slavery; nor has it given the African any real standard of ethics and life.

Now then, the old social system has gone. The Africans have come to see by contact with the scientific West that the little bundle of the magician has absolutely no power in it; the restraints placed upon them by the laws of the social tribe and

the medicine man are laid aside. His contact with the white man has shorn off the old past. He believes in God, but one that is far away. He believes in immortality but not in the immortality of the resurrection. He believes in the spirits but not in that Holy Spirit which comes from the presence of the Father. These crude beliefs form a point of contact for the true messengers of the Gospel; and there is the call of Africa to the Christian world, and to-night, to the Mennonite Church. These are general conditions. If we should go to Africa within the next few years we should perhaps learn that the very conditions which we expected might not be found in the tribes to which we should go, but in a general way we have to-day, a "New Africa," an Africa with past religions and traditions broken, standing at the crossroads of uncertainty, wondering if there is not a new way to be found. Mennonites believe that the way out is the way of the Cross. Will they act according to this belief?

III

In the third place the unoccupied fields must be mentioned. In a general way there are three outstanding types. The first are called the Bushmen, dwarfish in stature and somewhat yellowish in color, which inhabit the South African arid region. Then you have the Negroes, the big, strong, stalwart blacks in the west of Africa. Somehow I have just a little feeling that maybe they are the type we should try to get in touch with, because the Bushmen are dwarfish in stature, nomadic in nature, and somewhat more mobile than the Negro. I long for the day when I can get hold of the hand of a big Negro brother from Africa, with his black shining skin, and greet him as a brother. I would just as leave do that as greet some of the white "niggers" we meet in North America. The third type are the Bantus through the Congo regions of east central Africa. You see, we have made a circuit of the continent and in a sense they overlap until we get around. One authority has said these divisions among the Africans are linguistic. These refer to their language about as much as anything else, because there is nothing in Africa to keep people from mingling socially, and racial types have in many cases been somewhat erased.

IV

What are some of the hindrances to the work in Africa? First, the lack of a world-wide vision in the Church. In Holmes County, Ohio, the Mission Board convened last year. Sometime after that meeting I was in the community for the purpose of presenting our educational work, and inviting their coöperation in a financial way. I walked down the lane to one brother, and up the hill side to where he was plowing. The brother minister who was with me told me he supposed this was lost time, but we would go any way because I insisted. We talked to him for a little and he said, "I can't do much, but this spring the Board of Missions and Charities was in our community and I got kind of a new idea. I had never given much to church causes but I want to give from now on." Without persuasion he signed up for a respectable sum. Why? Because the Mennonite Board of Missions and Charities convened in his community and gave him the impression that the work of the Church was a reality and something for an earnest brother to get back of and push. Now is it necessary for every local church that the Mennonite Board of Missions and Charities must be brought for a special session before men and women will get behind the Church in her work? I am glad it happened that way, but why was it necessary to spend hundreds, or thousands, of dollars to bring the people together until that man finally was brought to see that God expected him to give? Can't we bring our brethren from the bishop down to the child of twelve or thirteen years who has been received into the Church to the point where each one will feel that as a member of this Church, her work, is my work?

The second obstacle to the work in Africa is the climate. Let us not deceive ourselves. The climate in Africa is dangerous, especially in the tropical regions where the largest body of the unevangelized population exists. South of the Equator is the densest population. There was a time when in some of those sections a white man was not very safe. However, since science has come along and discovered a remedy for the malarial mosquito and contributed to his extermination, it is comparatively safe. And yet, it is a climate that drains the resources of the white man regardless of the kind of work in which he may engage. Many sections are inaccessible except by long marches through forests and jungles. The Moslems have followed the old trail right into Africa. The missionaries have followed the river courses and railways. What does that mean? That Africa has had her most accessible sections occupied, and if we enter Africa, it may mean some field that is difficult to reach.

Another hindrance is the attitude of the governments. The policy of the British Government in many instances forbids the aggression of Protestant mission work where Mohammedanism exists. That is a long story. Britain has interests in India, and she must keep Islam in Africa in good humor so she doesn't make her so much trouble in the Orient.

Another hindrance is religious intolerance among religious groups. I was in school with a German Baptist from Germany.

I didn't get acquainted with him for many months. One day I was asked to give a fifteen minute address to a cosmopolitan group on what Mennonitism means. Among the group were Germans, Armenians, Chinese, Japanese, and several Americans. I told this group what Mennonitism means. (Don't you wish you had fifteen or twenty minutes every day to tell the world the essence of your faith?) After the meeting this German Baptist stopped me and said, "Say, brother, your people don't believe in war?" I replied that they did not. "You don't believe in the oath?" I again assented that he was right. He said, "That is exactly what we believe; I am so glad that I heard you speak." The German Baptists have a work in west-central Africa. When the Germans were defeated in the world war, these German Baptists were compelled to give up their mission work in preference to English religious bodies. This is a very graphic illustration of the blight that war imposes upon missions. I wish some person would find it possible to write a book, setting before the world the hindrance militarism brings to the work of the Church. To my mind this is one of the big things that Mennonitism ought to show the next generation. Since these Germans were driven out, English Protestants and different groups have taken up their work. The German missionary organizations are at present investigating the territory to see to what extent they might reclaim some of the work they had done and then they expect to move inland to a harder station because militarism has driven them away from their established work. That may be what will become of our Mennonite missions. It has not stopped the work. It has driven the Baptists further inland, and so the Lord has once more overruled the bloodthirstiness of man to His glory; but why must it be so?

V

The challenge of Africa is appalling. My time is up but I shall name a few points briefly: First, it is an overwhelming task. We must not pray for tasks equal to our powers, but for powers equal to the tasks before us. There must be medical men, explorers, preachers. Can the Mennonite Church produce another man like Livingstone? Can she produce doctors who will heal the bodily ills of men and lead them to the Christ? Then again, there is the Logic of Missions. I mean that irrefutable argument of ignorance, degrading superstition, unspeakable immorality, the low condition of womanhood, and the degraded lot of childhood. All these are to be found in Africa. All the resources of God will have to be drawn upon. He is infinite, and staggering as may seem this great black continent, let us remember that His power is not limited. To-night I think of a picture. Brother Daniel Kauffman drew a picture last night; I have another picture in mind. I hope that some day before I must leave this world, the Mennonite Board of Missions and Charities will meet, shall we say in India and when the program is given the Americans will all be on the platform because there will be only four or five of them there. The black man says, "The Lord has been a little better to you than to us, but remember, to be better off is not to be better." Maybe some year we may have the General Conference in South America, and I hope I will get to go as one of the delegates. Maybe not; it may be too long, but why not? Perhaps another year it will be in Africa. Why do we call America the home base? There is no home base on this side of heaven. Why is India not a home base? Or South America? Or Africa? How our hearts were touched last night when those Indian and South American missionaries spoke of going home to India and South America! The courage of faith to stand up before an American audience, sons and daughters of American parents talking of going home to India, or Africa, or South America—going home to their work. Let us get back of the mission program for Africa. Let us labor faithfully and lovingly "until the kingdom of this world shall have become the kingdom of our Lord and of his Christ, and He shall reign forever and ever."

IN INDIA A YEAR

By M. C. and Esther Vogt

"What are you reading?"

"Oh I am just translating Bal-bharat for my lesson to-morrow. Listen, I will read some to you,—

"In the family of King Ekshwaku King Sagar was influential and glorious. He had two wives but not even one son. The name of the one queen was Widarbhi and of the other Shiwyia. For the wish of sons the king with his wives went on a mountain to do penance. Being pleased with their penance the great god gave them the boon that from one wife there would be one son and from the other sixty thousand sons. In due time the boon was fulfilled. From Shiwyia, Asamnajasa was born and from Widarbhi sixty thousand sons were born—"

"Why I thought you came over to India to be missionaries and you spend your time studying fairy tales!"

"It does seem rather strange but many things have seemed rather strange to us. Anxiety to get into direct work has had to patiently abide God's time. This has been a year of getting acquainted. Arriving in Bombay in time to spend our Thanksgiving Day there we found ourselves in a new land, with new customs, new ways of thinking, and a new language. We were utterly helpless and could not have even purchased our food without help.

"Several pictures have haunted me ever since their occurrence those first few days in India. One was that of a naked, forsaken, empty-eyed, yearning-souled little beggar boy who followed us from street to street, calling feebly 'Memsahib ji (lady)'. Another was that of a hungry and tired looking woman with her baby clinging to her side hopelessly tugging at her breast for nourishment—and oh such eyes! In those eyes was the cry of the heart of India! The mouth cries 'money', the stomach cries 'food', the body 'clothes', but the soul cries 'I am empty; what is there to fill me? I am lost with all my gods, with all my intensive worship, praying, and self-torture.' The soul cries and cries, 'Where can I find peace?' One more picture—a little boy carrying a bundle of bones covered with skin, hanging so loosely and looking so pale that I felt the chills go up my back as I thought, 'The child surely must be dead.' Money too was the goal of their wanderings."

"What are you doing to try to help these benighted ones?"

"Well, our first problem has been to learn to speak to them. We are just beginning to do a little of that now. We must learn to understand their hearts and their ways by thinking of ourselves in their places. That is why we want to read their literature.

"We were startled when we found out that these 'fairy tales' are actually believed by these people. They are well rooted in their innermost selves by a strong exercise of faith and their minds do not seek for 'reason.'

"Our well-educated pandit was telling us, 'A certain god protected a tribe of people who were being persecuted by lifting up a mountain and setting it over them.'

"And then we asked him, 'Do some of the people really believe this?'

"'Oh yes, it is true. At least it is true for us Indians,' he answered.

"Where have you lived in India this first year? Did you live alone?"

"The first month we did quite a bit of visiting and in this short time had the rare privilege of seeing all of our stations. We had our home one month at the Ladies' Bungalow at Balodgahan, three months with Bro. Lapp's at Ghatula, four months at the hills, and the rest of the time with Lehman's at Dhamtari.

"We fell in love with the hills—God's wonderful hand-painted pictures—the glorious snow-capped Himalayas, the steep canyons covered with pine, fir, cedar, wild dahlias, and ferns. We really forgot for a while that we were in India, India the land of burning sun and aching hearts. Here we had an opportunity to attend the Language School which is under Presbyterian management and has native pandits who are much more efficient than those we have on the plains. The school opened at ten-thirty with a half hour of devotion and then followed the four class periods of

about forty minutes each with one intermission of ten minutes. There were from eight to twelve students in a class and about a hundred in attendance. The help derived from trained teachers and the inspiration which came from working side by side with fellow students added much to our progress in language study.

"While we were at the hills our little boy, Merle, came to live with us. What a joy he is! The Indians seem to love babies too, especially boys. The simple 'salaam' (greeting) of before now is accompanied with lingering smiles of admiration, yes and more—

"One afternoon while I was taking Merle out for a little ride I met an old Indian woman (a stranger to me) and after greeting me she looked as if she wished to say something more so I stopped, thinking I might get a little practice in trying out some of my Hindi. The next thing that I knew she had run to Merle and planted on his cheek a kiss. Brown kisses! I guess they are as sweet to Merle now as white ones.

"Having a little boy in India means having an Indian woman to help take care of him and wash his clothes. I could hardly stand it at first but knew it was a necessity. The first morning coming into the bedroom after breakfast what a sight—Merle kicking around with his dress on backwards! She had changed his clothing and so the transformation.

"As the Master permits and directs we want to spend ourselves in loving and serving these people of India."

THE ARGENTINE AS A HARVEST FIELD

By Elvin and Mary Snyder

The Argentine unlimited! Infinite fields, endless yellow! A gentle breeze is chasing perpetual waves of golden grain out against the watery-blue horizon.

Usually the wealth of a harvest field is measured by the abundance and quality of its production, after it is harvested, and—some insist, after it is marketed. In Christian work the missionary is determined to sell to the Highest Bidder.

From what we have been able to see (of the rest we dare not speak too authoritatively) the Argentine is an excellent harvest field. Her fields are wide open to the harvester. They stretch in every direction to the horizon, wide and long and even. And, it is harvest time.

In many ways the Argentine does not need missions. She has laws and systems which are ideal in expressing a desire for fairness to all men. They uphold a high moral standard. Recently a divorced man from the United States came here to marry an Argentine girl. He could obtain no license because Argentinian Legislation believes in the permanency of marriage and its utter indissolubility. In commercial affairs the Argentine laws provide for strict honesty by making it difficult for anyone to be dishonest. The wild, rough, "knife-life of the gaucho" is no more because Argentina advocates a sane and civilized livelihood. There is unlimited opportunity for financial, social, moral, and spiritual success and the emphasis is put in this order.

This harvest field may not be as good as it looks. It is not likely that one could obtain a true idea from her legislative books. These cumbersome volumes believe in the eternal security of marriage but fifty (?) per cent of the people who live together are not married. (This is the "omni-socio-panacea" which is sought for by part of the American society.) Here the result is—children. Fifty-six per cent of the orphanage children are illegitimate because the parents "played house" for a number of years.

This part of the Argentine mission field—the home, the social life, has much grain that is down. A terrible storm has swept over the entire country and has left some of the most beautiful and promising grain flat on the ground. The moral senselessness, the inferior position of women, the overbearing demanding superiority of the men has brought to the country a great harvest of mired wheat. "It is down bad." Some of it may never be found.

"Wheat Smut"

If it is true that the hand that rocks the cradle is the monarch



An image of Rawan set up at Hindu Dashera Festival

of the world why is not the Argentine filled with citizens of higher ideals? Why has not the seed been sown? Or has it? Children are not lacking. Mothers? No. Cradles? No. But there seems to be something amiss from the combination that makes good homes, and good citizens.

One day the post man brought a letter to the Orphanage for Isabelita. The Matron noticed that it was from her father so she said, putting it behind her back, "Guess from whom this letter is."

"Oh, I don't know. My mother perhaps."

"No, this is from your father."

"My father! I didn't know I had one."

"Would you like to write to him sometime?"

"Muy bien, right now."

She began in her usual frank way:

"I didn't know you were my father. Where do you live? Mother always wrote before. I am happy here. I go to school and to church. I can read some in the Bible. I like it. Isabelita."

Her father, a wealthy business man who had disgraced and discarded the simple love of a lonely German woman soon replied:

"Dear Isabelita. I was glad to hear from you. I am busy in — — in the office of the — — plant. You seem content."

And so the cycle of moral and social hopelessness moves on into greater and deeper seriousness with each succeeding generation. Hopeless?—Without a practical application of the teachings of Jesus on the social life—yes.

To show how deeply the inferiority of woman is engraved into



Railway Station at Santa Rosa

the lives of the people: A boy of the ripe age of twelve was being corrected by his mother for having done something he should not have done.

"You would better go and fix it," she said firmly.

With curling lips, the answer was shouted, "I don't have to do what you say. You are only a woman."

The hand that rocks the cradle is withered. But it is not the fault of the mothers necessarily. Nor of the children. But the men and fathers who are themselves disregarding many essential principles of life must shoulder that responsibility. Therefore the Argentine home life needs the reorganization and regeneration that comes through the acceptance of the Gospel and its Unspeakable Christ.

"Weeds"

Scotch thistles, fox-tails, wild morning glories, etc.

There are two kinds of weeds in the Argentine. Neither kind has any industrial or spiritual value—except as it provides employment. The one kind—great, tall, unashamed thistles, whose avaricious ambition it is to choke out the wheat. They are mad amassing a wealth of poverty. Every prescription of evil is welcomed and advertised by their unholy speech and vile gestures. Their eyes follow in an evil line. There is much wild oats among the wheat.

Another kind of weed grows thick around the stalks of the grain, clings fast to the leaves and hides in the shady places. You might not notice it at first, but it is there, weaving its subtle net.

The indifference of these people is expressed perhaps best by the "Argentine shrug." If you ask a fellow-pedestrian where a par-

ticular street is he will likely shrug his shoulders. It may be that he does not know, but more likely he does not care if he does not know. The shrug may mean anything—"no," "yes," "mind your own business" or whatever the interrogator may think it means. When you do not know what to say, or when you do not want to say what you ought to say you shrug your shoulders and that is perfectly satisfactory.

There is much that is veneered in the Argentine. Everything—from the furniture in the stores, their customs, etc., to the souls of men. The system of education, if it were carried out, is one not to be ashamed of. But by some process of elimination the undesirables (their exact qualification is unknown) are culled out. By the proper manipulation of lottery, examinations are given that "flunk" the "non-pets" of the teachers.

It is considered immoral for a man to be seen on the street without a coat on. Therefore all wear coats.—But all are not free from the nauseating contagion.

Their native religion (Catholicism) is veneered. It is smeared over with pompous ceremony, ill-gotten prestige and spiritual bluff. In fact, the veneer is all that is left of it. Catholicism here is only a religion. It has nothing whatever to do with life—except to superficially confess it. There is no conscience trouble about hidden evil. In the Argentine "necessity is the mother" of confession.

One is disappointed to find that some of the rich fields are bumper crops of wild morning glories.

"The Finest of the Wheat"

Nor is the Argentine all smut and weeds. We will not be surprised if we, in the near future, will become acquainted with some Samuel Crowther or Sundar Singh of the Argentine. The trophies of grace are just as rich here as in Africa or India.

"Who will Reap?"

Catholicism, Ignorance, Immorality, Uprightness, Christianity—Christ or Satan. Whom are you helping?

CONDITIONS IN SOUTH AMERICA THAT CALL FOR MISSION WORK

By William Lauver

This evening we want to take an imaginary visit to South America. Before going, however, we want to first introduce you to the past history of this great country. When we think of the early settlers of South America, we don't think of the Mayflower, as we do in North America; these early settlers did not come to South America because they wanted religious liberty and wanted to help other people enjoy the same liberty they enjoyed in Christ Jesus. These people were soldiers of fortune and adventurers, taking with them a form of religion which was of no benefit to the country or themselves. This religion they imposed upon the inhabitants of the countries they conquered. Consequently the eleven republics of South America are all Catholic. Some are strong so; others are not so strong for their religion.

The second condition that calls strongly for mission work is the dead Christ. True, we often think of the death of our Lord and Savior, but we don't stop there. We also believe in His resurrection from the dead and His coming again. This is our life and hope. This latter part they do not know as a rule. If they only did, it would be a blessing to them as it is to all who believe and accept it. As Paul says, "The Unknown God, whom ye ignorantly worship, Him declare I unto you." The dead Christ whom the people of South America ignorantly worship, Him risen from the dead declare we unto them that they might have life through Him.

The third point is the sin question. With such conditions in South America as I have mentioned, naturally you expect to have sin. You have sin in India, and sin in all the world. After all, these other conditions came about through sin in a large sense. Sin is the great monster that has ruined all the world but it is a great pleasure to know that we may be saved from sin, and that Christ saves from the power of sin. As a result of this ignorance, there are conditions there that I can not picture to you. They are too awful, because sin has left its marks in South America more visible than in other places I have seen.

The fourth condition is idolatry or image worship. They in South America would not call it image worship, they would say "We are worshiping God." The priests would say so, but the people are worshiping images and forgetting about God entirely. They worship the image of the Virgin Mary and the images of different saints, and last of all, away down the line, is the image

of Christ. Mary is worshiped far above Christ, and these saints even are ahead of Christ with them.

The Bible condemns idolatry and image worship. The experiences people have with the images are very interesting. In a certain cathedral people have the image of the Virgin Mary, supposed to have come in a miraculous way, and to-day you can see people from the railroad station creeping on their hands and knees to this cathedral that this water from the image, coming, as it were, direct from heaven, might touch their body that they might receive healing. The image, made by some man, is a veritable gold mine for those people in charge of it. It has brought them many thousands of dollars, and under this cathedral is part of the mine. That was not supposed to have been discovered. A certain man, a member of our Church at the present time, had some connection with a secret service official years ago, and he accompanied this official to this church to investigate a gold crown given to the virgin, which had disappeared. In their investigation they found underground passages leading away from this cathedral. One of them led to the nun's school a distance away, and another to the priests' school, and another passageway between the two schools you can well imagine the purpose of. Their lives would not have been safe there one moment had they been seen there. They also exposed a pipe leading from a stream, and here is where the holy water came from to this image. Surely it is a call for mission work; for something that is better, especially when we have it to give to them. They go thousands of miles to a place like the one I have described, and get nothing in return.

Another condition is ignorance. Of course, if they would not be so ignorant, they would not listen to all the things told them. "They being ignorant of God's righteousness going about to establish their own righteousness." Romans 10 pictures to us conditions in South America very plainly, I think. As Brother Lapp mentioned last night many of the people across the ocean in India are also ignorant of the best things God would have them to know and do things that seem very foolish to us. The leaders keep the people in ignorance. They have kept from them the essential thing—the Bible. To-day the people of South America can not drink in the precious truths of the Bible because it is a foreign book to them.

Another condition is the blind leading the blind; that is surely a condition that calls for mission work. You say, "What does that mean to us? If somebody is following a blind leader let him follow. If he falls in the ditch let him go." Probably if we were over there and were the ones led by blind leaders we might say as they did, "Why didn't you come long ago with the Gospel?" If you saw a blind person leading another blind person towards a precipice, would you say that is his business? A certain priest was found by a worker in one of the gambling dens, and the priest was to a certain extent under the influence of liquor, and he said to this young man, "What are you doing here?" He said, "I am distributing Gospel literature." The priest answered, "You have no business here, and I am responsible for the souls of these people." He not only spent part of his time in the gambling dens, but a whole lot of his time in worse places. A certain Catholic bishop said of his own priests in a certain part of South America, "They have no idea of God; they are all the same drunken traducers of innocence; without religion; without any conscience." The blind leading the blind is a condition that calls for mission work.

The immorality of the priests is taken for granted. The same thing is true, I believe, of India. What kind of people can you expect following that kind of leaders? When the priests are supposed to not have any families, and yet have more children than those that have families? It is the thing they expect. Again, it is supposed that any woman giving herself to the priest is doing God's service.

You say aren't we proselyting some people who think they are all right? I think I made the statement last year that a priest himself had made that ten per cent only of the people were being reached by the Catholic Church in South America. Is there any field there for Protestant missions?

You have heard the conditions. Many of them have thrown off their former faith, especially the men. They have seen the conditions. They have seen the result in the lives of some of their own young girls. They have seen the effect on society and on their own homes. They have left the faith, and their children are not allowed to go to the Catholic Church. As a result you find children claiming no religion at all and it makes it in a large sense easier to do religious work among these people. It reminds me of the drowning man who will hold to a straw, and you can't help him until he comes to the end of himself. Many of these people have nothing to hold to, and if you come along with the Gospel, many of them will realize that Christ really does save from sin.

In view of these existing conditions, what is our responsibility? You heard yesterday of the great commission, and that applies to us in North America who have the light. "Go ye into all South America and preach the Gospel to every creature." The person who has knowledge that is essential to his fellow man is under obligation to communicate that information to them. Christ

makes the obligation very emphatic; He says, "Go into all the world, preach the Gospel to every creature."

Again we are under obligations because the "harvest is great but the laborers are few." Don't get the idea that the people are falling over each other to get the Gospel—we have to go to them. Often it takes time until people see. They are blinded to spiritual influences and it takes time until it penetrates. People need the Gospel; people will accept the Gospel, and will continue to accept the Gospel if we are faithful until Jesus comes.

Certain statistics bring out our responsibility. North America has one minister to every five hundred people, South America has one to every two hundred thousand people. Is that too much for one person? Is the congregation too large? Our responsibility is preaching the old time Gospel that saved our forefathers, and that to-day is the only thing that will have any effect on the lives of men.

It must be accompanied by Pentecostal living, by Pentecostal giving, and by Pentecostal praying. Don't think because you have sent a few missionaries to South America you have done your duty. If your interest begins to lag your prayers do not ascend, as we heard last night.

Missionaries are not perfect,—they are human. Consequently they must constantly keep in touch with that perfect power, and inexhaustible fountain of strength that enlightens, inspires, strengthens, and qualifies for every duty. "You helping together by prayer for us" was the appeal of Paul and is our closing appeal to-night.

THE PROBLEMS OF THE MISSIONARY

By N. Litwiller

The following article is really a compilation of problems as sent in by the different pastors.

One pastor writes: "One of our problems regarding the Gospel work here is that the people who have been to the Mission and heard the message do not have enough backbone to continue coming after their comrades begin to make fun of them. They would rather drift with the stream than fight against it."

Another problem is the seeming ignorance of so many of the people, in regard to life itself, the moral and hygienic aspects, and also the "cave man" methods of courtship and marriage in many cases.

There is the problem of the converts and the members who measure themselves by others who are imperfect instead of guiding themselves by the teaching of Christ and the apostles, and thus fail to grow in grace.

All women converts who come to us have bobbed hair. Some are letting it grow but the problem is to have them see that it is wrong to bob their hair. It is the same problem with the wedding ring, for a wedding ring is considered very binding and the married woman who takes off her ring is considered "fast," especially if her husband is not converted.

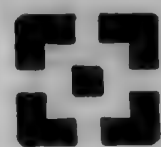
Some converts after baptism and communion think that all is done now, and sit on the bench of "do nothing" and expect to be spoon-fed and catered to the rest of their lives. Others think they can be Christians and at the same time take part in questionable amusements, etc., thus losing out spiritually.

To maintain a high standard of Christian living in the congregation is a problem for the pastor. Many of the members are weak and must be carried along as babes. They insist on being looked upon as grown-ups and yet their attitude in many things is childish. It takes so much patience to bear with their capricious actions. The people outside the Church see these inconsistent actions and blame the religion instead of making allowance for the weakness of the church member. If we lack patience with a weak member we may discourage him and lose him. If we do not correct him with some rigor he will not be a good representative of our teaching. It is really a problem to know how to discipline and how to secure the greatest cooperation of the weak members.

Many of the people open up their lives to the missionary so that he can with confidence deal with them. But so many of the people conceal their character in every way possible so that it becomes difficult to understand them and help them. This is not alone because we are foreigners. The native pastors find the same difficulty. It seems that the Latin character is not so open and frank as the Anglo-Saxon. A person who is not open and free with the pastor will receive very little help.



BIBLE STUDY



BIBLE STUDY COURSE

II Timothy

This book, or epistle, is the last of the fourteen books of the New Testament written by the apostle Paul. It was the farewell message of the father to his son to whom he committed the continuance of the great work of the Gospel of Jesus Christ.

For many years the messenger of Jesus Christ to the Gentiles had labored and suffered in establishing the truth of eternal salvation among the Gentile nations of Asia and Europe, in as far as he was able to do so. He had suffered many hardships and persecutions; he had met oppositions of friends, enemies, religions,—both heathen and inspired of God, as was that of the Jews,—but the greatest trial was before him. He was about to be called upon to lay down his life for the faith which he had taught. He was called upon to lay down the work which he had by the grace of God been required to establish and to commit the perpetuating of it to other men.

He knew to whom he could commit this responsibility, and in a spirit of wonderful confidence and trust in the work of God in the hearts of such men, he passed over his commission to his son in the faith of Christ, Timothy.

The Writing of the Epistle

The statements made by Paul in this letter reveal the condition of the Author and the place of writing. It was not written during the first imprisonment. (See Notes on I Timothy.) Doubtless, Timothy continued his care of the Church in Ephesus—I Tim. 1:3, while Paul journeyed again over the fields of his former ministry, confirming the Churches and entering other fields, presumably as far as Spain. He fell again into the hands of persecutors and was returned to his Roman prison, but with no such freedom and prospect of release as on the former occasion. I Tim. 4:6; Phil. 1:25; 2:24.

Timothy seems to have remained at Ephesus from the time of the writing of the first epistle, and had charge of the work there. It was Paul's desire that Timothy should come to him at Rome and on his journey he would pass through Troas, where Paul had left his cloak with Carpus.

Paul's purpose in writing to Timothy was two-fold. First, an urgent request to have Timothy come to him at Rome. I Tim. 1:4; 4:9,24. All those who had been

with him had forsaken him, except Luke. I Tim. 4:10,12. Some had been sent on special missions, but many had gone away, probably fearing the attack of the fresh persecution against men of the Christian faith,—4:16.

The second reason for writing was for the purpose of confirming the faith and strengthening the labors of Timothy as a servant of Christ in the Church. The epistle is full of such counsels. Paul knew the nature of the oppositions that were developing in the Church in various places. The opposition of the Jewish element still continued. The doctrine of salvation by works had been so constantly and diligently emphasized that many had been persuaded by it and had forsaken the doctrine of Paul,—1:8,18. The astute arguments of such leaders were appealing but profitless; and such should be guarded against,—2:18. The true believer must be fortified against the stealth and traitorous actions of false teachers; hence the nature of the letter written to Timothy.

The Outline of the Epistle

A. The Introduction.

1. The author.—Paul—1:1.
2. His Apostleship.
 - a. Of Jesus Christ.
 - b. Of the will of God.
 - c. Of the promise of life which is in Christ Jesus.
3. To whom addressed.
4. His greetings of grace, mercy and peace from God and Christ.

B. The Epistle.

- I. Paul's personal thought of Timothy—1:3-5.
 1. Thought of him an occasion of thanksgiving to God—1-3.
 - a. In prayer for him day and night—v. 3.
 2. A desire to see him and to be filled with joy—v. 4.
 3. Remembering Timothy's tears—v. 4.
 4. A delight in his unfeigned faith, that also, of his grandmother Lois and mother Eunice—v. 5.
- II. Paul's admonition concerning the Gospel—1:6-18.
 1. Improve his gift of the ministry received at ordination—vv. 5, 6.
 - a. Not conceal it on account of fear—v. 7.
 - b. Sustained by power, love and sound mind—v. 7.
 2. The worthiness of the Gospel—vv. 8-12.
 - a. Be not ashamed of the ministry of the Gospel—v. 8.
 - b. Not ashamed of the ministers of the Gospel or of prisoners for the Gospel—v. 8.

c. The power of God enables the bearing of affliction of the Gospel.

d. God saves men and calls them with an holy calling by the Gospel—v. 9.

1) Not according to works.

2) By his own purpose and grace in Christ.

e. It is an eternal calling and salvation—v. 10.

1) Purposed before the world began.

2) Manifested at the appearing of Christ.

f. God's power over death through the Gospel—v. 10.

1) Abolished death.

2) Brought life and immortality to light.

g. Paul a preacher and apostle of the Gospel to the Gentiles—v. 11.

1) A sufferer for it.

2) Not ashamed of it.

3) Faith and confidence of salvation in Christ by the Gospel—v. 12.

3. Paul's admonition to faithfulness in the Word of the Gospel—13-18.

a. Hold fast the form of sound words received from Paul—v. 13.

1) Keep it in faith and love which is in Christ.

b. Keep his commission in the Gospel by the Holy Ghost which dwells in believers—v. 14.

c. Some turn away from its faithful ministry—v. 15.

d. The worthiness and honor of those who keep the truth and manifest love in it—vv. 16-18.

III. Admonitions concerning perpetuation of the Gospel—2:1-26.

1. By being strong in the grace of Christ Jesus—2:1.

2. By committing the ministry of the Gospel to faithful and able teachers—v. 2.

3. By enduring hardness, and making personal sacrifice for Christ's sake—vv. 3, 4.

4. By trusting that the Lord will reward with sufficient blessing those that labor for him—vv. 5-7.

5. Preaching the facts of the Gospel—vv. 8-13.

a. Jesus Christ the promised Son of David, rose from the dead.

b. Messengers suffer, but the Word of God can not be checked—v. 9.

c. The believers are saved by faith in Christ and receive eternal glory—v. 10.

d. Experience of believers—vv. 11-13.

1) They are dead with Christ.

2) They suffer with Christ.

3) Faith in Christ triumphs over human belief.

6. Shun unchristian arguments—v. 14.

7. Study the Word and understanding of it—v. 15.

8. The unprofitableness and danger of unchristian saying and sentiments—vv. 16-18.

9. Manifest the character of the Christian—vv. 19-26.

a. Character and life reveals those

- that belong to the Lord—v. 19.
- b. The honor of a purged and pure life—vv. 20-22.
 - c. The purged and pure conversation—v. 23.
 - d. The quiet and peaceable life which persuades men—vv. 24, 25.
 - e. The end of holiness is the salvation of other souls—v. 26.
- IV. The Admonition Concerning the Perilous Times in the last Days.—3: 1-17.
1. The perilous times shall come—v. 1.
 2. The character of men in those days—vv. 2-5.
Believers are to turn away from such.
 3. The methods of evil leaders,—reprobates—vv. 6-8.
 - a. Deceitful practices—v. 6.
 - b. Lustful characters—v. 6.
 - c. Unestablished doctrines—v. 7.
 - d. Corrupt and reprobate faith—v. 8.
 4. Their folly is their destruction—v. 9.
 5. The way of safety in the days of danger—vv. 10-17.
 - a. Appreciation of the truth of apostolic doctrine and life—vv. 10-12.
 - b. Rejection of the evil and continuing in the Word as taught by godly men and women—vv. 13-15.
 - c. Absolute confidence in the power of the inspired Word of God—15, 16.
 - d. The thorough furnishing of the man of God for every good work—v. 17.
- V. Paul's final charge to Timothy concerning the Preaching of the Word—4:1-8.
1. A solemn charge before God and the Lord Jesus Christ—v. 1.
 2. His work—v. 2.
 - a. Preach the Word.
 - b. Be instant in season and out of season.
 - c. Reprove, rebuke, exhort, with all longsuffering and doctrine.
 3. The need of his work—vv. 3, 4.
 - a. Men will not endure sound doctrine.
 - b. Men will desire teachers of pleasant things.
 - c. Men turn away from truth and desire fables.
 4. His duty,—watch, endure affliction, be faithful in his ministry—v. 5.
 5. His responsibility—v. 6. The departure of his leader and teacher, Paul.
 6. His example.—One who has fought a good fight, finished his course, kept the faith and awaits the crown which the Lord the righteous Judge will give to all the faithful at His appearing—vv. 7, 8.
- VI. A Personal Request from the Death Cell—4:9-21.
1. Be diligent to come shortly—v. 9.
 2. A lonely, forsaken sufferer for Christ's sake—vv. 10-18.
 - a. Forsaken by a lover of the world—v. 10.
 - b. Forsaken by two servants of the Lord on duty—v. 10.
 - c. A faithful, consoling physician present—v. 11.
 - d. A profitable servant requested—v. 11.
 - e. A faithful substitute sent to Ephesus to take the place of Timothy—v. 12.
 - f. A comfortable cloak requested for the winter—vv. 13, 21.
 - g. More inspiration to be received from books, more messages of comfort to be sent—v. 13.
 - h. Warnings concerning a common adversary—vv. 14, 15.

- i. Alone before an unfriendly tribunal—v. 16.
- j. An ever-present friend, the Lord—vv. 17, 18.
 - 1) A deliverer from evils.
 - 2) A helper in the Gospel testimony.
 3. A power of final victory and glory.
3. Friends remembered—vv. 19, 20.
4. Come,—friends await—vv. 19-21.

VIII. Salutation and Benediction.

The minister of the Gospel to the Gentiles had finished his course with sorrows sufficient, but his faith was victorious. He went to his cross with his usual glory. If Timothy went to witness the departure of his faithful father in the faith, he witnessed a glorious triumph over the world, over sin and the powers of men, and saw the light of that glory which first shone in the face of him who was called to be a witness for the Lord when the persecuted had been a persecutor. Glory begins the faith of the saints of God, and glory awaits their going home to Him.

PLOWING IT UNDER

Thousands of farmers throughout our land are plowing up, or, rather, plowing down, their wheat—it amounts to the same thing. Frost and wind and flood were too much for it, and the fields from which so much was hoped for will be devoted to catch-crops. Who knows but it was the best thing ever happened, and the corn and the roots and the oats that will flourish there this summer will pay better than the original investment?

There is no man so fortunate as the farmer, for he can plow his failures under and overtake the season with something far better.

In other walks of life this cannot be done so easily; in many of them it can't be done at all. A young man studies law, and spends six or seven of the best years of his life putting in his wheat, and it is a failure. He can't plow it up and put in something else. You can't stick a farmer, but you can stick a lawyer, or a doctor, or a preacher, or a business man. It is too late! A farmer is like a hog on ice—if he can't stand up he can lie down—and he doesn't care whether school keeps or not; there is always a way out. There is an old saying that the Lord never shuts one door but He opens another. This is as true as the saying that He tempers the wind to the shorn lamb. The very flood that smothered his young crop enriched the land for the next one. Don't fret. Wait till the water drains off. Don't be in too big a hurry to put your horses on, and as soon as the ground is firm put on every team you have. There is plenty of time to grow a good crop of corn and roots yet. The Austrians were victorious at two o'clock of the afternoon at Marengo.

"We have lost a battle," said Napoleon. "Sire," replied the gallant Desaix, pointing to the sun, "there is still some hours of daylight. There is time to win a victory before dark."—Selected.

IS THE BIBLE TRUE?

(Continued from page 263)

was nobody—he had an ape for an ancestor on both his father's and his mother's side. That kind of a Christ cannot save the world.

Evolution robs Christ of the glory of a virgin birth. Evolution robs Christ of the majesty of His Deity and the glory of His resurrection. That kind of a Christ is impotent to save. There is only one Christ who can save, and that is the full statured Christ of whom the Bible tells and of whom the Bible only tells. It is the Christ whose Blood has colored the stream of time and whose teachings—and whose teachings alone can solve the problems that vex our hearts and perplex the world.

And it is because our Bible gives us the knowledge of God, and it is because our only moral standard—and the only moral standard—and the only thing from which we learn of Christ, the Hope of the world, is the Bible that I think we ought to defend it from attack, no matter what the source or what the cause. And I am glad today that we have a Bible to defend—a Bible proven true by the fulfillment of prophecy.

Someone has said that prophecy is history written in advance. Why, my friends, historians cannot write history truly even after the events have occurred. But the Bible gives us prophecies that were more accurate seven hundred years before their fulfillment than our histories are today that are written after the events. And it gives us truths that we can find nowhere else. It gives us a moral code that has stood for 1900 years, and that all the wise men have not been able to add one sentence to or take one sentence from.

How can you explain that an unlettered Galilean peasant (for John calls Christ unlettered)—how could He as just a man have left the record of words and deeds of life that He left? And we have the conclusive proof of the heart's response to the appeals that the Bible makes. And your church here—an ever living church—is proof conclusive of the truth of that Bible. And one witness who knows is worth a million who have never tried and, therefore, do not know. One man whose eyesight is perfect can tell us more about the sun in the heavens than all the blind men who ever lived who could not see the sun.

And so, my friends, we do not ask an unbelieving world about Christ, or the truth of His gospel. These spiritual truths are revealed to those who would come close to God and know His Son. Because I believe that the day will come when "every knee will bow and every tongue confess." I believe in the future of the human race. If I did not believe in the increasing application of Christ's teachings to mankind, I would see no hope in all the future. Thank God for a Bible that gives us our strength today and gives us the promise of greatness tomorrow, and in the life to come, life everlasting.—Selected.

EDUCATIONAL

WHAT IS OUR DUTY TOWARD OUR GOVERNMENT

By P. J. Wiebe

Sooner or later this question will confront every child of God. Success in the Christian life will depend at least partly on the answer that we give to this problem. In order to form a correct conclusion let us look at this question in the light of the Holy Scriptures.

Three things we must bear in mind if we would get the right answer to this question. First, In what dispensation are we living? Second, What is God's plan for this dispensation? Third, What is His method?

It seems very difficult for some people to realize that we are living under a different dispensation than the Children of Israel. Certain acts were permissible to them which are forbidden to Christians. Jesus makes this very plain in His sermon on the Mount. In Matthew 5:33, 34 He says, "It hath been said of them of old time, Thou shalt not forswear thyself But I say unto you, Swear not at all." Again, in verse 38 we read, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil?" etc. Again in verse 43 and 44, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." From these Scriptures it is evident that we are not living under the same dispensation as the Israelites but that we are living under the dispensation of Grace.

The second question, What is God's plan for this dispensation? is answered by Acts 15:14. "God at the first did visit the Gentiles, to take out of them a people for His name." If we have any other plan than that it is not in harmony with God's plan. He has sent out the invitation that whosoever will may come and be present at the marriage supper of His Son. Let us work according to God's plan in order that our work may not be a failure.

God's method we find in Acts 1:8. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And in Acts 8:4, They went everywhere preaching the Word. In I Corinthians we read, "It pleased God by the foolishness of preaching to save them that believe." This is God's method for this dispensation; and if we try any other method it must result in failure.

Therefore let us take God's plan and His method and then our work will be a success.

Our business as Christians is to preach the Word, to witness to the saving, keeping, and sanctifying power of God and to tell the world of His wonderful love, and that by believing on Jesus Christ they can obtain full salvation. However, the New Testament mentions four duties which we owe to our government. **First**, we are to obey our rulers. Romans 13:1-7. **Second**, We are to honor them. Romans 13:7. **Third**, we are to pay the taxes which they demand. Matthew 17:27. **Fourth**, we are to pray for them. I Timothy 2:2. If we do these four things we will fulfill our duty toward our government according to the New Testament standard.

However, I realize there will be some who say that these things are not sufficient. That we must also take part in politics by voting and supporting our government in all its efforts to improve society and make things better in this world. In reply to this I want to say that we should always remember that we are strangers and pilgrims in this world and that our citizenship is in heaven. I Peter 2:11. Jesus said, "My kingdom is not of this world." John 5:36. "By this language Jesus sought to accomplish two things: 1. To suggest to Pilate a reasonable explanation of the enmity which led the chief priests to seek His life; 2. To convince Pilate that He had made no claim to civil authority. The dominion that Christ will wield will be over hearts and lives. His influence and authority work upon the spirit by truth and righteousness and peace, and thus transforms institutions, permeates society from the heart, modifies the relations between members of a household, and transfigures those between a ruler and his subjects, between masters and servants, between labor and capital, between man and man." Dr. Torrey said, "It is clear that the unholy and noisy arena of present-day politics is not the sphere in which the servants of Christ can best glorify Him."

Whenever we engage in politics we destroy our influence as soul-winners. We find no record that Christ and the Christians in the first centuries of the Christian era ever engaged in politics. Their teaching was to come out from the world and be separate. II Corinthians 6:14-18.

It is not sufficient to improve society; God wants a new creature. II Corinthians 5:

17. If an outward polish were sufficient in the sight of God, Jesus never would have gone to Calvary. Why did He need to suffer and shed His blood if man could improve himself without divine aid? The fact is that when man is left to himself he is always a failure. The Bible says that the heart is deceitful above all things and desperately wicked. Jeremiah 17:9. Every imagination of the thoughts of his heart are only evil continually. Genesis 6:5. Isaiah 1:4-6 gives a sad picture of the human heart. And because the disease is so terrible there is only one cure, the Calvary cure. There is only one remedy, the precious blood of Christ.

"The world is not interested in the better things based upon the Cross. The Church can not be interested in the things that eliminate the Cross. The world with its greed and gold, with its pomp and pride, with its refinement and religion, lies in the lap of the wicked one. From this world God is calling out a people for His name." Therefore let us fall in line with God's plan and His method and call sinners to repentance and to a holy life made possible by the indwelling of the Holy Ghost. We can never satisfy the demands of God by a mere outward reform. He demands a change of heart, a new birth, a new creation.

The enemy of souls is well satisfied if he can blind the eyes of people by making things better here below, so that they will not have their eyes fixed upon a better world, and prepare for a home where sin cannot enter. He would be satisfied to shut the saloons, the dens of vice, the brothels, if by so doing he could draw the minds of the people away from the Cross of Jesus Christ.

Oh, Church of Christ be not deceived! Don't fall into the trap laid for the Master. Be true to your trust; call sinners to repentance and tell them their only hope is in Jesus. When the angels came to Lot they did not tell him to clean up Sodom, but they told him to escape for his life. Genesis 19:17. God was going to destroy those cities because of their wickedness.

God has not told us to clean up the world. It too, is going to be destroyed. Our business as the Church of Christ is to warn the people to flee from the wrath to come, to repent of their sins, and flee to Jesus as the only place of refuge. Let us not waste our time in trying to do the things that can not be done, and that God has not commanded us to do. But let us be true to our trust and ask sinners to come out of this world and come to Jesus. Then our work will have the divine benediction upon it.

Orlando, Fla.

SCRIPTURE IMAGERY

Dancing and Dancers in Bible Times

By Anis Ch. Haddad

"I COULD dance for joy." We have often heard people make this exclamation, and sometimes we may have said it ourselves when we have felt particularly happy, not realizing that we have gone back to the very cause, the very beginning of dancing.

The following account of the origin and practice of dancing in ancient times will, I think, furnish a sufficient answer to those who profess a Scripture warrant for the mode of dancing in the present day.

The words in the original rendered "dance" in the English translation, denotes properly to "leap for joy."

At the commencement of its long history dancing must have been nothing more than an expression of high spirits. Probably the first human being who danced was a child, and the first dance was a succession of wild leaps and bounds, like the gambols of a lamb in spring. The child would sing and shout for the same reason that he danced,

and went out after her with timbrels and with dances." Precisely similar is the oriental dance of the present time, which accompanied, of course, with music is led by the principal person of the company, the rest imitating the steps. The evolutions as well as the songs are extemporaneous—not confined to a fixed rule, but varied at the pleasure of the leading dancer, and yet they are generally executed with so much grace, and the time so well kept, that the group of attendants show wonderful address and propriety in following the variations of the leader's feet.

At a very early period dancing was enlisted into the service of religion among the heathen, no ceremonial was considered duly accomplished—no triumph rightly celebrated without the aid of it. The Hebrews, in common with other nations, had their sacred dances, which were performed on their solemn anniversaries and the occasions of

although by his conduct he brought down upon himself the contempt of his royal-born wife Michal (II Sam. 6:14-22). The conduct of David was imitated by the later Jews, and the dance incorporated among their favorite usages as an appropriate close of the joyous occasion of the Feast of Tabernacles. The members of the Sanhedrim, the rulers of the synagogues, doctors of schools, and all who were eminent for rank or piety accompanied the sacred music with their voices, and leaped and danced with torches in their hands for a great part of the night, while the women and common people looked on. This strange and riotous kind of festivity was kept up till exhaustion and sleep dismissed them to their homes.

From being exclusively, or at least principally, reserved for occasions of religious worship and festivity, dancing came gradually to be practised in common life, or at any remarkable seasons of mirth and rejoicing (Jer. 31:4; Ps. 30:11). It has been thought that those who perverted the exercise from a sacred use to purposes of amusement, were considered profane or infamous, and that Job introduces it as a distinguishing feature in the character of the ungodly rich, that they encouraged a taste for dancing in their families (Job 21:11). During the classic ages of Greece and Rome, society underwent a complete revolution of sentiment on this subject, insomuch that the Grecian poets represent the gods themselves as passionately fond of this diversion, and through all the provinces of the empire, it was a favorite pastime resorted to, not only to enliven feasts but in the celebration of domestic joy (Matt. 14:6).

The well known Syrian words that "no one dances unless he is either drunk or mad" express the prevailing sense as to the impropriety of respectable individuals taking part in it, hence the gay circles of Rome and its provinces derived all their entertainment, as is done in the East to this day, from the exhibitions of professional dancers.

Under the patronage of the Emperors and of their luxurious tributaries like Herod, the art was carried to the utmost perfection. Amateur dancing in high life was by no means uncommon in the voluptuous times of the later emperors. But in the age of Herod it was exceedingly rare and almost unheard of. The dancing girls are looked down upon and their calling is not thought reputable. The very fact that dancing in public necessitates their appearing unveiled before men is in itself most discreditable, although in ordinary cases, their dress and their dance are far more modest and free from vulgarity than that of the western stage dancing girls. Bearing this in mind, we may realize how disgraceful was the conduct of Salome, who volunteered in honor of the anniversary of that monarch's birthday, to exhibit her handsome person as she led the mazy dance in the salons of Machaerus—for though she was a child at this time, as some suppose, she was still a princess—was felt to be a compliment that merited the highest reward. This is an awful but truly Eastern story and shows how low a woman may stoop to achieve her



Dancing Dervishes On Their Way to the Tomb of Moses in the Jordan Valley

for dancing is a means of expressing rhythm in action, as music expresses it in sound and poetry in words. That is why dancing and singing often seem to go so well together.

Harmonious movement is a natural outlet for the emotions of man. But most likely his caperings at first only betokened joy, later they were adapted to demonstrate other feelings—sorrow, love, rage, religious and warlike fervor. Throughout the world dancing has been used as much for devotional and warlike purposes as for mere pleasure, which shows how closely connected it must be with the deepest human feelings.

The character of the ancient dance was very different from that of the present day, as appears from the conduct of Miriam, "who took a timbrel in her hand, and all the wom-

commemorating some special token of divine goodness and favor, as means of drawing forth in the liveliest manner, their expressions of joy and thanksgiving. The performers were usually a band of females who in cases of public rejoicings, volunteered their services (Ex. 15:20; I Sam. 18:6) and who in the case of religious observances composed the regular chorus of the temple (Ps. 149:3), although there are not wanting instances of men joining in the dance in these seasons of religious festivity. And as music and song excite a dance of sound and thought and at their origin were certainly connected closely with actual dancing, we see David on one solemn occasion, even when a mighty king in Jerusalem, perform various dances before all the people,

cruel ends when actuated by a vindictive spirit (Matt. 14:6-12; Mark 6:21). The folly and rashness of Herod in giving her an unlimited promise, great as they were, have been equalled, even surpassed, by the munificence which many others have lavished upon favorite dancers. To mention just one anecdote of the kind. An eastern monarch having been on a particular occasion extremely gratified with a woman who danced before him, and being at that time intoxicated, made her a present of a magnificent inn that yielded him an excellent revenue. Next morning his minister reminded him of his extravagant liberality, whereupon being now cool and ashamed of his folly, he sent for the dancer and obliged her to be contented with a sum of money. It is by no means improbable that Herod too, was flushed with wine, and that it was from fear he should retract his promise if she delayed till the morning, that Herodias sent immediately for the head of the Baptist.

It remains to notice further that the Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was promiscuously enjoyed, except it might be at the erection of the deified calf, when in imitation of the Egyptian festival Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances although both sexes seem to have frequently borne part in the procession or chorus, they remained in distinct and separate companies (Ps. 58:25; Jer. 31:13).

During my last day at Damascus, I took the tram out to the Midan. How interesting the road was. We passed perhaps a dozen shops—all open fronted and one next the other—where the makers of brass and copper things were raising a prodigious clangor. Further down all the shoemakers sat, and the air rang with little tops. Every few yards rose an old mosque with its curious and graceful minaret. The houses on either side had flat mud roofs, and the roof beams stuck out end-ways throwing a shadow over the pavement. Neither trams nor tourists can rob Damascus of its purely eastern character.

We ended that day with a visit to the best Arab cafe, a place called the House of Glass. Enjoyed with all the thrills, known by the boy who slinks away from home for a stolen hour of delight at a forbidden circus, is a visit to the amusement place of the city where dancing girls perform their play. Close by hired minstrels sit playing and singing. The dancers move forward and backward and sideways, now slowly then rapidly; throwing their arms and heads about at random, and rolling the eyes and wriggling the body with various preposterous attitudes, languishingly; this is repeated over and over singly or in pairs or in group. One thing is to be said in their favor, the different sexes do not intermingle. Such a thing, either for pleasure or pay as men and women dancing together is never seen in the "dark East." Their dance consists in the movement of the body rather than the limbs and one woman in front of the circle with

a scarf in both hands, gave the time gracefully enough to the twenty-three performers, who made up the party.

The professional female dancer is a feature of the luxurious town life and she is practically unknown amongst the simple peasants. The villagers have for the most part only the country dances of men alone, who, joining hands in a ring, with steps more grave than gay perform a solemn choral dance to the accompaniment of music generally flute, drum, and tambourine: singing and clapping of hands. This simple dance by men was the music and dancing "heard by the elder brother" in the parable of the prodigal son—clearly a village scene.

Then I pictured myself witnessing the procession of dervishes to the Tomb of Moses in the Jordan Valley. One is even more reminded of the old prophetic bands when one sees the dancing troop at a Mos-

lem festival come up from the bleak country on the edge of the desert to Jerusalem. They are fierce conservatives, terrific devotees of God against all his competitors.

I shall never forget standing at St. Stephen's gate and watching them whirl and stamp their way towards the Dome of the Rock, singing repeatedly their defiance of the Zionists who have come, they think, to seize their land. So of old the Hebrew prophetic bands danced and sang against the Philistines, against the Canaanites, against all that was new, strange, foreign, and hostile to Jehovah's supremacy.

So we see how "dancing" has developed—skirt-dancing, classical dancing, the ballet. But whether it be graceful or not, ball room dancing was never more popular than it is now.

Written in Cairo, Egypt.

October 3rd 1927.

NEW PRESBYTERIAN SEMINARY LAUNCHED

The plans for a new seminary, felt by many to be needed, in view of the action of the last Assembly in taking the control of Princeton Seminary out of the hands of its old Board of Directors because of their loyalty to the Seminary's historic position—extended reference to which was made in the last issue of *The Presbyterian*—are being rapidly pushed to completion.

The organization Committee of Fifteen, Mr. Frederick M. Paist, chairman, which was appointed on July 18, met in Philadelphia on July 25. At the close of this meeting, the following statement was given to the press by the secretary of the committee, Mr. Roland K. Armes, 1237 Commonwealth Trust Building, Philadelphia, Pa.:

"The first meeting of the committee appointed by Presbyterian conservatives on July 18 to establish a new theological seminary in Philadelphia was held at 18 South Sixth Street, where an office has been placed at the disposal of the movement by Morgan H. Thomas, of the Garrett-Buchanan Company, who will act as treasurer.

Professor Machen was called upon to make the opening address at this meeting, and squarely presented the question, Shall we conserve our present sound evangelical Presbyterian forces or shall they be allowed to dissipate and waste away? "But," said Professor Machen, "to conserve them we must have at least one sound source of ministerial supply, for without such source of supply of future pastors and teachers, how can well-grounded and sound teaching of our people in the churches be continued?"

Dr. Machen reminded the gathering of the membership of the new Board of Directors of Princeton, having only a small minority of those conservative in policy as well as belief, and even including two signers of the Auburn Affirmation. What should be done? Should conservatives consider it their duty to support Princeton until some undisguised break towards Modernism is made by the new Board? No—absolutely no! It will be a gradual process—there will be no one definite time or break—previous experience

with other seminaries and colleges that have deflected has so often shown this. Therefore now is the time to act—there will be no other such definite time of departure. Certainly the effect of the change that has been made at Princeton is quite inevitable and clear. The old Princeton under this new Board is clearly doomed.

Professor Robert Dick Wilson was next called upon, and spoke with particular reference to the urgent call for a new seminary from the students themselves. From purely personal motives, certainly none of the professors wanted to resign. From any human standpoint—personal, social and practical—they would desire to remain with Princeton. They were not doing an easy thing—for themselves they had nothing to gain and much to lose, and it was a heart-breaking decision to make; but having counted the cost they were ready to go forward. For it was the boys themselves—their pleas, their letters, their distress and bewilderment now—that had brought them to this point.

This was abundantly substantiated by the short messages that followed from three recent Princeton graduates, Edward H. Rian, Paul Woolley and L. Craig Long. Mr. Woolley, who has been secretary of the League of Evangelical Students, told intimately of conditions among the students and reminded the brethren of the questionnaire in which the vast majority of the students at Princeton Seminary last year indicated that they had come to Princeton because they wanted what it had stood for in the past. Many students, he said were just waiting now to see what would happen before they made plans for next year.

Professor Oswald T. Allis, editor of *The Princeton Theological Review*, had been asked to make some study of a possible site or even temporary location for the new seminary, and stated that it was generally felt most desirable if it were located in or near Philadelphia, possibly in one of our delightful suburbs, away from the city atmosphere and yet close enough at hand to the University of Pennsylvania where students

might wish to pursue other courses, as many are now doing in Princeton University.

The following resolution was then presented by Dr. Charles Schall, pastor of the Wayne Presbyterian church, and was enthusiastically adopted without a dissenting vote:

"Being convinced that the action of the General Assembly of 1929, establishing a new Board of Control for Princeton Theological Seminary, will inevitably make the institution conform to the present doctrinal drift of the church and so desert the distinctive doctrinal position which it is bound by the most solemn trust obligations to maintain, we believe that immediate steps should be taken for the establishment of a new theological seminary which shall continue the policy of unswerving loyalty to the Word of God and to the Westminster Standards for which Princeton Seminary has been so long and so honorably known."

"The Rev. Drs. Robert Dick Wilson, Oswald T. Allis and J. Gresham Machen, who have served in Princeton Seminary prior to the recent re-organization, were present with the committee in an advisory capacity.

"The name 'Westminster Theological Seminary' was tentatively chosen as the name of the new institution. The following sub-committees were appointed:

"Finance—Edgar Frutchery, chairman.

"Faculty and Students—Rev. Dr. Robert Dick Wilson, chairman.

"Promotion—Rev. Frank H. Stevenson, chairman.

"Selection of Temporary Site—Frederick M. Paist, chairman.

"It was voted to obtain the services at once of a registrar and secretary. The temporary site, which will be in Philadelphia, will be chosen in the near future.

"The movement is therefore regarded by its promoters as definitely launched, and they believe it will receive wide-spread support from evangelicals in the Presbyterian Church, who think the action of the General Assembly of 1929 in removing the former Board of Directors of Princeton Seminary and placing a new board in control deprived the evangelical congregations of their chief source of ministerial supply and makes necessary the establishment of a new seminary which shall maintain the old Princeton tradition of unswerving loyalty to the Bible and to the reformed faith."

Special attention may be directed to the fact that Mr. Morgan H. Thomas, of the Garrett-Buchanan Company, 18 South Sixth Street, Philadelphia, has accepted the position of treasurer of the new organization. Approximately \$25,000 has been pledged to the new enterprise, and it is confidently anticipated that conservatives, both within and without the Presbyterian Church will supply all needed funds. It is roughly estimated that something like \$60,000 will be needed to meet the current expenses of the institution during its first year.

At this meeting it was unanimously voted to ask the Rev. Paul G. Woolley, who until recently has been the efficient secretary of the League of Evangelical Students to accept the position of registrar and secretary of the

new seminary. In view of the marked fitness which Mr. Woolley has for this position, the sponsors of the new seminary are glad to be able to announce that he has signified his acceptance, and that he will at once enter upon his task.

With Robert Dick Wilson, Oswald T. Allis, Cornelius Van Til, and J. Gresham Machen as the nucleus of its faculty, it is obvious that the new seminary will possess professors unsurpassed by any similar institution. The names of other members of the faculty will be announced at the earliest possible date.

The committee is considering possible sites in or near Philadelphia, but as yet has not made a final decision.

In selecting Philadelphia as the temporary site of the new seminary, the committee would not be understood as fixing its final site. This action merely means that the circumstances being what they are, it seemed best to fix on Philadelphia as the temporary quarters of the new seminary. Unquestionably Philadelphia offers many attractions

for such an institution—not the least of which is the opportunity offered for special study at the University of Pennsylvania—but that it offers advantages superior to all other places, the committee does not presume to say. The matter of the location of the institution is a matter of secondary importance, but that the church have an outstanding seminary that stands for the complete trustworthiness of the Bible and that advocates and defends in no uncertain way the gospel the Bible contains, seems to the sponsors of this new seminary a matter of great importance. Even the name, "Westminster Theological Seminary," has been selected as a tentative designation.

The proposed new seminary will not be under the control of the General Assembly, and it is anticipated that, like the old Princeton—though perhaps in even larger measure—it will serve the interests of evangelicals of all denominations, particularly those of the Reformed and Presbyterian type.

—The Presbyterian.

THE DEVOTIONAL LIFE OF THE COLLEGE

By S. M. Kanagy

The College we are thinking of is the Christian College. It is for us, the denominational college, as it especially concerns us, it is the college of our own denomination. "A college," said Garfield, "is a log with a professor or teacher at one end and a student at the other." A real college, then, is not necessarily, a building or set of buildings, however, spacious, not grounds, however large and beautiful, not endowments, however great, but young people eager to know and learn the truth, together with teachers, who have experienced an intimate acquaintanceship with Him who is the Way, the Truth, and the Life, have drunk deeply from the Pierian cup of general knowledge and then made special investigation in some specific field of study.

Our subject is the Devotional Life of the College. First, then, we are to think of the word "life." Since a college is made up of individuals, if these individuals, which compose the college have the life implanted; if they have the life which is devotional, which is prayerful, which is spiritual, which is from above, then they have eternal life. They are believers, they believe in God; they believe His word. "He that believeth on the Son hath everlasting life." In believers, then, new life is implanted. Life from above, life from God, eternal life. Where there is life, there is growth, development, progress. Browning said, "Man was made to grow, not to stop." Greater men than Browning evidently believed in this too, for we hear Paul saying:—"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son,"—to grow into His likeness. He tells the Colossians how he wished they might know how he prayed for them that they might be well rooted and grounded; and to the Thessalonians, he says, "Brethren, we beseech you that you increase more and more."

If our devotional life is not what it ought to be, if we are sighing for the "joy which once we knew when first we saw the Lord," it is because we have not been growing Christians. Conversion is only the beginning of what God can do for the soul.

"Have you on the Lord believed?
Still there's more to follow;
Of His grace have you received?
Still there's more to follow;
More and more, more and more,
Always more to follow;
Oh, His matchless, boundless love!
Still there's more to follow."

"For He is able to do exceedingly abundantly above all that we ask or think," and we may grow in grace until the measure of our stature shall be something like the fullness of His own.

When we are endued with life from above, then we want God to do for us, all that He can do for any man. We know that we shall be satisfied, when we awake in His likeness, but we do not want to be satisfied here, and now, with anything less than the nearest likeness to Him that man can bear. If there are deep things of God, which only the Spirit can search out, then we want the Spirit to lead us into the deepest depths of that truth; if there are mountain top experiences, where we can breathe the atmosphere of heaven, then let us go up into the mountain; if down in the valley of humiliation, there are trials and afflictions from which we may come up, with the soul chastened, and be more meek, more humble, more tender, more sympathetic, more like the Man of Sorrows, we want to go down into the valley. If there are conditions, if fulfilled, will bring the power of God down upon our task, give us greater victory over sin and enable us to live a holier life, we want to meet those conditions, and receive that power.

"More like my Saviour would I grow,
More of His grace to others show;
More of His saving fulness see,
More of His love who died for me."

Most people recognize the infinite desirability of being good. It was Huxley who said if some power would agree to make him always think what is good, and do what is right on condition of being turned into a sort of clock and wound up every morning, he would instantly close the deal. Well, there is a way, and that without being turned into a clock. **It is to become good and holy and prayerful, and spiritual and devotional, just as the lily becomes beautiful.** But how many of us, how many, not only college students, are trying some other method. Let us mention a few.

1. One is resolution. We resolve to do better, to do good. "A good resolution," some one has said, "is nothing more than a fit of sporadic earnestness, and while they are a good kind of fits for every one to have, they can never make any man really good." You have heard of the lad, who wanted to be big, trying to lift himself by his bootstraps, but he couldn't "add a cubit to his stature." This is the usual method of the unregenerate, but the pitiful thing is, that so many Christians are trying it too.

2. Another method some call eradication, pulling sins out by the roots. But John says: "If we say we have no sin, we deceive ourselves, and the truth is not in us."

3. A third method may be called that of imitation. But most of us are poor imitators. Titian, who became a great painter, was a good imitator, but he never was famous, until he left his master's models and got close up to nature's heart and allowed her to breathe her inspiration into his soul. If instead of imitating, or trying to imitate Christ, who lives in Glory, He will come in the person of the Holy Spirit and dwell in us; by His grace and power He can work through our yielded life, a life something like His own beautiful life. There is a better way to be holy, spiritual, devotional than by resolution, eradication, or imitation. We must be able to say with Paul, "Christ liveth in me and the life which I now live, I live by the faith of the son of God." "He that hath the Son hath life." And now observing the life as implanted, let us "consider the lilies how they grow." For I am sure if we can learn the lesson of the lily, our lives, whether students, teachers, or farmers, instead of being a series of dismal failures will grow into the beauty of holiness even as the sweet flowers grow into more than Solomon-like glory.

1. In this connection, note first, the mysteriousness of growth. We cannot understand the process of growth. In order to grow, it is not necessary to know HOW to grow. No scientist understands HOW

the lily grows. The boy knows he grows, but he never thinks of or understands the process. It is so with the growth of character. Since growth is the development of an inner life, the child of God may appreciate it, and thank God for it, but God alone understands it.

2. The lily does not try to grow. Of course that were an impossibility for an unconscious thing, but the same is true of our lives, both in the physical and spiritual sphere. No amount of anxiety, worry, or thought can add one cubit to our spiritual stature, or perfect one grace in the soul. "Commit thy way unto Him, trust also in Him, and He shall bring it to pass." The Christian life is to be a life of trust. But growth really takes place if there is life and health in the body. Growth is not only natural, but inevitable. It is so with the soul, and where there is life and health within the soul, the life within the soul will unfold itself as naturally as a lily from its bud.



A Glimpse of Goshen College Campus

3. Life must be properly nourished, whether vegetable, animal, human or spiritual. The Christian's nourishment comes to him through certain channels. What are these channels,—these means of grace? To carry on the analogy, we might liken these means of grace to the roots of the lily, each of which has its own mouth through which passes the nurture from the soil to strengthen the growing plant above. Shall we mention a few of these means of grace.

I. **The Word of God.** "As new born babes desire the sincere milk of the word, that ye may grow thereby." This surely means that the word of God is good food to feed upon. Jesus said, "Man liveth not by bread alone but by every word that proceedeth out of the mouth of God." How unfortunate that the majority of so-called Christians are not students of the Word of God. If all the Christians were devout, and prayerful students of the Word, I dare say there would be no modern liberalistic spirit in the church; evolution would have no influence on theology, and the present spirit of lawlessness would not be rampant in our

land. A neglected Bible results in a starved spirit, a dwarfed soul, and a barren life. Jesus prayed for us saying: "Sanctify them with Thy Truth, Thy Word is Truth." Here we see The Word is the chief instrument in our sanctification. It is from The Word that the Spirit takes of the things of Christ and shows them to us, and in this way only can we come to know the Living Word, through a thorough acquaintance of The Word which is written, and is not this what sanctification means—to know Christ?

And how shall we read The Word.

1. **Prayerfully.** That the spirit may be the interpreter, and that you may have the spirit who will teach you, and cause you to believe every word of it, as God's message.

2. **Regularly.** At uninterrupted periods. To be healthy and growing, one must be regular in his diet. In the early morning when the mind is rested, fresh and clear, before seeing others, the "Word" speaks louder and more powerfully than later in the day when the rattle and din of industry dulls the hearing.

3. The Bible should be read **carefully.** One cold morning, when Frances Havergal was reading her Bible, her sister besought her to sit up by the fire. "But then, Marie," said the saintly woman, "I can't rule my favorite and helpful verses so neatly." "Just see what I've got." The golden nuggets of thought are not found on the surface. Probably God has hidden the treasures of His Word, some of them deep and others underneath the surface to test our earnestness in searching for them to insure a keener appreciation, and a greater joy when once we bring them to light. It is indeed a wonderful Book!

"Were all the seas one chrysolite,

The earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all."

Studiously and carefully to pore over this Book is to eat at the King's table. Shall we as students, as children of God feed upon it? If we do, we will say the Prophet, "Thy words were found and I did eat them,—And thy word was unto me the joy and rejoicing of my heart." "I will answer for it," said Romaine, "the longer you read the Bible the more you will like it.—It will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ."

II. The second condition of growth or root, through which the soul is to be fed is **secret prayer.** And by secret prayer we mean the occasion of deliberate approach, when, as in our closet, "we are shut out from men, and shut in with God;" this rather than breathing the atmosphere of prayer or communion, this rather than praying without ceasing, is what we mean by secret prayer. The two are not to be severely severed. They animate and feed each other. It is one of the secrets of victory to cast quick

glances at our ever present Saviour and Lord; glances which speak to Him in adoration, in love, in petition, in trust; to have such constant fellowship that even the smallest details of our lives will not be too insignificant to mention to Him. But unless we have stated seasons of private prayer, we will find ourselves forgetting this privilege in the busy rush of life.

In Hosea 14:5, we hear the Lord saying, "I will be as the dew unto Israel, and Israel shall grow up as the Lily." The dew falls only when the atmosphere is still, and so the heavenly refreshing comes best in the quiet morning hour of communion with our God. Shall we dedicate the early morning hour, to have a season of Bible study and prayer that we may get into touch, into harmony with God's infinite life.

"Oh, the pure delight of a single hour
That before the throne I spend.
When I kneel in prayer, and with Thee my
God.
I commune as friend with friend."

III. Let us mention one more root or channel of grace. It is **exercise**. The idle arm grows flabby; the unused faculty atrophies. The healthy man wants work. The busy Christian, who like the Master, is seeking to save the lost, is about His Father's business, is a growing, happy, successful worker in the Master's vineyard.

SOME FACTS REGARDING THE SOURCE OF THE PENNSYLVANIA GERMAN DIALECT

By Cyrus H. Eshleman

(The following article is reprinted from The New York Times of July 7.)

A recent article in The Times, telling that a complete dictionary of the Scottish language is being compiled, makes pertinent the statement that a complete dictionary of at least one other language of interest to a large element in this country is in course of preparation. I have in mind the vernacular of the German province Pfalz, or Palatinate, which was in the main the source of the Pennsylvania German dialect and was very likely the language used by President Hoover's ancestors concerning whom several articles and letters have recently also appeared in The Times.

The Pfalz is at present usually understood as a rather small area cutting across the Rhine River but lying mainly on the west side, roughly almost circular in outline and about fifty to sixty miles in diameter, and containing the cities and towns of Mannheim, Ludwigshafen, Speyer, Kaiserslautern, Neustadt, Landau and Zweibrücken. From this and adjacent districts, there came at the close of the seventeenth century and during the eighteenth century up to about the time of the Revolution, the many thousands of Pennsylvania German immigrants, except the large number who came from German Switzerland and settled mostly in Lancaster County Pa., but dropped nearly all the Swiss dialect forms and adopted those of the Palatinate immigrants, so that the Pennsyl-

If we follow these few suggestions, I believe it will bring God into our lives; and what do we need more than this?

Two missionaries had a great Mission at Osaka, Japan. One day, the order came from high up that no more meetings would be allowed in the city by the Protestants. They did all they could, but the high officials were obstinate and unrelenting. Then they retired to the room of prayer. Supper time came and the Japanese girl came to summon them to their meal, but she fell under the power of prayer. The wife of one of the missionaries came to find out what the matter was and she fell under the power of prayer. Then they arose and went to the mission hall and opened it; and at once commenced meeting. God came upon the assembly and two of the sons of the city officials came to the altar and were saved. Next morning one of the officials in authority came to the mission and said, "Go on with your meetings, you will not be interrupted." The Osaka Daily Paper came out with box-car letters saying, "The Christian's God came to town last night." Would that our "Devotional Life" were such as to bring God down upon our task, our duties, our lives, our work, that the world might be convinced, as was Pharaoh, "This is the finger of God!"

Chicago, Ill.

vania dialect has become remarkably uniform.

The Pfalz dialect dictionary is being compiled under the direction of Dr. E. Christmann of Kaiserslautern, according to letters which I have received from him. It will be in a number of volumes, but there will also be, as I understand, a briefer manual for popular use. Several years will elapse before the labors, which will be most thoroughgoing, will be completed. This work should prove of great interest to all who desire to understand the origin of the Pennsylvania dialect.

Books Are Available

Those who desire to familiarize themselves with the Pfalz dialect, in which a considerable literature has been produced, can easily procure representative books from any responsible dealer in Pfalz. Several of the best works are: "Froehlich Pfalz," by Nadler, which in addition to the writer's poems, has a concise dictionary and grammar and "Pfaelzer Auslese," two small volumes, containing selections from the best dialect writers of the past and the present.

The most appealing of these writers probably is Lina Sommer, native of Speyer. But the nearest in similarity to the Pennsylvania dialect is found, in my opinion, in the writing of Karl Raeder and Dr. Emil Freudenberger, natives respectively of Bad-Duerkheim and Mutterstadt, the latter about seven miles southwest from Ludwigshafen. In this locality the grammatical forms are

in most respects identical with those in Pennsylvania. Which is to say there are distinct varieties of expression within the Pfalz itself, more pronounced in my opinion than those in Pennsylvania. All these Pfalz peculiarities have been charted by Dr. Christmann.

Works on Pennsylvania Dialect

There should be a movement toward the preparation of complete works on the Pennsylvania dialect, and this is the main purpose of this communication. There have been a number of helpful manuals, but all except one, so far as I can learn, are out of print or difficult to obtain. The exception is Horne's Manual, which may be ordered from T. K. Horne, Allentown, Pa. This work however, while good in many respects, is not wholly satisfactory, being in some respects inconsistent and incomplete.

The Pennsylvania dialect is rapidly dying out and, unless revived in some way, will perhaps become extinct within a few generations. If it were the confused and corrupt mixture even those of us who knew and spoke it in childhood supposed it to be, a language to feel ashamed of and to be discarded—an opinion that is held by most of the people of the whole country—then the extinction would be desirable. But the fact is, it is almost purely a native German dialect. It is systematic in structure and is decidedly euphonious, avoiding many of the difficult high German sounds and elaborate inflections and conjugations. The proportion of English words is surprisingly small, except of course in isolated communities in contact with English, where many of the expressions have been forgotten.

Studying Neglected Dialects

There has been in recent years a tendency to study and preserve the various dialects that had been neglected or despised. The Pennsylvania dialect should be more thoroughly studied and published before the process of extinction goes too far and one is prompted to hope that competent scholars will take up the work.

There have been many Pennsylvania German poets and prose writers, beginning with Harbaugh, but there has been little attempt to study the relation to the parent Pfalz dialect and to standard German, or to give such information to the public.

Now as to President Hoover's ancestors. Any one familiar with Pennsylvania German family names has long known that the Hoover name belongs to that class. The original spelling is Huber, meaning one who owns a small farm, a "Hube." But in Pfalz and Pennsylvania dialect the "b" sound between vowels changes to German "w" and English "v." Like hundreds of others, Mr. Hoover's ancestor settled outside of Pennsylvania, but since he is thought to have come from Baden, it would appear he belonged to this general element.

My business is not to make myself
But to make the absolute best of that
Which God has made. —Bishop Blougram.

Not water then, not water now
Can cleanse the sinful soul:
Not Jewish stripes, but Jesus' stripes
Can make the sinful whole.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

No eye hath seen, no ear hath heard,
No heart can understand
The things our God by grace prepares
For the loving soul's last end;
But yet all this hath He revealed
Through the precious gift of love,
Who searches deep and opens all
The scenes of heav'n above.

It comes like a vulgar shock upon the soul to listen to the words of one who speaks in spiritual realities while some one breaks in upon the conversation in blind and earthly babblings about things that concern only the natural man. Thus our Savior was often rudely interrupted by the harsh criticisms and sensual clamors of carnal minded men. Thus was He driven to the **parabolic teaching** which hid from carnal minds and opened up to hearts sincere the deep things of God and His purposes in Christ Jesus. How this great fact should humble us to wait before God. How it ought to silence all our carnal prying and whet our desires to enter into closer fellowship with Him who has done so much for us. These things ought to lead us often to the **place of prayer** and to the realm of heavenly meditation. It ought to cause us to cast away from us the things of the flesh that are so prone to lead our minds away from the precious truths of God.

Our **Comrades** will have something to do with this also. Partnerships with evil lead us out of touch with the blessed vision of the Spirit realm and blind us to our true inheritance, while fellowship with saints will strengthen our desires and lead us on to clearer visions of the things of God.

Our **Christian Students** need spiritual minded teachers that will help them to keep the heavenly vision clear while they endeavor to master the knowledge essential to their usefulness in life.

Even the beautiful truth couched in the observance of **feet washing** has often been turned to ridicule by those whose vision has been marred by the pride of man. Truly, the Church to-day needs more prayer.

A CHAPTER OF JESUS' PARABLES (Jr.).—Matt. 13

Topic for September 8

MOTTO

"Blessed are your eyes, for they see and your ears, for they hear."

MEDITATIONS ON THE TOPIC

I. Opened Eyes and Ears of the Heart.—

Not all of Jesus' hearers had their heart ready to receive Jesus and the truth He gave. They followed Him to find fault with all that He said and did. Jesus saw that they could not understand His teaching but took wrong meanings out of what He said. Then He changed His way of teaching so that those who wanted to understand could have the truths explained while the others who hardened their hearts could not take hold of what was said to find fault with it. He spoke in parables. To learn the meaning of them takes spiritual understanding and a willingness to honor Christ and obey all His teaching.

Jesus explained the "Parable of the Sower" and the "Parable of the Tares and the Wheat." The disciples asked Him to explain these. It will be well for us to learn these parables and their explanation because it will give us a good understanding as to how to understand other parables. The explanations which Jesus gave to the disciples are not given to the other parables. It would be well for the disciples of Jesus today, to come to Him in prayer and ask for the understanding of the parables that are not explained, making sure that our hearts are willingly surrendered to Him. If we study other parts of the Bible many of the truths will open of themselves to us and we shall

understand more clearly what is for us to understand. "Blessed are your eyes for they see and your ears, for they hear."

II. The 13th Chapter of Matthew is largely taken up with parables and explanations. This chapter reveals things about the kingdom of heaven that could not be understood without being made known by the Lord.

OUTLINE STUDY

- I. The Place Where Jesus Taught.—Matt. 13:1, 2.
- II. The Parable of the Sower.—13:3-9.
 1. Seed on the wayside.
 2. Seed on stony ground.
 3. Seed among thorns.
 4. Seed on good ground.
- III. Why Jesus Taught by Parables.—13:10-17, 34, 35.
- IV. The Parable of the Sower Explained.—13:18-23.
- V. The Parable of the Tares.—13:24-30.
- VI. The Parable of the Mustard Seed.—13:31, 32.
- VII. The Parable of the Leaven.—13:33.
- VIII. The Parable of the Tares Explained.—13:36-43.
- IX. The Parable of the Treasure Hid in a Field.—13:44.
- X. The Parable of the Merchantman Seeking Goodly Pearls.—13:45, 46.
- XI. The Parable of the Dragnet.—13:47-50.
- XII. The Value of Being Taught Things of the Kingdom of God.—13:51, 52.
- XIII. Jesus in Nazareth.—13:53-58.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Parable."

2. Relate the Points of One of the Parables.
 3. Explain the Parable of the Sower.
 4. Explain the Parable of the Tares.
- For Others.
1. Lessons from the Parables for Us.

PERSONAL THOUGHT

Lord give us eyes to see and ears to hear the mysteries that are revealed through Thy Word.

SEED THOUGHTS

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways,
Christ, our triumphant king,
We come Thy name to sing,
And here our children bring
To shout Thy praise."—Selected.

"Only stay by His side
Till the page is really known,
It may be we failed because we tried
To learn it all alone,
And now that He would not let us lose
One lesson of love
(For He knows the loss,)—can we refuse?"
—F. R. Havergal.

RESPONSIBILITY OF THE CHURCH TOWARD CHRISTIAN STUDENTS II Cor. 12:14; Prov. 22:6

Topic for September 15

MOTTO

"Teach them thy sons, and thy son's sons."

MEDITATIONS ON THE TOPIC

I. **Christian Students Under the Care of the Church.**—Just as a father and mother feel obligated toward their sons and daughters to guard and to guide them till they are able to do for themselves, so the Church should feel the responsibility resting upon her to, not only receive her young people into the body by baptism, but, to provide for their development into useful servants for the furtherance of the cause of Christ.

In harmony with this plan the Church has provided various activities with special reference to her young people who are in the learning period of life particularly. The Church is responsible that the teachers of her young people are of the kind who will direct their minds in channels of wholesome thought which will fit them as loyal servants of Jesus Christ. The teachers of our young people are not only teachers in the educational institutions, but the writers of the literature which our young people read, and teachers of the Word who occupy the pulpits and supply the leadership in our Sunday school classes and young people's meetings.

There needs to be a wholesome discipline to safeguard them from the destructive influences of the world about them. The discipline needs to be lived and enforced among them so that they may not only have a good example but may realize the blessing in personal obedience to it. Upon the Christian student rests large responsibilities, and he needs the most careful direction that he

may not lead the coming generations under his influence, astray.

II. The Text.—II Cor. 12:14.—Paul, as a minister, compares himself to a parent who gives his life in preparing the children to live.

Prov. 22:6.—This expresses the grand truth that child-training is sure to be effective for the welfare of the child in the future.

OUTLINE STUDY

I. The Church is the Guardian of the Christian Home.

1. Giving instruction to Christian parents.—Eph. 5:21–6:4; Tit. 2:1–10.

II. The Home and Church Have Obligations to the Youth.

1. Directing their minds in proper study.—Deut. 6:6, 7; II Tim. 3:14–17.
2. Providing good examples for them.—Tit. 1:5–11; I Pet. 5:3.
3. Safeguarding them from dangers.—II Tim. 4:5; I Tim. 4:6.
4. Making helpful corrections and regulations.—Gal. 6:1; I Tim. 5:17–21.
5. Making sacrifices for their future good.—II Cor. 12:14, 15.
6. Passing along useful experience.—II Tim. 1:3; II Chron. 17:3.
7. Praying for them.—Eph. 6:19; Lam. 2:19; Col. 4:2.
8. Training them in useful trades.—Tit. 3:14.
9. Perpetuating the work of the Lord by committing the work to the faithful ones.—II Tim. 2:2.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Youth."
2. Learning to be Useful.

For Young People.

1. The Church as the Guardian of Youth.
2. What the Church Owes to Christian Students.

For Older People.

1. Opportunities of Serving Christ by Encouraging Youth.
2. Obligations which the Church Has as God's Steward.

PERSONAL THOUGHT

As a member of the body of Christ I am interested in the welfare of the Christian student and am responsible to do all in my power for his proper development.

SEED THOUGHTS

If we work upon marble, it will perish, if on brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself.—I showed him my garden, and I told him it was my botanical garden.—"How so?" said he; "it is covered with weeds." "O," I replied, "That is only because it has not yet come to the age of discretion and choice.—The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice to soil toward roses and strawberries.—Coleridge.

Modern education too often covers the fingers with rings, and at the same time cuts sinews at the wrists.—Sterling.

It is the province of the Church not only to offer salvation in the future, but to teach

men how they ought to live in the present life.—F. C. Monfort.

CHOOSING COMRADES.—Prov.

1:10–19; Psa. 1:1–3

Topic for September 22

MOTTO

"I am a companion of all them that fear thee."

MEDITATIONS ON THE TOPIC

I. Comrades for me.—It is natural for us to seek to have some one to be with us. We like to have partners in the joys and sorrows of life. God made us with the need and the desire for comradeship. And if we make the right kind of people our comrades it will not only increase our happiness but will make us stronger and better.

On the other hand, if we choose the wrong kind of comrades, they will influence our lives for evil and unfit us for the highest and best things of life for time and eternity. God has a plan for our life in this world which is for our happiness and usefulness. His plans include the smallest detail of our home life, our business, our church and our life work. If we choose according to His plan as revealed by His Word and directed by His Spirit, we shall find comradeship in every walk that will further us along the way of God's choosing.

It behooves us to study the standards of the Word and to so choose our near and dear friends that they will help us and we will help them along this pathway. Our Outline Study has been designed to give assistance from the Bible on this question. Study it prayerfully, and study still deeper in the Word of truth that you may find still more principles of truth to guide you and then put into practice in your daily life the things you know so that your comradeship may be chosen in harmony with His plan. Then your fellows will help you and you will always hold standards that will help your fellows to rise to what God would have you be.

II. The Text.—Prov. 1:10–19.—This passage shows how we should deliberately refuse the associations which entice us to do evil.

Psa. 1:1–3.—This passage shows how happy the life is that has refused to walk in the way of evil and has chosen the way of God's law.

OUTLINE STUDY

I. The Need of Comradeship of the Right Kind.

1. God stated it.—Gen. 2:18.
2. It gives mutual benefits.—Eccl. 4:9–12; Num. 10:31.
3. It is comforting in time of sorrow.—Matt. 26:36–38.

II. What to Consider in Choosing Comrades.

1. Their influence on us for good or bad.—Prov. 13:20; I Cor. 15:33.
2. How they affect us in relation to our friends.—Prov. 28:7.
3. How they affect us in relation to God.—I Kgs. 11:2; Ex. 34:12.
4. What our influence on them will affect.—Luke 5:30, 31, 32.
5. How to become worthy of the best comrades.—Eph. 2:13–22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Pure."
2. Choosing the Good.

For Young People.

1. Why We Need Comrades.
2. How to Choose Comrades.
3. Fitness for Good Comradeship.

For Older People.

1. Danger of Evil Comradeship.
2. Blessing of Right Associations.

PERSONAL THOUGHT

I would guide my life so that the best men and women of God may find my comradeship a pleasure and a blessing.

SEED THOUGHTS

Good company and good discourses are the very sinews of virtue.—Isaac Walton.

Wicked companions invite and lure us to hell.—Fielding.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad.

—Lavater.

It is only when men associate with the wicked with the desire and purpose of doing them good, that they can rely upon the protection of God to preserve them from contamination.—C. Hodge.

It is best to be with those in time, that we hope to be with in eternity.—Fauler.

It is no small happiness to attend those from whom we may receive precepts and examples of virtue.—B. P. Hall.

"Whither thou goest, I will go, where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."—Ruth.

WASHING THE SAINTS' FEET.

Jno. 13:1–17

Topic for September 29

MOTTO

"If ye know these things, happy are ye if ye do them."

MEDITATIONS ON THE TOPIC

I. The Ordinance of Feet-Washing.—It was instituted by the Savior. He performed the ceremony with His own hands when there seemed no natural reason for doing it. They were already clean in body because they had washed before they came together. The disciples did not understand what it was for, therefore it must have been a new service. He insisted that they all receive it from His hands if they have a part with Him. He told them that they would understand it afterward. He gave them to understand that it was a service with a meaning. After the service was over, He sat down and explained the meaning of the service and commanded them to do so to one another. This service is mentioned by Paul to Timothy (I Tim. 5:10) and referred to as a service of feet-washing to "saints" showing that it was practiced among brethren and sisters in the Church, rather than just among those who were in special need.

The meaning of the service was clearly taught by the Master to the disciples after it was performed. He taught that it was a service to set forth the humility that should exist in them one toward another. Christ was an example of humility throughout His whole life, yet He chose to set it forth to them by washing their feet. We may also be humble in various walks of life, yet we should be willing to demonstrate it toward one another by observing the ordinance of feet washing. There are no preferred seats in the kingdom of God that disqualifies a man to perform the lowest service possible toward our brethren.

II. The Text.—Jno. 13:1–17.—Clearly sets forth the event and its meaning and the command to us.

OUTLINE STUDY

I. What Jesus Knew.

1. That His hour had come to depart out of the world.—v. 1.

(Continued on page 286)

THE SUNDAY SCHOOL

PROPER PRESENTATION OF THE SUNDAY SCHOOL LESSON IN THE PRIMARY CLASSES

By Ada Livengood

The teacher should approach the lesson with a feeling of reverence and responsibility, realizing his (or her) great opportunity. The problem of the Sunday school teacher is more difficult and serious than that of the public school teacher, who has had years of training. It is more serious because greater things are at stake. It is more difficult because of the limitation of time, equipment, and authority. "Eye to eye" and "heart to heart," the teacher must face the great army of worldly interests and conquer and control them long enough to plant carefully the seed of real happiness of eternal life.

The **beginner's department** is the first department. The children are four and five years of age. They are the youngest children attending the Sunday school. They have characteristics and needs that require the teacher's closest study.

To present the lesson properly to them the teacher must have a suitable place. Provide the best possible environment. A separate room is preferable. At this age there is no sex distinction—boys and girls may be in the same class.

Let the singing, prayer, and the bearing of the teacher awaken the spirit of reverence and worship in the children. The lesson should be short and the program varied. Instruction should be in story form. The child loves stories if they are simple, full of action, and told in an interesting manner. Stories of the heavenly Father, His love and care, of Jesus and His friendship, the power to help and the necessity of obeying His commands, bring a welcome message to the child.

Direct the child's activities. Expression is necessary to lasting impression. Remember that this is the seed time for the great harvest. Sow the seed with prayer and patience.

In the **primary department** are the children from six to eight years of age. In this period the child's world enlarges. He becomes increasingly interested in people and things. He begins to think and act for himself. He is very active. The emotions are strong. The child responds readily to kindness. He wants to be loved and he responds to love.

The primary teacher may train the emotions by presenting ideas that will awaken proper emotions. Habits of Christian living may be formed. The teacher should encourage the child to pray, to read the Bible,

to think of God as near and dear, and to love Jesus.

The primary children should also have a separate room, well-lighted, ventilated, and neatly furnished. The classes should not be too large, not more than eight or ten in one class. The program should be adapted to primary children. The singing should be worshipful and the entire service joyful and reverent. In teaching clothe spiritual truth in story form. Strive to lead the activities into the channel of obedience. So teach that each pupil will pass into the junior department with a realization that God is in truth his heavenly Father, and with the confidential relationship established between a loving child and his parent.

Next is the **junior department**. The children here are from nine to eleven years of age. The child is keenly alive to the wonders of God's world and the achievement of great people. He is eager to accomplish something himself. Boys and girls at this age should be in separate classes. A separate room well-furnished with pictures and maps will be of great value. Keep the pupils busy in the lesson period. Making narrative books with pictures to illustrate, drawing maps, and other forms of manual work will be helpful. Keep always before them the fact that the Christian has something to do. Have the children collect specimens and cards for your use in teaching. Set before them the attractiveness of the Christian life. In preparing to teach the child and in preparing the child for the teaching, the teacher must consider four fundamental principles:

(1) **Attention.** Knowing how useless it is to teach without attention, the teacher must do one of three things: (a) Give up the lesson and acknowledge defeat; (b) use more interesting things to recapture attention; (c) make the lesson so interesting that the pupils will involuntarily turn from their choice to yours. This requires skill and practice. Attention may be voluntary or involuntary, given or compelled. One way give attention because he wants to or because he ought to or because he has to. The attention of children is involuntary. They attend only to what especially interests them. Their attention can not be compelled for a long period. For this reason lessons should be short and varied. Inattention is a warning that ability to concentrate has been lost. Attention is the first essential to any teaching.

(2) **Interest.** Since a child can not be

forced to give attention, he must do so willingly. Play may be considered an element. The child never tires of play. We know that the house of God is no place to play, but the more the teaching combines the principles of story and play, the more interest the child will give. When the teacher wishes to give a difficult intellectual pill, let it be sugar-coated with that in which the child is most interested. The tactful teacher will present Christ as a babe to the small child. Interest creates attention. Keep the child's interest if you want his attention.

(3) **Points of contact.** New knowledge must be related to old. Teaching must be related to the child's experience; that is, new knowledge must be built on the old. A child can not understand what his own experience does not interpret. He can understand the love of Jesus only so far as he can see the love of father and mother in their care for him.

(4) **Language.** Simple language must be used, for every unusual word breaks the chain of thought. A child once sang, "God's love is fishin' for me," because the word fishing is just as he understood it and had probably attached itself to some experience he had while playing at a pond. The word "sufficient" had failed to perform its mission because it was not recognized. Jesus in explaining the word "neighbor" gave the story first to explain the idea. Then the word was properly understood. The meaning of such words as home, love, mother, grows with experience. The teacher who would cure class disorder and learn the secret of happy class work must realize the need of careful preparation. A poorly prepared teacher will quickly lose her grip. The children will know it and lose respect for her.

The pupils should be trusted. They should learn that the teacher believes in them. If right things are expected of them, they will be encouraged to do the right. Quiet firmness will make more friends than indulgence that may be quickly followed by undue severity. "Quietness reflects quietness." "Quietness compels quietness."

Positive training counts more than negative. One "do" is worth a dozen "don'ts." It is always wiser to suggest a better thing to do rather than to simply call attention to wrong action. Efforts should be appreciated and commended.

The teachers should know the Bible thoroughly and interpret it to their pupils so that they may grasp the meaning of its message. But this is not enough to teach effectively. They must follow the method of the Master Teacher. To teach as Jesus taught is to succeed. In the first place, He knew His

theme; second, He knew His pupils; third, He appreciated the good in His pupils; fourth, His teaching was simple and full of meaning. Much of it was in story form. Commonplace occurrences of everyday life were used to interpret Scriptural truth. Examples: Matt. 19:16, a person patching an old coat; Matt. 11:16, children playing in the marketplace; Matt. 13:44, a man finding a treasure in a field. These and other illustrations made His teaching attractive and readily understood. Fifth, He varied His method with the time of the hearers; sixth, Jesus taught by His personality. More important than this method was the influence of His life. Why should twelve men with different dispositions care to follow Him daily? Certainly not for earthly gain, for Jesus told them that He had not where to lay His head. He had won their love by His goodness, His sympathy, and His appreciation. Did He note the widow's mite? Did He not love most where love was needed most? Was He not at all times a sympathetic Friend, unselfish in His service to all. It is this winsome personality of the Master Teacher that the primary teachers should observe and most imitate in their classes.

When the teacher is illustrating the lesson in story form to the pupils there are three kinds of stories to use: (1) The introductory story for lesson approach; (2) the illustrative story to fasten truth; (3) the story of the lesson itself. Ordinarily not all these should be used in any one lesson. The value of stories can not be measured. They help to secure order and attention. They enlarge the child's world. They make things more real. A successful story must be on the level with the hearers' experience and adapted to the age of the hearers.

To prepare the lesson story to properly present it to the children, the teacher must: (1) know it; (2) analyze the material; (3) note the persons, scene, and events; (4) see in the mind's eye just what action follows at each step; see it as if an eye witness; (5) place the climax at the end.

The primary teacher has a great responsibility to the child and has been called of God to a position of high responsibility. To meet this obligation the teacher must be tactful, sociable, studious, earnest, and spiritual. Teachers have a responsibility to the Master. Workers together with God dare not do poor work. We must not offer our Master anything but our best. The teacher who would meet this responsibility must live a pure life, cultivate a winsome personality, and speak often to God. There will be much private prayer for the children. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Johnstown, Pa.

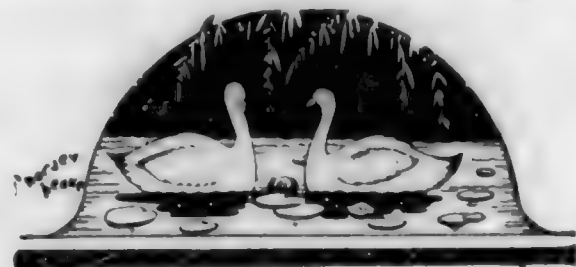
GOD IN NATURE

(Continued from page 258)

flowers!" you would say if you could see the creations in shades of rose, orange, white and brown, looking like huge carnations with huge stems. There are others, too, whose

petals seem to have unfolded, making them look more brilliant and transparent. See, they tremble slightly, they stretch and search about as if they wanted to take hold of something. What marvelous colors they have, it seems as if they have been stolen from the rainbow. No florist could grow flowers with more perfect shadings and markings than these creatures of the sea in their many shades of red, violet, brown, yellow and green."

The sea is often as peaceful as an inland lake, gently lapping the shore, but at times it becomes a raging volume of heaving water. It can be compared to nothing in this mood, for it far surpasses even in its declining fury anything of which we know. Let me give a few lines from literature that I think well describes the ocean in its dying anger: "It is sunset on the Atlantic after prolonged storm; but the storm is partially lulled, and the torn and streaming rain-clouds are partially moving in scarlet lines to lose themselves in the hollow of the night. The whole surface of the sea is divided into two ridges of enormous swell, not high, nor local, but a low broad heaving of the whole ocean, like the lifting of its bosom in deep-drawn breath after the torture of the storm. Between these two ridges the fire of the sunset falls along the trough of the sea, dyeing it with an awful, but glorious, light, the intense and lurid splendor which burns like gold and bathes like blood. Along this fiery path and valley, the tossing waves by which the sea is restlessly divided lift themselves in dark,



BE A GOOD BOY; GOOD-BYE

By John L. Shory

How oft in my dreams I go back to the day

When I stood at our old wooden gate,
And started to school in full battle array,
Well armed with a primer and slate.

And as the latch fell I thought myself free,
And gloried, I year on the sly,
Till I heard a kind voice that whispered to me:

"Be a good boy; goodbye."

"Be a good boy; good-by." It seems
They have followed me all these years;
They have given a form to my youthful dreams

And scattered my foolish fears.
They have stayed my feet on many a brink
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; goodbye."

O, brother of mine, in the battle of life,
Just starting or nearing its close,
Thy motto aloft, in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us
errs,

But, brother just honestly try
To accomplish your best. In whatever occurs,

Be a good boy; good-by.

—Saturday Evening Post.

indefinite, fantastic forms, each casting a faint and ghastly shadow behind it along the illumined foam. They do not rise everywhere, but three or four together in wild groups, fitfully and furiously, as the under-strength of the swell compels or permits them; leaving between them treacherous spaces of level and whirling water, now lighted with green and lamp-like fire, now flashing back the gold of the declining sun, now fearfully dyed from above with the indistinguishable images of the burning clouds, which fall upon them in flakes of crimson and scarlet, and give to the reckless waves the added motion of their own fiery flying. Purple and blue, the lurid shadows of the hollow breakers are cast upon the mist of the night, which gathers cold and low, advancing like the shadow of death....." o'er the face of the deep.

Majesty, majesty; thinking of that word we usually associate with it great, imposing creations. But not necessarily these alone, for we can see the majestic in small creations. Strickland Gillilan realized this when he said:

"God made the streams that gurgle down the purple mountain-side;

He made the gorgeous coloring with which the sunset's dyed;

He made the hills and covered them with glory; and He made

The sparkling on the dew-drop and the shifting shine and shade....

He made the arching rainbow that is hurled across the sky; (and)

He made the blessed flowers that nod and smile as we go by...."

The fact that the Maker of the lofty snow-capped mountains, the raging torrents and the mighty ocean would stoop to quiet secluded glen in the forest and there fashion a lovely little flower, shows us that He delights also in the more humble things. It speaks of a Creator,—who, though great and mighty—does not hesitate to bend close to us and adorn the earth with beauty. Surely the small, delicate works in nature speak as eloquently of the greatness of God as do the more imposing creations.

Even the caves of the earth declare emphatically that the Creator is to be revered for his mighty works. When we stand in a subterranean chamber which is adorned with fantastic stalagmites and stalactites, we are impressed with the thought that we are in a place where the Creator displayed some of His artistic skill. The thought is further developed as we see the many fantastically shaped formations blending into one harmonious whole to bring out the truth that their Creator is infinitely superior to man.

Truly, we may look in any part of the earth; from beneath her surface to the mighty snow-capped mountains, and in everything we are reminded of the majesty of God. He has given these things to be an inspiration to us, therefore as we observe Nature, let us not neglect to notice the majesty of the Creator as she reveals it. —The Eastern Mennonite School Journal.

Y. P. S. TOPICS

(Continued from page 283)

2. The condition of those He loved.—v. 1.
 3. The heart of the betrayer.—vs. 2, 11.
 4. What the Father had given into His hands.—v. 3.
 5. Whence He came and whither He was going.
- II. What the Disciples Did Not Know.
1. Just what was going to happen to Jesus.—Jno. 13:36.
 2. Just what their own condition of heart was.—Jno. 13:37, 38.
 3. Just what Jesus was doing in washing their feet.—vs. 4-7.
- III. What Jesus Required of the Disciples.
1. That they continue to recognize Him as Lord and Master.—v. 13.
 2. That they submit to His will without knowing all.—v. 8.
 3. That they learn more about what He had done.—v. 12.
 4. That they follow His example toward one another.—v. 14, 15.
 5. That they do the things they know.—vs. 16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Happy."
2. Tell the Story of Jesus' Washing the Disciples' Feet.

For Young People.

1. Jesus' Great Example to Us.
2. Submitting to Him as All-knowing without our Knowing All.
3. Following the Example of Jesus.

For Older People.

1. Why Feet-washing Should be Practiced as an Ordinance.
2. Blessings in Doing What We Know.

PERSONAL THOUGHT

If my Master was not above setting the example in instituting the ordinance of feet washing, surely we should not be above doing it when we know that He has commanded us to do so.

SEED THOUGHTS

Humility

"Let Thy grace, Lord, make me lowly,
Humble all my swelling pride,
Fallen, guilty and unholy,
Greatness from mine eyes I'll hide.
I'll forbid my vain aspiring,
Nor at earthly honors aim,
No ambitious heights desiring
Far above my humble claim."—Selected.

The Example of Christ

"A pattern He did kindly give,
To His disciples true,
He washed their feet, then said to them,
'Do as I've done to you.'
Lord as this solemn rite we keep,
With joy we worship Thee;
May we with humble hearts O Lord,
Thy faithful servants be."—D. K.

The Statement of Christ

"If ye know these things, happy are ye if ye do them."

PRESENT-DAY NEED OF PRAYER
IN THE CHURCH.—Psa. 116;
Heb. 4:14-16

Topic for October 6

"Men ought always to pray and not to faint."

MEDITATIONS ON THE TOPIC

- I. Present Day Tendency to Prayerlessness.—Our times are crowded with many

activities. We hear much of things to do and efficiency in the doing, but there is an inclination to depend on activity as a substitute for prayer. Valuable as activity is to the furtherance of the cause, it is possible to work and watch in vain unless we enlist the presence and help of our Heavenly Father.—"Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain."

As we consider our various activities: preaching services every week; Sunday school service every Sunday; Young People's Meeting; Prayer Meetings; Sewing Circles; Offerings; etc. etc., how much time and thought has been given to prayer in behalf of each service. As we feel the need of an ingathering of souls; as revival meetings are begun and the best evangelist is secured; as the meetings are in progress and much time and energy is given to preaching and singing and personal work and various expedients to make the meetings interesting and impressive; do we feel the need and exercise our privilege to come to the Lord in earnest, submissive, pleading prayer? Is the very atmosphere of every talk, every song, every reading thoroughly reverent with the thought and presence of the Holy One who directs us and is expected to bless our efforts.

When we feel the drift of the times in the religious world, and feel that the feet of our brethren are slipping on the rocks of unbelief and pride and ungodliness, do we come to God in unceasing prayer?

II. The Text.—Ps. 116.—This Psalm expresses a real experience of answered prayer, and encourages a continuance in the exercise of the privileges and blessings of prayer.

Heb. 4:14-16.—This passage voices the great fact of how we have been made acceptable before God in Jesus our Great High Priest and how this fact ought to give us boldness to come to the throne of grace for mercy and for help in time of need.

OUTLINE STUDY

- I. Conditions that God Alone Can Help.
 1. The weakness of the flesh.—Matt. 26:41; Jas. 5:13.
 2. The defilements of sin.—Isa. 1:18.
 3. The power of darkness.—Col. 1:13; II Tim. 2:25, 26.
- II. Promises that Should be Claimed.
 1. That agreement in asking shall have an answer.—Matt. 18:19, 20.
 2. Faith will not be without blessing.—Mark 11:24; 9:23.
 3. The prayer of faith shall save the sick.—Jas. 5:14-16.
 4. Life is given in answer to prayer.—I Jno. 5:16.
 5. Mercy and grace are open.—Heb. 4:15, 16.
 6. Strength shall be renewed.—Isa. 40:31.
- III. Loss by Prayerlessness.
 1. Failure to understand truth and be delivered.—Zeph. 1:6; Dan. 9:13.
 2. Failure to prosper.—Jer. 10:21.
 3. Have not because they ask not.—Jas. 4:2.
 4. Deception from false teachers.—Jer. 23:27, 39, 40.
 5. Spiritual decline and death.—Jno. 15:4-7.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Pray."
2. Seeking Help from God in Prayer.

For Young People.

1. The Normal Prayer Life of the Church.
2. The Conditions that Follow Prayerlessness.

For Older People.

1. The Blessings in a Praying Church.
2. Conditions that Call Us to Prayer.

PERSONAL THOUGHT

May our meditations lead us into a deeper prayer life and enable us to claim larger things from God.

SEED THOUGHTS

"The Mercy Seat"

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet;
It is the blood-bought mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith we meet
Around one common mercy seat.

Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?

There, there on eagle wings we soar,
And sin and sense molest no more;
And heaven comes down our souls to greet,
While glory crowns the mercy seat.
—Hugh Stewell.

ETHICS OF MARRIAGE AND HOME
LIFE

By A. C. Dixon

Husbands, dwell with your wives according to knowledge.—I Peter 3:7.

When you marry you ought to resign from the club; and you ought to resign from the secret society, too. They will rob your home; and your club and secret society ought to be spelt with four letters, H-Q-M-E. "Husbands, dwell with your wives" and dwell with your wives "according to knowledge." Some one says, "What does that mean?" Well, I do not know definitely, but it can mean that you ought to share each other's knowledge. "Dwell with your wives according to knowledge," and you husbands ought not to have any secrets that your wives ought not to know, and the wives had better not have any secrets that the husbands ought not to know; certainly no secrets that the wife shall not know, and the husband shall not know. The husband may keep from the wife many things that would unduly distress her, and the wife may keep from the husband some things that would unduly distress him.

When you are asked to join a society into which your wife cannot go with you, if you have a wise head you will "shake" it, and when you find yourself in a society the secrets of which your wife cannot share, you had better give up your society, and the quicker the better.

The secret society joins with the club in destruction of the home. Right here comes the cleavage, nine times out of ten; the wife begins to realize that the husband knows what he cannot give to her; and the husband begins to realize that the wife knows, if she is a member of a secret society, what she cannot give to him.

I do not know, have not studied yet, how many secret societies there are in Chicago, but in Boston they are undermining the Church, and are standing foremost among the forces for evil. A woman came into our church whose husband was a member of twenty-one secret societies, and hated the church as he did the devil himself. I went to the funeral of a member of the Sunday School—a young woman—and asked the mother afterwards if she herself was a member of the church. "Why, no," she said, "I am a member of seven secret societies." Such people have no time for the church. This woman would not admit that the church had a place in the world. She said, "The subject of our Orator last year, was, 'The Church has gone out of business and the Secret Society is doing its work.'" Her husband was a member of nine secret societies—sixteen between them—and they were not rich people either.

Jesus said, "I am the light," "Ye are the light." It is the nature of light to reveal; and He said, "what you learn in secret, proclaim on the housetops." The whole principle of Christianity is antise-cret. If you have a good thing, you have no right to make it a secret, you have no right to lock it up, you have no right to sell it; if you have the truth, out with it, and if it is good, it will stand the light; if it is bad, it ought to be brought into the light. Let there be organizations, philanthropic and benevolent,—have just as many as you please; but open the doors and make them public. Then you come into harmony with light and revelation.

I repeat, "Dwell with your wives according to knowledge."—Selected.

"STRIKE-OVERS"

By J. A. Ressler

Do you know what a "strike-over" is? I thought you didn't, so I asked in order to get a chance to tell you.

In writing with a type writer, you (I mean I) often strike the wrong key, and, quite naturally, the wrong letter appears on the paper. Some people go back, rub out the letter with art gum, and make it nice and new so there can be no mistake. May the tribe of these accurate ones increase greatly.

Some push the carriage back (or back-space) and strike the correct letter over the place the wrong one is. It may be a figure and the machine had made a 9 where an 8 should have been. Strike it over and you can see just as plain as can be that it is an 8. But lay the sheet aside and look at it after you have forgotten which is right, and then imagine an editor or printer, who never knew which was right, trying to guess which to make it!

Third plan, strike the 8 over the 9, and then make another 8 on the line above, just over your already double figure. Then any one can read it. This is one reason you should never write with narrow spacing between the lines—always double spacing.

(I have just been having trouble with some "strike-overs," hence this reminder.)

ATTITUDE TOWARD LIQUOR BEFORE PROHIBITION

Here is an interesting Prohibition story sent to us by a man who participated in the discussion:

"One would naturally expect to find opposition to the Eighteenth Amendment, if anywhere, in the distillery district of a great state like Kentucky, a district where many men had been thrown out of work and large investments of capital were made idle until new uses could be found for great plants.

"At the supper table one night in the hotel of a small town in this district, twelve traveling salesmen, some of whom were local men who traveled only small territories, and others who traveled over many states, engaged in an argument about Prohibition. Apparently they were divided, nine opposed and three in favor of it. After the meal was finished the argument was continued in the lobby of the hotel, one man leaving for a business engagement, and the other eleven arguing, until one of the party made this proposition: 'Let us see where we really do stand on

this question. Each man write on a slip of paper the way he would vote if an opportunity were given to do so.'

"This plan was acceptable to all, and the vote was taken, the slips being gathered by the proprietor of the hotel, who had taken no part in the discussion. To the surprise of all the result was found to be ten in favor of Prohibition and the other ballot was marked 'Undecided'; not a single wet vote being among them. The man who had voted 'undecided' then announced that he was no longer undecided, that he too would vote in favor of Prohibition.

"Here were men who had seen the effects of Prohibition over much larger fields than men who live more settled lives, and they were unanimous in wishing to continue it, although many of them talked against it. The political candidate who opposes Prohibition is sure to be defeated by this secret feeling about it."—Christian Herald.

"The man whom God uses will always be known by the spirit of meekness."

Greatly begin! Though thou have time
But for a line, be that sublime,—
Not failure, but low aim is crime.

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SPEAKING OF DRESS

Dr. Graham Scroggie reminds us that we are keen about dress, but are content that our souls be ill-clad; we are attentive to food, while yet our inner man remains unfed; we are eager in our pursuit of material wealth, but, too often, despise the heavenly riches; we are set upon pleasure, but sadly neglect unfading joys; we take every precaution to safeguard this life, but make little or no preparation for the next. Assuredly we need the exhortation to be diligent to make our calling and election sure (II Pet. 1:10).—King's Business.

One of the abominations and vices of the present is the "Cigarette Evil" with its destructive force aimed at the premature youth, and child. Tobacco using in any form by any age is evil, and should be tabooed by every Christian. Yet it does its largest damage to the child and youth, and in the last 10 years has begun its ravages against the girls and women. Many we Christians pray and work that the tide of sin may be rolled backward by a mighty wave of Christian Evangelism that "Hell's Hordes" cannot stop.

—Selected.

"Your life is what God wants. It is of the highest price."

* * *

"You must live up to all the light you have and all the light you can get."

* * *

"Prayer is a preventative for backsliding."

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Nebuchadnezzar relateth his dream.

NEB-U-CHAD-NEZ'ZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. ² ² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.	B. C. 570. ^a ch. 3. 4; 6. 25. ² Chald. <i>It was seemingly before me.</i> ^b ch. 3. 26.
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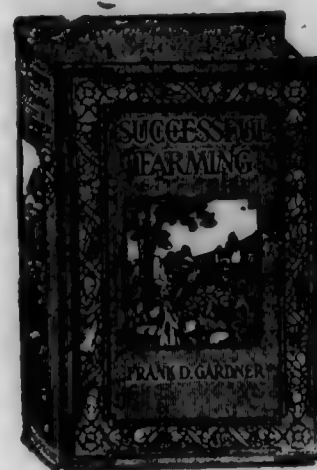
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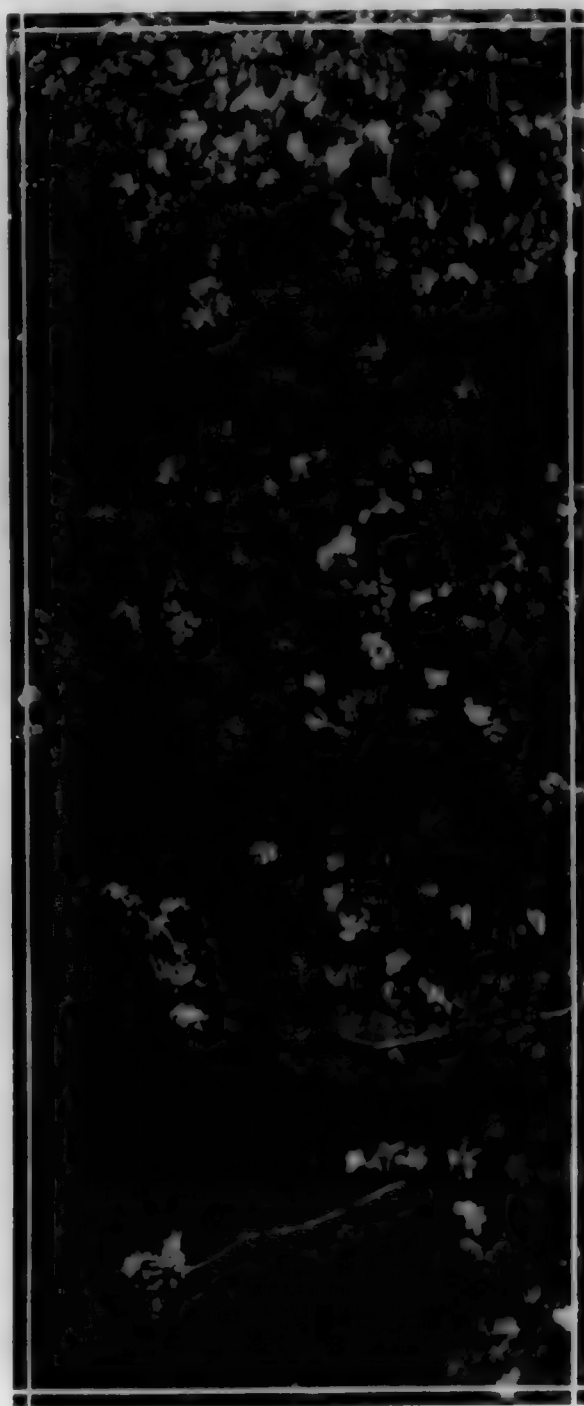
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OCTOBER, 1929



ALONE

There is a mystery in human hearts,
And, though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And can not realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a solitary way.
No matter what or where our lot may be,
Each heart mysterious even to itself
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love;
In every heart He wishes to be first.
He, therefore, keeps the hidden key Himself
To open all its chambers and to bless
With perfect sympathy and every peace
Each solitary heart which comes to Him;
So, when we feel this loneliness, it is
The voice of Jesus crying, "Come to me,"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul.

—Selected.

THE TENNESSEE HOME

By Katherine Royer

The sun looked warmly down on one of those happy days characteristic of Tennessee in the spring of the year. The mocking birds were singing their sweetest songs from the leafy oaks and maples. The distant mountains raised their purple crests against the hazy blue of the morning sky. Mary Kate, dressed in her clean pink gingham frock, skipped down the stony mountain road swinging a lunch box in one chubby hand and holding her third grade reader in the other. On she went past the little chapel, till she reached the big weeping willow at Benbows. There she seated herself on the soft green grass to wait for Miss Sallie. While she was waiting Jimmy McCay came past and called, "Hello, are you waiting for Miss Sallie?"

"Yes," replied Mary Kate. Just then they heard the door open and turning around they saw Miss Sallie on the veranda.

"Good-morning, Mary Kate and Jimmy," she greeted them in a pleasant voice.

"Good-morning," repeated the two admiring pupils. Jimmy gallantly took a load of books from her arms and off they started for Oak Ridge school.

"Miss Sallie, what do you think? My daddy is coming to see me," exclaimed Mary Kate with a triumphant shake of the brown curls.

"Well isn't that nice," replied Miss Sallie.

Then Jimmy broke into the conversation. "When are we going to have our picnic," he inquired.

"That's right," replied Miss Sallie, "school is nearly out and we'll have to have it soon."

The rest of the time was spent in making plans for the picnic. It didn't seem at all like they had been climbing the mountain slope for fifteen minutes when the little white schoolhouse in the midst of a grove of oaks came into view.

As the three entered the schoolyard they were greeted by a score of "good-mornings" and just as many smiling faces. In a short time each was standing by his desk joining in the chorus:

"We're all in our places
with sunshiny faces,
O, this is the way to
start a new day."

When they had finished singing Miss Sallie said, "Now we want to talk to our Heavenly Father."

Each childish head was bowed in reverence.

Once more the well-worn books were opened. Mary Kate tried to work her arithmetic problems but she just couldn't think. Why, she was so anxious for tomorrow to come that she could scarcely think of anything else. Miss Sallie showed an un-

"A delicate little water-color sketch, without plot or incident yet so sweet, refined, and wholesome that it merits your enjoyment."

usual amount of patience with her disinterest in class work.

At last the long school day came to a close and the carefree children rushed from their book-filled desks to heed the call of the out-of-doors.

Mary Kate started homeward, then turned around and called to a schoolmate. "Janie, can you come along home to see my playhouse."

"Yes," Janie called back.

"Let's see who can get there first," Mary Kate suggested. Without further comment both girls tripped over the bumpy road. The hot afternoon sun beat down upon them and when they reached the lane they were tired. They slowly sauntered up the long narrow way and stopped at the little bridge to throw pebbles into the sparkling stream. Gleefully they listened to the splashing of the water and watched the tiny ripples.

At last they reached the playhouse, a small room in the granary. It was a cozy little place. In one corner stood a table which Cousin John had made; in another a doll bed in which lay Patty, the favorite doll with sleeping eyes. Wooden blocks of varying shapes and sizes took the place of telephone, clock, books, and dishes. With delight the little ladies set about their task of cleaning house. As Mary Kate placed a chair neatly beside the table she exclaimed, "We'll have it all fixed up when Daddy comes."

That evening on the way home from school Miss Sallie stopped to see Aunt Ann Lewellyn. When she opened the gate, she spied Aunt Ann in the garden. "Hello, Aunt Ann," she called.

"Well, hello, Sallie. How's the school-ma'am?"

"Just fine, Auntie," she replied. "O, say, did you know that Mary Kate Lee's father is coming tomorrow?"

"No, I didn't Sallie."

"She told me this morning on the way to school."

"I wonder if he might be comin' to take her along back," Aunt Ann queried.

"I don't think so," Miss Sallie replied, "because she didn't say anything about it."

"Well, I think it's just as good if he doesn't take her yet," Aunt Ann pondered. "Alice has been taking care of her for these eight years. She treats her just like one of her own children and the child couldn't have better training anywhere."

"I didn't know that Mary Kate had been at Mrs. Lee's that long," said Miss Sallie.

"Yes, Mary Kate was a tiny baby when her mother died and Alice took her then. She's eight years old now, isn't she?"

"Yes, she is," replied Miss Sallie. "Well then that is the only home she ever knew."

The next evening four anxious people were standing on the station platform as the evening train pulled into Concord. Their eyes were intently set upon each passenger who appeared in the doorway of the coach. Suddenly Mary Kate exclaimed, "Daddy," as her eyes caught sight of a tall, kindly looking gentleman with dark hair. She ran toward him and threw herself in his arms. It would have been hard to say which was the happier, Daddy or his little daughter.

"Well Joe, it's certainly nice to see you again," Uncle Will said as he grasped his brother's hand.

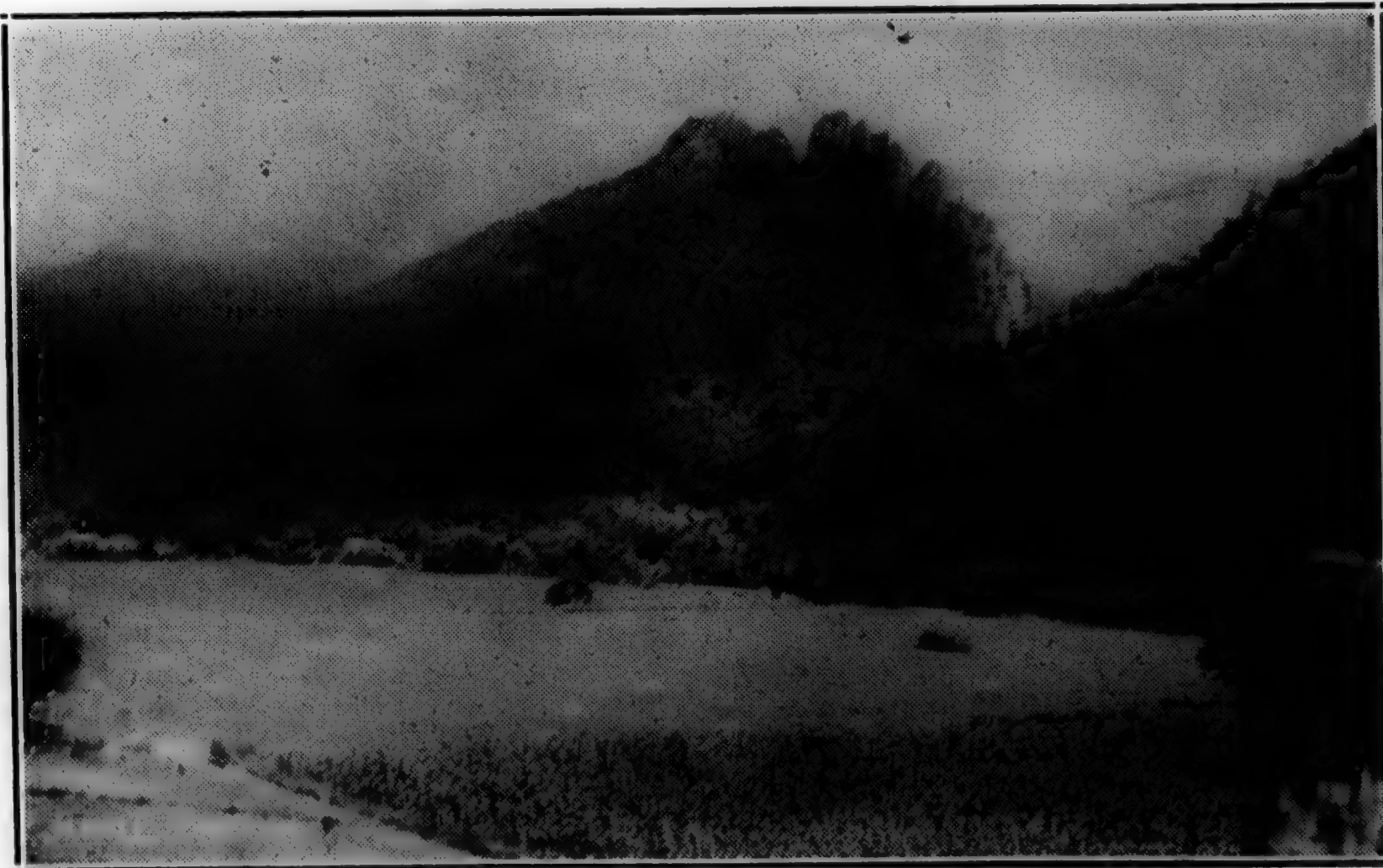
Soon the happy company left Concord. All listened with interest as Joe told of the long trip from Kansas. Before he had finished they turned into the long lane, the same long lane which Joe had travelled as a bare-foot boy. There was something about his childhood home that thrilled him anew each time he saw it. The grand old pines in front of the big brown house—how he loved them!

At last they stopped in front of the gate. For a while he stood looking westward to-

ward the old granary and the giant maples on the hill, then farther toward the setting sun. Mary Kate walked up to him and clasped his hand, then led him to the playhouse and with youthful rapture showed him each one of her precious possessions.

That night after Mary Kate had said good-night and ascended the long winding stairs Joe Lee disclosed the purpose of his coming. "Ella is old enough now to keep house," he said, "and I would so much like to have all the children with me. I can't be happy when we are separated. Alice, may

(Con. on page 293)



The Hills of the Southland

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXI

SCOTTDALE, PA., OCTOBER, 1929

No. 10

THE EXPERIENCE OF DEACON LEE

A Warning to Mischief Makers

Deacon Lee was one day waited upon by a restless, ambitious, worldly church-member, who was laboring to create uneasiness in the church, and especially to drive away the minister. The deacon came in to meet his visitor, who after the usual greeting, began to lament the low state of religion, and inquired as to the reason why there had been no revival for the last two or three years. "Now, what do you think is the cause of things being dull here?" The deacon was not ready to give his opinion, and after a little thought frankly answered, "I don't know."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think our minister fully realizes the solemnity of his work?"

"No, I don't."

"Then don't you think we had better dismiss this man and hire another?"

The old deacon in a tone louder than his wont said, "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled; and ever since that I've walked softly before God. I then made vows, solemn as eternity; and don't tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked: "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the "stars" which Jesus holds in His right hand, if thereby my ear could be tickled by more flowing words, and the pews filled by those who turned away from the simplicity of the Gospel. We flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and his work. We groaned because there was no revival while we were gossiping about and criticised him.

"Well, sir, he could not drag on the chariot of salvation with half a dozen of us hanging as dead weight to the wheels. He had not the Spirit as we thought, and could not con-

vert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone, when God came in among us by His Spirit to show that He had blessed the labors of His dear rejected servant. Our own hearts were broken and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sins, which, like long-buried seed, had now sprung up.

"I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She

TEMPER

When I have lost my temper
I have lost my reason too.
I'm never proud of anything
Which angrily I do.
When I have talked in anger
And my cheeks were flaming red
I have always uttered something
Which I wish I hadn't said,
In anger I have never done
A kindly deed or wise,
But many things for which
I felt I should apologize.
In looking back across my life,
And all I've lost or made,
I can't recall a single time
When fury ever paid.
So I struggle to be patient,
For I've reached a wiser age;
I do not want to do a thing
Or speak a word in rage.
I have learned by sad experience
That when my temper flies
I never do a worthy deed,
A decent deed or wise.

—Author Unknown.

said (and her words like arrows to my soul) —"He may be dying, and the sight of your face may add to his anguish." Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold; who had consoled my spirit in a terrible bereavement, and who had, till designing men alienated us, been to me a brother—that this man could not die in peace with my face before him? "God pity me!" I cried; "what have I done?" I confessed my sins to that meek woman, and implored

her, for Christ's sake, to let me kneel before His dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not? As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, "Brother Lee!" "Brother Lee!" I bent over him and sobbed out, "My pastor!" Then raising his white hand, he said, in a deep, impressive voice, "Touch not Mine anointed, and do My prophets no harm."

"I spoke tenderly to him, and told him I had come to confess my sin and bring some of his fruit to him (calling my son to tell him how he had found Christ). But he was unconscious of all around him; the sight of my face had brought the last pang of earth to his troubled spirit: I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and fatherless little ones; but his only reply, murmured as if in a troublesome dream, was, "Touch not Mine anointed; and do My prophets no harm."

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not Mine anointed; do My prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to stand by them evermore for His sake, even if they are not perfect.

"And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget its cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you." —Christian Messenger.

IMPRESSIONS OF THE GENERAL CONFERENCE

By J. E. Martin

The writer, wife and four sons arrived on the Conference grounds on Tuesday noon, remaining until the close of conference Friday noon. I had attended part of the two previous General Conferences but this time we had resolved, the Lord willing, to remain until the close of conference. Among the many impressions received during this time are the following:

The wholesome Christian atmosphere and influence. Immediately upon arrival we felt, "Surely the Lord is in this place." To one whose secular labor brings him in constant touch with ungodly men, it surely is a relief to spend several days under such influence as we enjoyed at the General Conference. One of the things made "conspicuous by its absence" was the use of tobacco. We didn't see (there may have been some there) a cigar, cigaret or evidence of a cud during the entire conference. Thank God this is gradually being done away with by us as a people. May the day come when its use among us, as a habit, may be entirely unknown. It is good to exterminate insects and pests known to vegetation.

Seriousness manifested. While there was evidence of real Christian joy on every side, as there should be among Christians, holy seriousness was much in evidence. Bro. Brunk seemed to strike a keynote in the introduction to his sermon when he said, "The Bible speaks of joy for the Christian, but never of fun." At the close, the Moderator, in announcing the closing hymn, was so filled with emotion, he could scarcely speak.

Fundamental Gospel ring in all the addresses. We were reminded by Bro. Erb in his address on "What Constitutes the Faith of Our Fathers?" that the same doctrines and principles that the Church stands and contends for today are the same for which our fathers gave their lives more than four centuries ago. It was said that, "If Conrad Grebel were here today, he could, without a doubt, give a glad testimony to the subjects under discussion."

Many active aged ministers. We hope they feel that the rank and file of the Church appreciates their labors of love. Many of them were ordained before the most of us were born. Quite a few, who have been known throughout the Church for, perhaps, fifty years or more, had some active part in the services. We thank God for these "Fathers in Israel."

A large number of stalwart young workers. Sometimes when we realize how busy Satan is and also note that our aged leaders are being called home one by one, we are tempted to raise the question, "What will become of the future?" But on the other hand, when we see the evidence of loyalty and listen to the sound Gospel ring of our young workers' messages, we thank God and take courage. While we are young ourselves, yet we have been watching the transition that is taking place, at least in some places, with a great deal of satisfaction.

Unity of purpose. While there was some honest differences of opinion, there seemed to be a unity of purpose: the glory of God, the best interests of the Church and the salvation of the lost. To the layman, who did not hear all the discussions of the delegate body, there was no evidence of dissension. There was a healthy deliberation on some of the reports and recommendations. This, we think, should be encouraged, when given in the spirit of Christian love. One illustration: Upon discussing a recommendation of the Music Committee one might have thought that a brother, according to the tenor of his remarks, was opposed to the recommendation. But, after an explanation why the recommendation was given, the first mentioned brother moved the recommendation be accepted, which was seconded and adopted.

The outstanding address. We appreciated all the talks, sermons and testimonies given and do not wish to minimize or belittle any

of them, but, we feel we are voicing the sentiment of many when we say the most outstanding address was the one on "Christian Standards of Social Purity." It was a rare privilege to listen to a Christian Mennonite physician speak upon this subject. We wish many thousands more would have heard it.

The most beautiful sight. No, this was not a "sight-seeing" trip, but, if you were to ask us what the most beautiful sight was, we would, without hesitancy, say, it was seen just before closing on Thursday afternoon. Bro. J. F. Funk, aged 94 years, whom we had never seen, but whose name has been a household word throughout the Mennonite Church for many years, was helped to the platform by the Moderator, Bro. D. A. Yoder, and the Assistant Secretary, Bro. J. L. Stauffer. Bro. Funk in a clear voice made a few appropriate remarks and led in a brief prayer. The writer remarked to his companion that this scene, alone, was worth the cost of the trip.

One might go on almost indefinitely with impressions received but we will let it suffice with these.

Chambersburg, Pa.

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

II. DEVELOPMENTS LEADING TO THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

(Continued)

In the circle which looked upon Conrad Grebel as their principal spokesman religious meetings were held for Bible study at the home of the mother of Felix Manz and other places in which Andreas Castelberger and Felix Manz frequently acted as leaders. These meetings dated back to the time when the reform party was yet a unit under Zwingli's leadership who in that period favored this undertaking. There was a marked aversion on the part of some of the more zealous reform friends against attendance of the churches, since mass was observed in all places of public worship. Luther himself had spoken of such churches as "idol houses."

Infant Baptism Omitted

A step taken in the way of practical reformation by some of those who favored an immediate secession from the Roman Catholic Church was the cessation of the practice of infant baptism. Zwingli himself, as we have seen, had first led out in teaching the unscripturalness of this practice. However, he soon realized that infant baptism is essential to the maintenance of a close union of church and state, such as his program called for. Conrad Grebel and his friends, on the other hand, insisted that membership in the church must be entirely voluntary and that baptism is the scriptural way of making a public confession of Christ and of initiation into church membership. As already pointed out, they believed believers' baptism to be an essential feature of a New Testament church.

In August of the year 1524 the Council of Zurich obtained information that since the early spring of the year, or earlier, infants born in Wytikon and Zollikon, near Zurich, had not been baptized. The Council decreed that baptism must be performed immediately threatening punishment to those who would disregard this order. Wilhelm Reublin, the priest at Wytikon, who had preached against infant baptism was arrested and detained in prison for a short time. The practice of believers' baptism began in January of the following year when the first Swiss Brethren congregation was established.

Thomas Muenzer not an Anabaptist

Heinrich Bullinger, in his larger book against the Swiss Brethren, asserted that they have "sucked Anabaptism out of Thomas Muenzer," the Saxon fanatic and revolutionist. When speaking of Anabaptism Bullinger evidently had in mind the practice of believers' baptism which involves the separation of church and state. Muenzer had in a booklet spoken disapprovingly of infant baptism yet he never decided to discard it or to practise the baptism of believers. A large number of writers in the earlier years of the Reformation period and before the establishment of Protestant state churches can be named who expressed themselves, like Muenzer, unfavorably on infant baptism but never abandoned this practice.

Bullinger never mentioned the outstanding fact that long before Muenzer had spoken unfavorably of infant baptism, Zwingli himself had accepted the view that the abolition of infant baptism is an essential feature of a true reformation. Neither does Bullinger state that Grebel was influenced by Zwingli on this point.

Fundamental Difference Between Grebel and Muenzer

It is true that when Zwingli favored the abolition of infant baptism he evidently did not think of rebaptism of those who had been baptized in their infancy. The same must be said, however, of Thomas Muenzer. As already stated, Muenzer never practised the baptism of believers. He never resigned his remunerative position as a clergyman in the national church. In 1525 he became a leader of the rebellious peasants in the Peasants War and was in consequence sentenced to death. By partaking of the Roman Catholic communion before his execution he virtually recanted his peculiar teachings. He died as a rebel, not as a martyr to the opinions which he had defended.

It is seen then that the view that Grebel and his friends were following Thomas Muenzer in practising believers' baptism and seceding from the national church, is clearly erroneous. Conrad Grebel, on the contrary, attempted earnestly to persuade Muenzer to lay down his charge as a minister in the state church of Saxony and to organize an evangelical church practising the Christian ordinances in strict agreement with Scripture teaching and accepting the principle of non-resistance. In his lengthy letter to Muenzer which was mentioned above, Grebel put forth such an effort, but to no avail. In the same letter he tried earnestly to dissuade Muenzer to dissuade him from his fanatical notions concerning new revelations.

A Document from Conrad Grebel's Pen

One of the most important documents coming from the pen of Conrad Grebel is the "Defence" which he addressed to the Council (the civil authorities of Zurich) in December of the year 1524. It is a letter containing about 2,000 words and is of great value as a source of information as to the religious situation in Zurich and the position of Grebel and his friends on the point of infant baptism.

After stating that he was denounced and accused "by a few" as an *aufruehrer* (one who causes political disturbances) Grebel protested that he had never said or taught anything in any way whatever that could cause such disturbance and it was impossible to bring any evidence against him in this regard. He pointed out that the scriptural practice of baptism cannot be interpreted as insurrection. Since he was thus falsely accused, he would give an account and reason for his faith, though the Council may have received information about it through the pastors (Zwingli and others) with whom he on the suggestion of the Council, had had a number of discussions.

He stated further that in these discussions the pastors did not deal with them according to reasonable expectations. They did not follow the rule (employed in their dealings with the Romanists) of letting the Scriptures speak, and have not established their views on Scripture. "We were not given opportunity," he says, "to speak sufficiently nor to quote Scripture freely. They

did not let us speak at all when they perceived that something was to be said which would show their view to be untenable."

Conrad Grebel on Baptism

Grebel humbly and urgently entreated the Council to give ear, without regard to persons, to the pure, clear truth which has come to light through the Word. "To those who had heard the evangelical message and accepted it and were cleansed inwardly through the Holy Spirit, the water was in apostolic times applied by affusion (begossen) as a symbol of the inward cleansing and dying to sin." Having quoted and referred to many Scripture passages on baptism, Grebel says that "from these Scriptures it is very clearly seen what baptism is and who shall receive it, namely he who is converted through the Word of God, whose mind is renewed and who desires to walk in newness of life, as Paul says in the sixth chapter of Romans. To ascribe these things to infants is contrary to all Scripture. Christ has commanded to baptize those who have been instructed, and the Apostles have baptized only such. I desire to hear from any one who can show from clear Scripture that John the Baptist, or Christ, or the Apostles baptized infants, or taught that they should be baptized."

"Therefore," Grebel says further, "I would friendly and most urgently ask you to receive my petition graciously, for my motives are not those of seeking honor, or a name, or glory, nor am I doing this from envy or hatred, as I am accused, but the matter concerns only the eternal truth of God which no one can overthrow.—I know of a certainty that Master Ulrich (Zwingli) understands this to be the true view of baptism, and indeed understands it far better than we do, but we know not for what reason he does not confess it.

"But as for the assertion that it is not a matter of any consequence how baptism is practiced (as Zwingli at this time asserted and as he stated in a booklet published a few weeks later) this cannot be substantiated by Scripture, for the Scriptures teach that it is the will of God that we keep His commandments and ceremonies as He has commanded them."

Grebel Asks that Zwingli State his Views in Writing

Again, Grebel contradicts the opinion that discarding infant baptism would result in political disturbances and in a curtailment of the rights of the civil authorities. "Therefore," he continues, "I would most urgently pray you not to stain your hands with innocent blood thinking that you are doing God a service by putting to death or banishing some, lest all the blood that may be innocently shed be required of your hands. Again, since Master Ulrich is of the opinion that he can prove infant baptism by the Holy Scriptures (which I do not believe to be possible) I would pray you most diligently to instruct him that he should do so in writing, as has been his manner in his dealings with all

others with whom he found himself at variance. I shall then gladly consider his arguments and answer him in writing. To debate these questions orally is contrary to my inclinations, as I have not the ability for such debating, and in the discussions which we have had he has often attacked me with many words and a reply on my part was made impossible by his prolonged talking.

"If now there be any one," Grebel concludes, "whoever he may be, who thinks that he can do so, let him show from the divine Scriptures that infants should be baptized and let him give his reasons to you, my lords, in writing and I shall then reply in like manner."

(To be continued)

THE TENNESSEE HOME

(Continued from page 290)

I take her along back with me?"

"Yes, Joe, she is your child and if you are ready to take her I cannot refuse." Her answer was clear and immediate. She had no right to refuse, but no one knew how much it cost her to give that answer—to give up the child for whom she had cared these eight years.

From little up, Alice had taught Mary Kate that she wasn't always to stay with them. This she had done to prepare the child for the change that would have to come sooner or later. So, in the morning when she told her that Daddy wanted to take her along to his home, Mary Kate understood. "Mary Kate," Aunt Alice inquired, "you will go, won't you?"

Mary Kate's head dropped. She stared at the floor. "Oh, must I leave home?" she thought. "Yes, I will. Daddy would be sad if I did not go along." Without one word she quietly slipped out of the room; and Aunt Alice knew why.

A week later the morning of the journey dawned bright and fair. Mary Kate jumped up from the breakfast table and ran out to make a final visit to the playhouse. She opened the door, walked over to the doll bed, and picked up Patty. "Patty," she whispered, "say goodbye to the playhouse, quick, it's time to go. And we can't come back for a long time. Oh, Patty, don't you know that we're leaving home?"

In response Patty just blinked her blue eyes.

Soon Aunt Alice and Mary Kate were standing on the stone porch waiting for Uncle Will and Daddy to drive the car to the gate. Mary Kate glanced about once more at the pines and the maples, the hill and the orchard, and finally the playhouse. Then drawing close to Aunt Alice she said, "I can't breathe right." Aunt Alice took her handkerchief from her pocket,—yes, she had that same choky feeling in her throat.

As Miss Sallie stepped from the doorway of the Benbow home she heard an auto coming down the road. When it neared she saw a small face looking backward and two chubby hands waving goodbye to the Tennessee home.

Orrville, Ohio.

CHRISTIAN MONITOR PULPIT

LIVING THE CHRISTIAN LIFE

By I. E. Burkhardt

As the body apart from the spirit is dead, even so faith apart from works is dead.—James 2:26.

The relation of faith and works has always been a problem for the Christian. Among some there has been a tendency to emphasize faith only, and among others the conception that one may be saved by the merit of his works has been the chief point of emphasis. James wrestles with this question in the second chapter, verses fourteen to twenty-six. His conclusion is that faith which has resulted in union with Christ will manifest the Spirit of Christ in the projecting of Christlike deeds into the sphere of human struggle and life. We shall stay by this conception of James for the remarks which follow.

I

What does the apostle mean by faith? We take it that he refers to a man's experience in relating himself to God. The heart longs for deliverance from evil, for the forgiveness of sins, for peace with God. One would like to be a better man or woman than he finds himself to be, than he is **able** to be. The "things that he would not those he does, and those that he would he does not." Then comes the suggestion that God can make him what he ought to be by faith in Christ.

The question now arises whether or not this entrance of Christ will be possible. Will the man believe "into" Him? He recognizes that he has transgressed divine law, and that death is the just reward of his disobedience. It is further shown him that God in mercy is offering to erase the disobedience through Christ. Here is the opportunity to escape from the penalty of lawlessness. Will he find his way in Christ or, will he add yet greater sin to the present weight of guilt by trampling underfoot the divine love that is manifested in God's willingness to make the atonement which man **ought** to make but which he finds himself unable to do?

Yet another thought must be added to the idea involved in faith: The question of peace and forgiveness is settled. Now, what will this saved man do? Will he find his way back to the old life from which he so longed to be freed? Alas, so many go that way. But they are not living the faith life. If the experience has been genuine this man will now seek the fullest possible life of love

and fellowship with his Lord. Faith will express itself in an absolute heart-outward allegiance and loyalty to the object of the faith. How prone we are to forget the words of Jesus, "If ye love me ye will keep my commandments."

II

Have we any clue to the meaning of James with regard to works? Oh yes, he has not failed us. He means to say that the deeds of the religious man shall be in perfect accord with what he professes to be. He illustrates it with the type of illustration that is common to all races and climes. Suppose, he says, someone comes to you shivering for want of clothes and with hunger gnawing at the vitals of his body. Will you tell him to run along and trust the Lord for help? Or will you give to him the things he needs for the sustenance of his body? If you turn him down your faith is dead, which is simply another way of saying that you have none, but that you are a measly hypocrite. You name the name of Jesus and when you have an opportunity to prove that you love Him by doing what He expects you to do, you fail Him. Why? Because you are a hypocrite and not a Christian.

James apparently does not sanction promiscuous charity. He specifies that the one seeking help is in need—"naked and lacking daily food." But the main issue upon which we are to focus attention is that of "honest-to-goodness" Christlikeness in our relation with our fellows.

Another side of this works problem is that of doing good deeds to give the impression that one is what he is not. Did I pay that dollar owed to my poor neighbor? Indeed so. Not to do so might have marred my standing in the community. But when the name of Christ was

used in vain did I then bear witness that He is my Lord? Jesus gives us the key at this point. Only that cup of cold water given "in His name" will merit the reward of His favor, and he who gives alms in His name will not stand by when that name is blasphemed or used in vain.

III

What then is the relation of faith to works? It is essentially the same principle as governs social and secular relations. The young man leads his bride to the marriage altar and promises to cherish, sustain, and love until death. That is his "confession of faith." The weeks, the months, and the years to come will test and prove the genuineness of the promise. Thus, says James, you claim belief in the Deity which is all well and good, but the devil believes the same thing. Satan, however, does not believe unto life, and unless you do better than the devil your faith is also a vain proposition involving only darkness, (2:19, 20).

So the works are a complement to the faith, "by works was faith made perfect" (2:22). It will reveal to the worker what manner of man he is. He will learn his weaknesses as he goes on in the long struggle. **Oh, how much man needs God!** "In hours of grief and pain

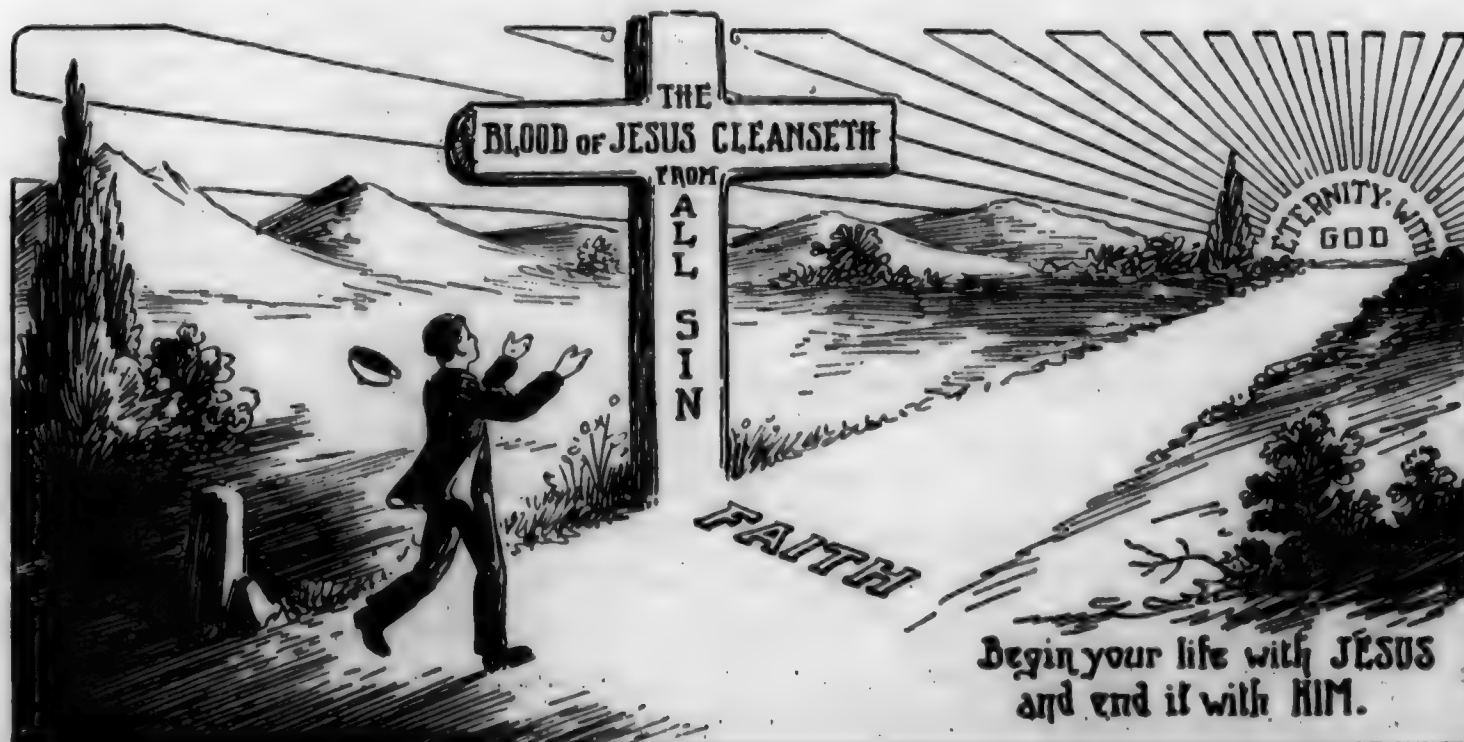
We learn in Him unfaltering faith and trust;

Obeys because we will and not because we must."

He will learn of his love whether it be gold and silver or, only wood, hay, and stubble. He will learn of the "fellowship of suffering" with and for those who also are "the called according to his purpose." This purpose is nothing less than the heralding of Immanuel's banner to the four winds of the earth. At first he may have dreamed of fame and praise, how he seeks the glory of His Master in the renewed lives of others who are redeemed. His labors of love have made his faith precious to him.

Work earnestly done for the Lord will

reveal Him more fully to us. God enters the arena with us. Christ has promised to be with us even unto the end of the age. Our way may seem lonely at times, but He is ever near. Menno Simons in his violent protests against the union of the church and state, infant baptism, avarice, corruption, and the hypocrisy of the day, entered the sifting net of persecution, slander, edict, and sword in the firm belief that "if God be



for us, no one can be against us." God in Christ has gone this way before us, but only when we begin to go in the same way can we clearly see the "great love wherewith He has loved us."

A boy in one of the New England States lost his eyesight through gun shot when but fifteen years old. His mother was always very dear to him. Her ministries to him were unfailing and untiring, but even in his blindness he ambitiously went to school and fitted himself so that in later years he was able to help keep the old home together. He had not seen her face since he was fifteen years of age, but her acts of kindness to him and later his sacrifices for her brought about such an appreciation of his mother that he could write at her death, the following immortal words:

"Folded they lie upon her tranquil breast,
My mother's tired hands, their labor done,
Knotted and scarred in battles they have won,
Worn to the quick by love's unkind behest.
Pulseless they lie, while from the crimson west
A flood of glory from the setting sun
Shines on her face; I hear the word 'Well done,'
God's angelus that calls her soul to rest.
Found is the Holy Grail of knightly quest,
Here in her home, where such brave deeds were done
As knight ne'er saw since chivalry begun.
She suffered, toiled, and died; God knows the rest,
And if Christ's crown shines not above her cross
Then all is loss, immeasurable loss."

We have seen that faith has to do with the redeeming experience through which man passes when brought to God, and that it is also the "passion of a man's whole nature" in surrendering his will to the will of Christ. We have also seen that works have to do vitally with the genuineness of this faith. We are justified alone by faith! but the faith that justifies cannot abide alone. Godly deeds and Christlike works do not make godly and Christlike men, but a godly and Christlike man will manifest godly and Christlike deeds. Nor do evil works make a bad man but a bad man does evil works. And so, "in every case the person must first be good and pious, then good works come from the good and pious person." "An evil tree bears no good fruit, a good tree bears no evil fruit."

An elder in a Scottish church was a great servant of Christ. He conducted a large Sunday school, and preached much in the open air. He was a baker by trade. Once he was traveling in a railway train when a fervid lady asked him bluntly, "Are you a Christian, sir?" He witnessed that he was. She thanked God for this and said to him, "What works are you doing for the Master?" "I bake," he replied. "Ah, I did not ask about your trade, but what service you give to Him who redeemed you?" "I bake, madam," he again answered. She was a bit nettled at his obtuseness, and urged again, "I mean, how are you seeking to glorify

Christ and spread His Gospel?" But he only answered, "I bake, madam."

Such an attitude goes to the root of the true conception of Christianity, which makes common tasks holy, and in daily service finds greatest expression of life's devotion. Then all things are done as unto Him and "Whether we eat, or drink, or whatsoever we do, we do all to the glory of God."

Hesston, Kans.

"CHURCH TRAMPS"

A prominent church publication has the following pertinent comment upon a condition of affairs in church life that is not peculiar to many towns and cities:—

There is a habit among church members which is rapidly becoming a scandal. There are thousands of church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century whose membership is still in Ohio, Maine or Virginia. These people float from church to church, they enjoy a sermon here and there, but they have no church home. They have become "church tramps," having no sense of obligation to attend any church in particular. Often they stay away from church altogether. They claim that the little "home church" from which they come needs what money they can afford to give. Often we have wondered if "the little church at home" really gets much from the members who have lived away from it, and who have neglected their Christian obligation for many years. If that little church "at home" gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home church, their names have been erased, and they have been lost to the denomination. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs, but whoever is to blame, it is a shameful state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust that it will be the occasion of a letter in which this paragraph will be enclosed.—Selected.

THE TRAGEDY OF QUITTING THE CHURCH

The church seems sometimes to be the place where all things to quit. A social ripple, a difference of opinion, or a lack of interest becomes an occasion for the loss of membership. Disagreement with a pastor or a dislike of his style brings up the question of nonattendance upon the services. When political campaign years come around, many churches nearly always lose some members. Defense of a national party becomes to a few people a thing more to be observed and cherished than continuance in a church. Sometimes there is a man who will stay in his bank or company or firm or association whatever the heat of discussion among its mem-

bers, but let his church brethren oppose his views and he is in a rage. He shows he holds his religious contacts cheaper than others. The life of his spirit, which he should regard above all other things, falls into neglect, and he becomes embittered, prayerless, and sometimes profane. He has fallen out with his church, and the moorings of his soul are loosened. He may be aware that his case is tragic; but he blames not himself. The traditions of family religion are violated, the sweet ties of neighborliness are severed, memories of holy hours at the altar are hushed, and the agitated man takes his way into strange associations. The only certain thing in his mind is that he is quitting his church and leaving the shelter which has blessed him through the years. Where he can ever find more harmony, more affection, more sympathy, more charity, and more responsive helpfulness than he has had in his church he does not know. He deserves the pity and the prayers of his longtime friends as they behold him button his coat against the storm that strikes him as soon as the church doors and the warm lights of the altar are no longer his protection and blessing.—Sel.

HOW TO READ THE BIBLE

George Muller was one of the greatest Bible readers, who read it reverently and with profit, every day, and his directions for reading it may well be adopted:

"Read the Scriptures regularly through. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off and begin there next time. When you have finished each Testament, begin again.

"Read with Prayer.—You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask, for Jesus' sake, that He will enlighten you.

"Read with Meditation.—Ponder over what you read; the truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

"Read with Reference to Yourself.—Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, 'How does this affect me?'

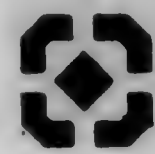
"Read with Faith.—Not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you.

"Read in Order to Carry into Practice.—We must accept His Word as being the revelation of His will. In it He tells us what to be and what to do. He expects us to be 'Obedient children.'—R. Messenger.

If the heart keeps right, the offenses of the head will not matter so much.



EDITORIALS



COMING NEXT MONTH

An article by the editor in which he tells of his tour in the great Northwest. We had hoped to publish it in this number but it is unavoidably delayed until next month. A mighty, omnipotent God has created a most wonderful world for the pleasure and benefit of His children. Do not miss a FIVE THOUSAND MILE EVANGELISTIC TOUR IN THE CANADIAN NORTHWEST.

THE YOUNG PEOPLE'S INSTITUTE

The Young People's Institute conducted at Goshen, Ind., under the auspices of the Young People's Problems Committee of the General Conference was the first attempt at such a gathering. The emphasis was on a Larger Fellowship, Deeper Consecration, and Better Service. Around 126 enrolled for the Course, with many attending the classes, and other features part of the time, who did not enroll. We have asked Sister Maurice (Gish) Yoder, from Hesston, Kans., to give us an article on the same. This will be found in the next issue, with a picture of the student body.

THE WHAT AND WHY OF A BIBLE CONFERENCE

Recently a widely known evangelist remarked that he remembered with a great deal of appreciation the time when Bible Conferences in general were attended so well even during the day sessions, and in wintertime often the aisles were crowded. We are glad to know that there are still many such meetings. But in some communities there has been a let-up. This ought not so to be. The object of this short editorial is to encourage pastors, and the membership of the Church to keep the Bible Conference, an annual affair, and a living part of the activities of the Church.

The first object of the Bible Conference is the TEACHING OF THE WORD OF GOD. Thus the range of truth is wide, unlimited, and the topics can be both interesting and profitable.

The second objective is the ESTABLISHING OF CHRISTIANS IN THE FAITH. This is always needful. The cause for so many dull and listless Christians is that they are not established in the "faith once for all delivered to the saints." This faith makes for happy Christians, transformed Christians, powerful Christians.

Another object worthy of consideration is the NEW AND INCREASED INTEREST IN THE STUDY OF the BIBLE, AND ITS USE IN CHRISTIAN SERVICE.

To supplement the above requirements we need, as someone has strikingly said: "Real prophets, not parrots. Living voices, not phonographs. Real men, not 'me-too'

men. Thunderbolts, wearing men's breeches, not echoes wearing long-tailed coats. We need no 'pink-tea' prophets, looking for a feather-bed to light on. We need prophets with a holy daring, men above selfish interests, with no eye for the approval of men, whose degrees do not include the \$ sign, but seek only the approval of God."

THE MARVELOUS DESIGNS AND PROVISIONS OF THE CREATOR

Everywhere about us we look at the things God created. When we dig deep into the earth, or look up into the skies, we see the design of a wise Creator, who had in mind the needs of the creature. No wonder David cried out, "Thou crownest the year with thy goodness."

Scientists tell us the mountains are so placed that a large part of the globe is habitable. They tell us that if the Rockies with their height were placed in the east where the Appalachian Mountain system now is, that from that point west it would have been practically a desert, with hardly any rain.

With the evaporation of water from the ocean, the clouds carry the moisture inland, dropping it over the earth in the form of rain. This clears the atmosphere, refreshing the soil to make it productive, cleansing the earth to make it habitable, then carrying the water away through creeks, into rivers, into the "Father of Waters, the mighty Mississippi," into the Gulf, back into the salty ocean, the greatest filtering plant in the world, making it pure in its briny depths. We cry aloud, "God is wise, and God is good!"

Beneath our feet He has created the soil with all the mineral elements so things needed by man can be raised, to "satisfy man's mouth with good things." He has deposited in the soil something, which scientists of to-day still cannot define, a special element that makes things grow. Men can take the composition of all the elements they find in the soil, still things will not grow, unless that unknown factor is placed there by taking soil that God Himself mixed. "How marvelous are Thy works, O Lord."

When we prick the top soil, start downward, at every step we find the workings of a mighty Creator. No less than two thousand minerals have already been found in the rocks.

Going downward we find GOLD, that increases the wealth of the world, and which also was placed in the world for the enjoyment of man. (But since man has fallen, forgets the Creator, and is unduly attached to the creation, God has wisely through the apostles restricted the wearing of gold.) But in heaven even the streets glisten with pure gold.

We also find stone, GRANITE of the finest kind, for the construction of the huge buildings that man erects. Lately a granite strata was discovered, that the engineers

have stated, could not be depleted in less than 1800 years, and that only by taking out 3000 tons daily.

We find LIMESTONE, to plaster the walls of the homes of men. SLATE, to give our homes an enduring roof. CHALK for purification, and other purposes. SANDSTONE, to sharpen the tools of man, in accomplishing workmanship of every sort. COAL, to heat, and make comfortable man's habitation, to drive his mills, and factories. IRON, to make machinery, that relieves man from many of his burdensome tasks, and builds his bridges. OIL, for power, to save man from exhaustion, and from the depletion of his physical powers, thus giving him time for study to increase his fund of knowledge and wisdom.

GEMS, of every sort, of wonderful beauty in their creation and design, are also found in mother earth. (Because of the depravity of the human heart, God has restricted the use of these gems, during the present age.) However, we read of that city, pearly white, whose walls are of jasper, its gates of pearl, all set with a wonderful display of gems. When we shall have gone home to be with God, that beauty we shall see with no temptation to forget the Creator. Surely, we can say, "How marvelous are thy works, O Lord." "O, that men would praise the Lord for his goodness and wonderful works to the children of men."

A Christian friend whom we dearly love, a farmer, heard the birds sing one beautiful morning, watched his frisky calves, felt the joy all about him, except in his heart. This brought a deep sense of shame into his being, and he said, "Is it possible that I am higher than all creation, and profess to be a Christian, a child of God, and my cattle with the lower creation are happier than I?" He got on his knees in the field, prayed mightily to God for more of His Spirit. His prayer was answered. To-day he is an illustration of happiness, his face radiant with peace and joy.

Every man needs SOCIETY, and SOLITUDE. Two S's. To rub elbows with the crowd one is liable to become worldly, and the voice of the mass may become to us the voice of God. To retreat into solitude one is liable to get the monastic spirit. This leads to excesses of another order, and renders the man unfit to do his best for God and the world. A happy blending of solitude, and sufficient contacts with society through the grace of God will make good workmen.

Merit is sure to win, but it must be advertised. Good books, nails, soap, even baking powder needs to be presented to the public. Things must be advertised by their enemies or friends. Even Jesus asks to be confessed before the world. The crime of many of His followers is their DEADLY SILENCE. He is SUPREME MERIT, but He must be advertised. The early Christian Church did her job well. It remains for us, with better facilities to fall down on the job of making Him known UNIVERSALLY.

There are some sorrows indispensable to our mortal state, that soften and elevate the heart. These the Providence of God sends at the proper time, as He does the seasons. In the evening of life He gently weans His saints from earth, and allows sorrows that dress the soul for its new home above the blue.

How often the sorrows of an individual are the absence of friendship! With a nature that craves affection, and then only receives indifferent glances, is one of the cruelties that are inflicted upon tender souls. One such an individual was accustomed to shed tears when strangers even passed him with an indifferent look. O, that we were more human! The nearer we become like Jesus, the more humane we are.

England spent more to subjugate two South African republics than it cost to make Athens the wonder of the world. In the last world war they spent more than it would take to bring the Gospel to every man in every part of the world. O, that God would enable men to see the folly, and devilishness of war. If good will towards men were in every heart, bayonets would pierce none.

"It is better to go lame to heaven than walk straight to hell."

Isn't it rather strange, how poor some rich people feel?

The little boy with his five loaves of bread, was not the last fellow that got a large return.

The fruit of the Holy Spirit is "gentleness." This should reach down to the cattle in the barnyard.

Some men's religion can't stand water very well. Statistics at church on rainy days proves this to be true.

Some cats and dogs get along better than some people.

No lazy, drowsy, disinterested, half-hearted, trifling person will be able to teach or preach with any degree of success or power. If you can fuse a few with the life of God in your own soul, you may be able to move thousands. The first requisite is that the speaker must **know**, the second, he must **feel**.

Fireside intimacy with some people is one of the rare boons of life. There is more real satisfaction in the HOME of many an individual, than in a LODGE with a group. Keep the home fires burning brightly, and many of the devil's bonfires will lose their attraction, for the oncoming generation.

The world often refers to Christians in a contemptuous way, and calls them "nuts." If their sarcasm is true, we might say that we are screwed to a very fine "bolt."

* * * *

A man may be a bully at home, and a good-fellow among his friends, pious at the Church and hard-boiled at the market place. This acting like Dr. Jekyll and Mr. Hyde may fool men, but never the Lord. With Him a man is either one or the other.

* * * *

We cannot put on the graces of the life of Christ as we put on clothes, one after another: they have to grow like flowers out of our souls. Such traits of character like purity, unselfishness, mercy, manliness, forgiveness, toleration, and kindness are not the results of a moment.

* * * *

Many an otherwise good meeting has been killed by a long winded prayer. Most prayers in the Bible are short, and to the point.

CHRISTIAN LIFE

WHAT IS CHRIST TO US?

By Elsie M. Springer

Let us take a glimpse at the journey of life and see what Christ is to us. Across the years comes the message of the angels, "Fear not, for behold I bring you good tidings of great joy which shall be to all people; For unto you is born in the city of David, a Saviour which is Christ the Lord." That message is as much for us as it was for the shepherds on the hillsides of Judea nearly two thousand years ago. Above everything else, Christ is to us, a Savior. "Neither is there salvation in any other; for there is none other name given among men whereby we must be saved." He is our righteousness, for "by the righteousness of one the free gift came upon all men unto justification of life."

After we have accepted Christ as our Savior, we have just begun our journey, and to continue we must have food, for we all know that food is essential to life. As bread has been called the staff of our physical life, so Christ is the staff of our spiritual life. He says, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." A little farther on, He says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever and the bread that I will give is my flesh which I will give for the life of the world." As the body must take in sustaining food daily, so must the inner man be renewed day by day with the Bread of Life. Every hunger of the soul, the character, and the entire spiritual nature is satisfied by Christ.

As we go along the way we will come to crossroads and unknown paths where we know not which way to take. Then it is necessary that we have a guide, whom we shall find in Christ. "For God is our God forever and ever. He will be our guide even unto death."

"Holy Spirit, Faithful Guide,
Ever near the Christian's side;
Gently lead us by the hand,
Pilgrims in a desert land."

In this world there are many places of darkness. If we try to find our way alone, we are sure to stumble and fall. But perhaps we can find some source of light to aid us on our journey. Yes, Christ says, "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." Isaiah tells us that the Lord shall be unto us an everlasting light.

Sometimes there may be obstacles in our path, or fears may confront us, but again Christ is our help. He says, "Fear thou not for I am with thee; be not dismayed for I

am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." "I will go before thee and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron." Surely such promises as these should give us courage to press onward to our goal.

After a time, we shall come to the end of our earthly journey, "For we are strangers

WHEN THE TIDE OF MODERNISM STRUCK OUR HOME

By Paul Rader

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it;" and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," father told her, "but I run this house, I paid for your grub, I bought the clothes you have on. I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God

before thee and sojourners as were our fathers; our days on the earth are as a shadow and there is none abiding." But that is not the end for in Christ we have our hope of resurrection to life eternal. "Now is Christ risen and become the first fruits of them that slept. Christ's own words are to us the most blessed assurance; "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live."

To sum it all up in a few words, Christ is Alpha and Omega, the beginning and end, our all in all.

Hopedale, Ill.

gave me the command to 'do so.'"

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-bye to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile-driver and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children and he did as an under-master of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had that would not take that little mother and trample on her heart before he got through.

Lost Faith Found

God intended parents and children to live together in the Unit He ordained. He commands parents thus, and with a covenant attached: "Train up a child in the way he should go; and when he is old, he will not depart from it."

I thought I was getting away with something, I left my father's Christ and the Bible because of the teaching in the universities into which I went. The Anti-christ spirit of plunder in modern "kultur" clothes attracted me. I lost my faith. My father died about twelve years ago, and before he died, he turned his face heavenward with the happiest, most beautiful

smile. Some one leaned over the bed and said, "Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered, "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strong-headed group, but God will lead them, He will bring them in."

ISSUES INVOLVED IN MIXTURES OF CHRISTIANS AND THE WORLD

By Mrs. Mabel Beyler

There are two classes of people in this world,—the Christians and the worldly. The head of the Christian is our Lord Jesus Christ, and the head of the worldly is the devil. There can be no harmony between the two bodies following these leaders because their aims are exactly opposite.

We are either on the side of the Lord and righteousness, or on the side of Satan and evil. The program of the Lord for our life is a program of complete separation from every form of evil. We trace the testimonies of God down through the ages and we find separation an essential principle in every precept and command. Noah stands as a beacon light of separation in his time. Abraham was called out to perpetuate the counsels of God and to set forth the promises of God for all time to come. Moses was the chosen law-giver of the Children of Israel; and by laws, ordinances, and commands he thoroughly demonstrated God's purposes of separation for His people.

When Israel transgressed, God raised up prophets who testified against Israel's conformity to the abominations of idolatrous nations. Christ came to confirm the promises made before and to bear witness to the truth. He uncovered the corruption of the world and set a perfect example for us, He being unspotted from the world with all its vice and sin.

Those who are controlled by the spirit of this world are the children of disobedience, fulfilling the desires of the flesh and of the mind. They seek the glory of this world and are moved by its affairs. They are blind to the things of Christ and work contrary to His Spirit.

On the other hand, the Spirit of God dwells in believers and enables them to fulfil the laws of righteousness; to know the things of God and take an interest in them. He makes them Christ-like in character and life. In fact the Spirit transforms the life, and places the affections and hopes on heavenly things.

Both Peter and Paul refer to the people of God as a peculiar people. As God's peculiar people we must have more or less dealings with the world. And unless we are aware of the danger which lurks in the spirit of the world we are sure to become defiled with such contact. Thus we can see that the issues involved in mixtures of Christians and the world are many. The situation is dangerous.

And every last one of them is in to-night, yes, every one.

God talks to fathers and mothers, and God stands behind fathers and mothers with all the army and navy of Heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you God hears them, He hears, He hears!—Selected.

We as Christians should not be unequally yoked together with unbelievers in business partnerships, nor with ungodly men, in secret societies, social relationships, etc., because two cannot walk together except they be agreed. If we agree to walk with those in whom the Spirit of Christ does not dwell we have thereby entered upon a fellowship which will make us partaker of other men's sins and rob us of our power.

If we as Christians mix with the world in her pleasures and amusements, such as shows, pool rooms, dances, carnivals, and many more kindred amusements it will become practically impossible to remain pure morally and spiritually. Many a person has been led astray because of the wicked and uncomely pictures shown in the picture show. Pool rooms and carnivals are by no means uplifting with their idleness, vain language and gambling. Gambling, as it implies a desire to profit at the expense of others, involves a breach of the tenth Commandment. It is also a waste of time and money. Many are tempted to use profane language at such places. It is in such places that many boys learn to smoke and drink. These habits are alike detrimental to body, mind, and soul.

The modern dance has had a great deal to do with the lowering of the moral standards of our day. A certain author has said: "Centers or wooden frames are put under the arches of a bridge, to remain no longer than till the latter are consolidated. Then they are thrown away or cast into the fire. Even so, sinful pleasures are the devil's scaffolding to build a habit upon; and once formed and fixed, the pleasures are but fire wood and hell begins in this life."

The Bible plainly teaches us that we should not clothe ourselves with gaudy or immodest apparel, following after the vain fashions of the world but rather that our clothing should be plain, simple, neat, serviceable, comfortable, and modest.

The Bible also warns us to guard our tongues that our conversation may be clean and pure, free from profanity and gossip. Too many of us are tale bearers. It has been well said: "Fire and sword are but slow engines of destruction in comparison with the babbler. Let us be careful that we believe not hastily strange news and stories, and let us be much more careful that we do not report them, though at second-hand; for if it proves an untruth it brings an accusation of conduct upon the one who re-

ports it and very likely some disadvantage to others."

Covetousness, intemperance, strife, pride, and malice are also spots which defile many so-called Christians. It is needful therefore that we walk with eyes, open to the dangers about us, fixed prayerfully upon God. Then His keeping power will sustain us and we will be kept pure and unspotted in His sight.

Orrville, Ohio.

GIVE

Give, give, give, give!
This is the time freely to give.
Give to the sick, give to the poor,
Give to the stranger at your door.
Give from the fulness of your heart,
Give a kind thought, give a fresh start.
Give to the sorrowful, weary and worn,
Give a new lift to someone forlorn.
Give a fine gift of sweet surprise,
Give to bring luster to someone's eyes.
Give without stint, give of your best,
Give of your treasure, give with a zest.
Give with a loving word and smile,
Give from your purse a gift worth while.
Give to a neighbor, give good cheer,
Give of yourself each day in the year.
Give to the lonely, give to the blind,
Give with a generous hand and mind.
Give to brighten some shut-in life,
Give to bring respite from daily strife.
Give in the spirit of unselfed love,
Give of your bounty sent down from above.
Give to a foe and make him a friend,
Give of your joy and new happiness lend.
Give of your counsel, give of your praise,
Give to make this the happiest of days.
Give of your peace and good will to men,
Give and still give, again and again.
Give of your faith in God supreme,
Give and make giving your daily theme.
Give to the utmost, though thanks be few,
Give since Christ gave all for you!
—Grenville Kleiser in Reformed Church Messenger.

SMILE IT THROUGH

Gertrude Kratzer

If you would live in happiness,
Just smile it through;
If you would live to love and bless,
Just smile it through;
If, when the clouds are kinda gray,
You always to yourself can say,
I live my life from day to day;
I smile it through.

What matters if the sun don't shine?
Just smile it through;
It won't help matters if you pine,
So smile it through.
When something's tempted you too far,
When you must prove just what you are,
Let this remain your guiding star,
I smile it through.

When people say you're bound to fail,
Just smile it through;
Just cross the current, breast the gale,
And smile it through.
Though sun and shadow intervene,
Deep tinted on life's misty scene,
Make all of life grand and serene,
Just smile it through.

When your life is filled with sorrow,
Just smile it through;
Wait and hope for the to-morrow,
And smile it through.
As we move along asunder,
Oft we marvel as we wonder
Why our hearts keep growing fonder
Of our motto, "Smile it through."
—Girlhood Days.

• MISSIONS •

THE UNTANGLING OF THE JUNGLE

By Joanna Sudermann

Charles smiled as he stood at the window and saw an alligator on the mudbank gaping in his afternoon nap. It was a thrill to see them splash back into the water of the Niger which separated the little village Eyo from the jungle land on the opposite shore. It was a heated, lifeless, afternoon; even the mosquitoes were too lazy to bite and the spider in the corner of the window sat with her spinners drawn up, satisfied with her half woven lace. The lizards, too, failed in their daily dozens on the roof.

Charles felt it and sought the shade of his bamboo home. He had built it like those he had found when he came. Just added two windows to the simple structure, that was all. The one faced west and looked upon the village his mind and wealth had erected, his heart too. The other window looked toward the jungle upon which his eyes now rested. It was a dream, a hope, a challenge to him, sometimes a fear.

There were other thoughts that bothered him now and pressed heavier than did the sultry warmth, the breath of heated vegetation. For ten years he had tried to "take it upon himself" as Stanley Jones had expressed it to the graduates of Northwestern, back at Evanston. He remembered that night well—that awful night when the lightning and the crash of thunder seemed in harmony with his soul. Then had come the dawning calm and with it the resolve that had brought him here to Africa. But it had cost him far more than he had realized at first. Elizabeth would not leave her comforts to make a home for him here in the wilderness. She had said "he was silly."

"I hoped in vain," he mumbled and walked toward the corner of the room which he called "his studio." It was only a table and armchair on which he had practiced with saw and hammer himself. He dropped heavily into the chair and glanced at the picture over the table. It was the only one that decorated the bare walls—the picture of his mother.

He had looked at it often, but this afternoon it seemed to draw him home. He thought once he saw a tear there, but it was only in his own eyes. He was homesick—heart-sick.

"I hoped love would conquer comfort. Is it possible? Can it be?" He took the letter that lay open before him and read it again. There it was—the sentence that seemed to pierce. It must be true.

"Elizabeth is married, married to Tom." He read and reread the phrases.

"I've lost my life—lost it all hoping to find it again, but its gone—gone." For the first time a sense of discouragement came over him. Slowly, vividly, he lived again the struggle and trial of the past ten years. It is true, he had chosen them; had ventured into the territory marked "unexplored," hoping to trace a different map some day.

"How great the hope, how little realized." The words fell heavily. He walked to the window and looked out upon his village which had once been a jungle like that bordering the other coast of the Niger. As he looked at it now, it seemed so little for all the effort and sacrifice. A few huts like his own—the others were still in the thicket, a school house, a weaving shop, a tiny "hospital," workers in each whom he was supporting,—that was all that could be seen for the years of struggle. The thicket had not been so hard to conquer, but the lives that he had found there were still unconquered from the tangle of superstition.

The sultry atmosphere had gathered clouds. It was getting dark. "What was that!" Charles shuddered as he heard the familiar cry that attended the blood sacrifice where alligators were satisfied with human flesh.

"I have failed. It has been—in vain." He dropped back into the chair and for a long time sat motionless. The cries came again and with each cry Charles shrank until he sat crouched like an old man, his head resting in his hand.

"Is it worth while to go on?" He looked toward the jungle. He felt its wild call. Its

tangled arms seemed to wrap themselves about him and tug and pull. He clasped the chair.—The cries!—they came again. They were different cries. What could it be?

The rain was pouring down. He rose to shut the windows. The voices came nearer. Charles threw on his coat, but the men were already at the door and filed into the room dripping, soaked.

"Brother"—he had asked them to call him that. For a moment there was silence as he looked into the eyes of the men before him—wild eyes that had gone through a recent struggle. Then the one who studied and loved his "white brother," spoke again.

"We stayed those men out there by the river just as they were ready to throw Ekolum to the alligators. Never more shall these cries be heard in Eyo nor our children suffer such a death. Ekolum is safe with his mother again."

They saw their brother grow pale. Ekolum was his little sunshine that came to brighten his hard life each day. Charles shuddered as he saw for a moment that his little friend might have been torn by fierce jaws.

"We did it for you. We know you love him and we did it because we know now it is wrong." The men left again, satisfied with the look of joy that spread over their friend's tired face.

Charles stepped to the window. The rain had ceased. The clouds were slowly fading into blue. The western glow had tinted also the east.

"Forgive," he breathed, "I have lost, but I shall find again." His eyes fell once more on the jungle. It seemed to untangle itself as he pierced into its darkness.

Goshen, Ind.

THE CALL

By Nancy Shank

A consideration of "the call" presents five questions: What is a call? Why have a call? Who are called? When? How?

What Is a Call?

A call is a summons, a bidding, a divine prompting to special service or duty. Calls in general, issue from all avenues of activity—from the country, church, school and home,—soliciting workers for various kinds of service. The call that comes to our minds just now, issues from God, bidding His own "Go;" it re-echoes from the heathen, summoning "come."

We think of a call as being distinguished from an impression. Impressions are numerous, they come and go, they may be from below as well as from above. Every impression from above has upon it the Di-

vine stamp, meaning that all God-given impressions are Scriptural, right, providential, and reasonable. Hence, the impression that comes to the heart needs to be carefully analyzed and its source determined. If from God it will grip the heart and refuse to be cast off or laid aside; it will settle into a deep conviction, a persistent consciousness of God's will for us personally.

A call, therefore, is a vision of the need of souls, with a definite assurance that God bids me go to their rescue. Which is an honor, so the poet says,

"O matchless honor all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord to be
Linked in work—fellowship with Thee."

Why Have a Call?

The condition of souls in heathen lands requires it. The poet again expresses the thought;

"They are waiting in their sadness,
They are helpless in their pain,
For the idols they have fashioned
Cannot answer them again;
They are begging for a teacher,
Their old customs laid aside,
Is it nothing to you, Christian
That the doors are open wide?"

Some one has said that Gen. 1:2 well describes the spiritual condition of the heathen—"And the earth was without form and void, and darkness was upon the face of the deep"—for they surely are in spiritual darkness. Many of them have no knowledge of the Savior, they cannot realize the Father's love, they live and die in their sins.

Does anyone still ask why God sends His ambassadors to represent Him in many places, or why we say conditions in heathen lands require a call? There is yet another reason for a call—This comes from the standpoint of the workers themselves, the nature of the tests met in all places, but especially those of the foreign land, makes a definite call from God a necessity. There are difficulties of almost every kind, there are manifold hindrances from Satan, and therefore a positive assurance of being in our divinely appointed place is necessary,—for it is then that the soul may rest in Him, knowing the Father is allowing only what is best.

As a full and settled experience of salvation is needful to the one who would resist the doubts of the enemy, just so is this settled conviction of God's call necessary to one who would stand firm in the hour of reverses, of disappointments, of sickness, or loss of loved ones: it becomes the steadying influence which keeps one in the path of duty.

Who Are Called?

Whom does the Lord send forth? One glance at those who have been called shows us the class of laborers that are of the most service to the Master in His vineyard. David was called from tending the sheep. Elisha was plowing when Elijah cast his mantle upon him; Peter and Andrew were fishing.

God calls the active into His service. Each has his own sphere of action that needs undivided attention. There are many who have more concern about what others should do, as Peter after he had received his commission, "Lord, and what shall this man do," in reference to John. Even so temptation lurks in the path that curiosity travels. Jesus knows human nature: how ready one is to evade responsibility because of what others may or may not do, and how easily one becomes dissatisfied with one's own task by envying the opportunity of others. Therefore the stern reply of the Master "What is that to thee." There is a sense in which it is good advice to mind one's own affairs. Let us never look with envious eyes upon the call of others, or try to put the responsibility of

our own on someone else. "Oh, may it all my powers engage to do my Master's will!"

God calls individuals having usable talents, then works through them to accomplish His purpose. He not only calls from all phases of work, but also for all phases, using those He calls according to their gifts.

If, however, one who realizes that God's call is upon his heart, can recognize no special talent in his life, he should not listen to the devil's suggestion that he will be of no use in the Master's vineyard for God sees the end from the beginning and He knows how He can use the instrument He has set aside for Himself.

When

The When of God's call is closely connected with the Who and is about as varied. It takes but a brief search into this question to reveal the fact that His call has been received at many different periods of life. Truly our God moves in mysterious ways in calling His children into His service.

In our recent studies of Jeremiah we remember that God ordained him a prophet even before his birth. Samuel was definitely called when but a child. Paul was called when on the road to Damascus. These and many other such examples might be given to show that God marvelously calls His workers. But how about now?

When are we called? Our God is never limited in the time of a call. As in olden times, so it is now, there is a great difference in the time of calls received. He may speak when in secret communion with Him, He may speak when about one's ordinary work. When God's call comes to a soul, that is His time and is the best time. It surely is a sad and serious condition, when one who knows God has called, refuses to respond or attempts to conceal the call.

As for a definite time when God will call an individual, it can no more be given than a definite manner of His work of grace in the heart. But that His vineyard requires workers, we know assuredly. Happy then may we be, if our lives exemplify the statement concerning Abraham, "When he was called, he obeyed."

How

How is a call given, or received? This again reveals a variety of ways. Some have very distinct manifestations, God making evident His will in a vision, by voice, or in some other supernatural manner. Others receive their call more quietly and naturally. Because of the fact that an individual has had no wondrous manifestations does not prove he has had no call. However, we may rest assured, knowing that God does deal definitely with His children. No one need move out uncertainly, nor step before the Lord.

In considering therefore, the manner in which a call is given we must recognize that God's ways are above man's, and that

His dealings are divine. We know that He who gives peace and joy to the seeking soul, will also manifest His plan for that life in His own good time and way. Then how the call is given is almost lost sight of in the intense desire to be obedient to the heavenly vision.

Now we are made to think of the perplexities of the call.—The devil will hinder God's work wherever and whenever possible. God allows testings for the proving of His child. One of these perplexities is a closed door—closed because of health, financial circumstances, parents or friends. Another is a dimmed vision of God's call. These may confuse some who have been definitely called, and cause them to question "Have I a call?" Therefore it is well to keep clear before God, and move forward as He directs. Then when the way seems closed we may rest in knowing that God is all-powerful and that He will execute His purpose in spite of what seems to us insurmountable difficulties.

What more can be said then, but that every Christian has a call and carries an obligation to all non-Christians, which must be met,—by some in sympathy, love and prayer, others in the giving of their means, others by giving of their time. All are much needed both in the home and foreign fields.

Is our answer to the call "Whom shall I send, and who will go for us?" "Here am I, send me?" (Isa. 6:8).

Truly the poet must have experienced "the call" in order to express it as she has in the following,—

"As I pondered there came to me
A voice as from above;
It said to go—go out and serve
With spirit, faith and love.
A vision came—the sheep astray,
Hungry, athirst, and cold;
I hastened quick to bring them in
Unto the shepherd's fold.
I'm glad, so glad I listened
To that still voice so small;
Like those of old it leads me forth
To sound a victory call.
Yes, now I'll show His strength and power
And face new things to do.
Hark! listen close and you can hear
It's calling now for you."
Markham, Ont.

CATHOLICISM

A Church Is Best Known By Its Fruit

From an exchange we learn that recently a parliamentary committee of Great Britain investigated English prisons, and out of a prison population of 100,000 persons, men and women, they found the following religious bodies represented:

Two members of the Salvation Army;
Three members of the Congregational Church;
Nine Baptists;
Ten Methodists;
Forty-six Presbyterians;
One hundred and eighteen members of the Church of England;
Two hundred and forty-seven Roman Catholics.—Selected.

MENNONITISM IN A LATIN AMERICAN BACKGROUND

By J. W. Shank

The surrounding background of a colonizing Mennonite body always has an important bearing on its subsequent history. The background may allow freedom for natural expression of group characteristics, and, on the other hand, there may be limiting influences that prevent such expression. The background may be so free from foreign elements that a mixture with outside peoples is quite impossible, and on the other hand there may be a strong foreign element which eventually changes the entire character of the colonizing body.

To consider Mennonitism in a Latin American background is very different from considering it in an Anglo-Saxon background. The German speaking Mennonites of Pennsylvania in the early days were surrounded by the American Indian plus the Scotch-Irish and other European bodies. The Pilgrims in New England faced the Indians alone until other European elements entered their territory. The usual Mennonite settlements in new sections of the United States and Canada have always been surrounded by Anglo-Saxon elements most of which were fully American or in the process of Americanization. But a Mennonite settlement in any Latin American country will find itself surrounded by the distinctly Latin or mixed-blood type, which is very different from the Anglo-Saxon.

There are two ways in which a religious body may grow in a new territory: one is by transplanting a body of believers by colonization and letting it propagate itself in this new environment; the other is more like grafting. Certain leaders or missionaries, by teaching their doctrines to an entirely foreign group, become the builders of a new body of believers whose principles are patterned after those of the mother sect.

Fifty years hence we may be able to see the results of Mennonitism propagated by these two methods in Latin American. At present a bare beginning has been made. Mexico and Paraguay have within their borders the beginning of Mennonite colonies. Argentina has the beginning of a Mennonite community where the church principles are being engrafted upon an entirely foreign stock. It is too early to speculate as to the future of these two movements in Latin America. The purpose of this article is rather to study the background as we find it, and observe its fitness or unfitness for the new elements.

The most prominent South American

statesmen, as well as educators and missionaries, have made very pointed observations regarding the difference between the formative elements of North and South America. The former has the Anglo-Saxon Protestant elements while the latter has the Latin Catholic; the former has had the Bible with all of its accompanying religious teachings, the latter has had Romanism with its accompanying formalism and image worship. While the settlements of North America were motivated by the keen desire for religious and civil liberty, those of the southern continent were inspired by the desire for conquest and the gain of wealth. The difference in the character and motives of these colonizing elements is what makes the enormous difference in the present racial, social, and moral composition of the populations of the two continents. And here is the main reason why a migrating religious body finds a great contrast between the backgrounds, for its

very unlikely. Nevertheless when a body of Mennonites think of colonizing in Latin America, they can not ignore the fact that here the racial background is Latin and Indian, and not Anglo-Saxon. In the mind of the writer this is really a more serious consideration than some would think, and we doubt whether the colonizing bodies to Paraguay and Mexico gave it sufficient thought. We shall hope that they will be so strongly fortified with the real armor of the Christian that they will not be seriously endangered by the diverse elements into which they have been ushered.

The Character Background

The Indians of South America are very different in character from those of North America, in this that they are more submissive and their preference is to follow agricultural and pastoral pursuits. These characteristics have led them to submit to the authority of their Latin conquerors and to allow the Latin civilization to take precedence over that of the indigenous peoples.

Those of the Latin, or ruling class, who frequently boast of the purity of their European descent, are proud, sentimental, passionate and highly attractive. They possess all of the graces of courtesy and attention that mark the highly cultured; but in religion they lack the most essential elements of reverence and consciousness of sin.

Where the usual Mennonite of German stock comes endowed with business thrift, caution, fair dealing, strict honesty, heart sincerity and calmness in action, he will find the average Latin American to be endowed with greed, dishonesty and trickery in his business, much pretension of goodness and sincerity, used as a cloak for his gross immorality and even criminality, and, with all of this, a passion

that is swift and uncontrolled.

It is not difficult to surmise what effect these Latin characteristics will have upon the Mennonite immigrant. He will find it exceedingly hard to enter into business or social relations with these people, because he will not be able to do it with full confidence. On the other hand, it must be remembered that by no means all of the people have such unfavorable characteristics as those listed above. There will be found among them many honest and sincere people. One writer has said that, "It does not take as many good people to save a situation as it takes bad people to ruin it." This being true, the seed of goodness in these lands may yet save the situation when Christ comes into the lives of those who receive Him. But a Christian people, desiring to try its fortune in a new environment like that

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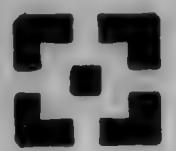
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life as a colony, in North and South America.

The Racial Background in Latin America

In Latin America there is a strong fusion of the Latin and Indian races. In some countries, as Peru, Ecuador, Bolivia and Paraguay, the predominating race, in numbers, is the Indian; while in others, like Argentina, Chile and Uruguay, it is the white. Of the total population of eighty million in the twenty republics, the best estimate shows that some 48 million are pure or mixed-blood Indian, while 32 million are pure white.

Although the Indian blood still predominates, the ruling class is really the Latin type. Thus the Latin methods and customs, as well as Latin characters are largely prevalent. Since it is a well-known fact that for centuries the Mennonite peoples have mixed little with other races, it may be expected that a fusion of the usual Mennonite German stock with the Indian and Latin would be



BIBLE STUDY



BIBLE STUDY COURSE

Titus and Philemon

Paul's Epistle to Titus

Titus comes into the history of the Christian Church soon after the first missionary journey of Paul into Asia. What relation he had to Timothy as to location or conversion is unknown. It is evident that Titus accompanied Paul and Barnabas back to Antioch and perhaps from Antioch to Jerusalem on account of the question of Gentile obligation to the Law of Moses (cf. Gal. 2:1-3; Acts 15:1-5). Timothy's mother was a Jewess and his father a Greek; but Timothy became a Jewish proselyte by observing circumcision, yet maintained the Christian faith and preached among the Gentiles. Titus was purely a Greek, nor was he ever circumcised. Gal. 2:3.

Titus is not named in the Acts as being in the company of Paul during the missionary journeys. His service in the church was of great value and was commended by Paul. II Cor. 8:16-18. As an efficient servant he accomplished satisfactorily the work in Corinth which Paul had assigned him and his report to Paul was an occasion of great joy. II Cor. 7:6, 7.

Titus is assumed to have been an elder or bishop in the early church. As such he is the only Gentile bishop mentioned in the New Testament. There were other Gentile helpers, but none seemed to have attained to that place of responsibility in which we find Titus.

Under the direction of Paul, Titus received his first commission in connection with the disorders in the Corinthian Church, undertaking the correction of the unholy relationships, II Cor. 12:18, and bringing about a satisfactory condition. Paul sent him a second time, bearing messages of instruction and establishing proper relationships between Paul and the Corinthian congregation. II Cor. 2:3; 7:8. During these journeys of Titus to Corinth Paul was engaged in the work of the Lord in Asia, later returning to Troas and expecting to meet Titus who should have returned there. Paul journeyed to Macedonia to meet him. II Cor. 7.

It was after this meeting that Paul wrote the second epistle to the Corinthians and sent it by the hand of Titus and others. Titus was instructed to attend to the matter of collecting the fund that was to be sent to Jerusalem in aid of the poor saints there. II Cor. 8:10-24.

Titus as a minister of the Gospel comes into the life of Paul after a later date than the Acts. There is no record in the Acts of Paul's ministry with Titus to the Isle of

Crete. After his first imprisonment no doubt, this journey was undertaken. This was an island of thirty-four hundred square miles, and of one hundred cities in the days of Solomon. Paul's ministry covered more than one city and the labors of Titus were related to the territory covered by Paul's ministry, and wherever a band of believers in Christ were assembled. This was a Gentile district and was left under the charge of a Gentile bishop for a season until one should follow to relieve Titus. Tit. 3:12. The Jews were also located in Crete, and, as usual, troubled the Christian believers with their genealogies, traditions and customs. 3:9. As a Gentile follower of Christ it was the duty of Paul to instruct these churches in the principles of the Gospel, faith, redemption, regeneration, the Holy Spirit, righteousness and the eternal hope. Titus, a disciple of Paul, continued the labors of his illustrious leader in preaching the Gospel to the Gentiles.

The Purpose of the Epistle

A pastoral Epistle by Paul, it is full of instruction concerning the special duties and particular ministry of Titus who has been given a charge or commission by Paul to the churches in the Island of Crete.

It is evident that Crete was a new field of labor for Paul, his former journeys led him through Cyprus and touched the coast of Crete only on his journey to Rome. His determination to winter at Neapolis (supposedly the town of Emmaus) indicates an entirely different course than any recorded in the Acts. Two persons mentioned in the Epistle are not mentioned elsewhere,—Artemas and Zenas, the lawyer. Since the prominence of Titus as Paul's companion and helper in this journey is evident, the entire circumstance must be one subsequent to the date of the Acts and probably at a time soon after the first imprisonment.

The character of the epistle is much the same as that of the epistle to Timothy, the first of which was written while Timothy was in charge of the Church in Ephesus.—Tim. 1:3. It is characteristic of Paul, expressing his devotion to the Gospel, and to the expression of the Christian life according to its truth.

It was the desire of the Apostle Paul to continue the testimony of the church which was founded in each place where the Gospel was accepted. To this end, believers were assembled for edification and worship, with such spiritual leadership as would build up the saints and preserve the purity of the

Gospel teachings. With the acquaintance which Titus had with the truth of the Gospel he was qualified to teach, and to choose men, or recommend men who were also qualified to teach the Word of God. His experience in the work of the church in fellowship with Paul enabled him to establish the congregations in the order of worship common to all of the churches founded by the Apostles. Titus was aware of the false teaching of the Jews and Judaizing Christian teachers against whom Paul and his followers were constantly witnessing and needed to witness in order to preserve the Spirit of the Gospel in its power of salvation. Regarding the standards of Holy Living which were maintained in the Church Titus was also familiar. To such a qualified servant of the Lord Paul left the care of the Churches in Crete, and his epistle sets forth the standards of organization, principles of faith, character of life and conditions of service essential to the salvation, growth and prosperity of the church in the world.

With his wide experience in dealing with all classes of people Paul observed the peculiar nature of conditions in Crete and desired Titus to understand these conditions and deal effectually with them. Such conditions might have discouraged some as being hopeless in developing Christian character; but Paul understood the power of Christ which is able to save, and these precious souls in Crete were the objects of his affection and the appeal to his care and provisions for their final hope and glory.

The Outline of the Epistle

- A. The Introduction—1:1-4
 - I. The Author, Paul—v 1.
 - II. His Ministry, Servant of God and apostle of Jesus Christ—v 1.
 - III. His commission.
 1. The faith of God's elect—vv 2, 3.
 - a. The truth of Godliness
 - b. The hope of eternal life.
 - c. The true and eternal promise of God.
 - d. The message for this age, through preaching.
 - e. A commission from God, our Savior.
 - IV. To whom written, Titus—v 4.
 1. Paul's son after the common faith.
 2. A salutation from Paul.
 - B. The message of the Epistle—1:5-3:15.
 1. To confirm a commission that had been given to Titus before Paul had left Crete.
 2. To finish the work of establishing the Churches in Crete.
 3. To ordain elders in every city as had been appointed.
 - I. The Ordination of Elders—1:5-16.
 1. Where to ordain—in every city—v 5.
 2. Qualifications of those to be ordained.
 - a. Blameless in domestic relations—v 6.

- b. Blameless as stewards of God—vv 7, 8.
 - (1) Disqualifying characteristics—v 7.
 - (2) Essential qualities—v 8.
 - (3) Spiritual requirements—v 9.
 - (a) Knowledge of the Word.
 - (b) Ability in the use of the Word, to exhort saints and convince the opposers.
- 3. The need of elders or leaders—vv 10, 11.
 - a. Many opposers, especially Jews—v 10.
 - b. Subverters of believers—v 11.
 - c. Professional deceivers.
- 4. The work of Elders, stop the mouths of the deceivers—v 11.
- 5. Conditions to be met by elders—vv 12-16.
 - a. The carnal nature of the Cretians—v 12.
 - b. The correcting of the faith of the people by sharp rebukes—v 13.
 - c. Jewish traditions to be refuted—v 14.
 - d. Commandments of men to be proven false—v 14.
 - e. Discover to men their vain profession without righteousness—vv 15, 16.
- II. To Set in Order the things that are wanting—2:1-3:7.
 - 1. Amendment of life of believers—2:1-3:2.
 - a. To be effected by preaching sound doctrine—2:1.
 - b. The standards for the aged men, sober, grave, temperate, sound in faith, charity, patience—2:2.
 - c. Standards for aged women—2:3, 4.
 - (1) Holy behaviour, true, etc.
 - (2) Teachers of good things.
 - (3) Teachers of young women—v 3, 4.
 - d. Standards for young women—vv 4, 5.
 - e. Standards for young men—vv 6-8.
 - f. Standards for servants—vv 9, 10.
 - 2. The Standards of the Word for believers.
 - a. It is expressed in the grace of God that has appeared for men—2:11.
 - b. Its teachings—v 12.
 - (1) To deny ungodliness—v 12.
 - (2) To live righteously, soberly, godly in this present world—v 12.
 - (3) To look for the blessed hope—v 13.
 - (4) That Christ gave Himself for us—v 13.
 - (a) To redeem us from all iniquity.
 - (b) To purify unto himself a peculiar people, zealous of all good works—v 14.
 - 3. The Authority for righteous living—v 15.
 - a. To be commanded and taught.
 - b. To be used, in exhortation and rebuke.
 - c. To be used with authority.
 - d. The teachers not to be despised.
 - 4. The relation of believers to Government and rulers—3:1-7.
 - a. A reminder of duty essential—v 1.
 - b. To be subject to Governments—v 1.
 - (1) To obey magistrates.
 - (2) To willingly perform every good work.
 - c. Be respectful to all men—v 2.
 - (1) Speak evil of none. Be no brawler.
 - (2) Be gentle, showing meekness to all.
 - d. The power of a new life and relation to fellow men—vv 3-7.
 - (1) It changes men from what they were formerly—v 3.
 - (2) It is affected by the appearing to men of the kindness and love of

God our Savior—v 4.

(3) It is not the works of men that affect righteousness.

(4) It is the result of Salvation by the mercy of God and the purifying of regeneration and renewing of the Holy Ghost—vv 5, 6.

(5) It is the response of the heart that has been justified by grace—v 7.

(6) It is the life of those who have the hope of eternal life—v 7.

5. A charge and admonition to the Cretians—3:8-11.

a. Every believer in God to be admonished to maintain good works as a profitable life—v 8.

b. Avoid contentions concerning foolish questions, genealogies and the law—v 9.

c. Reject heretics after one or two admonitions, as one who sins and is self condemned—vv 10, 11.

6. Personal instructions to Titus—3:12-14.

a. Plan to relieve Titus by sending Artemas or Tychicus—v 12.

b. Titus to join Paul at Nicopolis during the winter—v 12.

c. Titus to aid Zenas and Apollos on their journey—v 13.

d. Encourage the believers to engage in useful work or business. See Margin—v 14.

7. Salutations to Titus from Paul's companions and Greetings to his friends—v 15.

III. The Benediction—v 15.

THE EPISTLE OF PAUL TO PHILEMON

This is an outstanding Epistle among those of the New Testament. It has to do neither with theology or the general conduct of Christians. It was not written to a church nor to officers of the church. It is peculiar in its strong personal element. Beneath the surface of this letter there lies the love and honor of one personal friend for his friend, and the strong desire that the honor of that friendship might remain unsullied and continue in its strength, or even increase in its confidence and respect.

There is another strong personal element in the letter, that of the personal interest of the great missionary to the Gentile world, in the welfare of a slave convert to the faith of Christ. Jesus said to Peter "If I wash thee not, thou hast no part with me." And Peter replied, "Lord not my feet only, but also my hands and my head. There could be no ground of fellowship between the Lord who came from heaven and went to heaven and the servants, the fishermen of Galilee. Jesus made that friendship possible and gave His disciples part with Him by becoming their servant and washing their feet. Paul had received that spirit, which makes all believers one in fellowship and made himself a bondsman with Onesimus and made him his brother.

The Epistle was written in the Roman prison, where the runaway slave of Philemon had come in touch with Paul—but how, is a part of the story that no one knows. From the mention of the names of Philemon and Archippus in the letter to the Colossians, the home of Philemon was in Colosse. The letter to Ephesus and Colosse, bearing much resemblance, was probably sent from Rome at the same time, as was also the letter to

the church in Laodicea, now lost. Col. 4:16. In that case it is probable that the message to Philemon was carried by the same messenger and the profitable service of the slave Onesimus may have been that of a message bearer. But this is an inference.

Paul's letter reveals that ardent love which he had for his friend Philemon. He poured out his heart to him with truth and tenderness that was void of flattery or affection. One might be inclined to find in some of his statements the craft of one who desired to "catch one with guile;" but, laying aside the thought of such guile on the part of Paul all that was written could have been truly said of his friend Philemon and said by one who knew him, loved him and desired to maintain that love. True Christian love is guileless, like that of Christ.

The Purpose of the Epistle

The import of the letter to Philemon is told in the text. What is not stated plainly is inferred. The unfaithful slave purloined his Master's goods. Tit. 2:10. Too often the servant imposes on his Master, as if the goods of the Master was common property of the household, including servants. The guilt of conscience drove the servant from the Master's home, to a far country where the goods were wasted in riotous Rome. In want, the servant found the friend of the master in a prison. Confession of sin, faith in a Redeemer and Savior, a new life through the Holy Spirit and righteousness that honors God, was the result of a visit to the servant of Jesus Christ to the Gentiles. See and compare Titus 2:11-14. The letter to Philemon contains a splendid illustration of the teaching of Paul in his letter to Titus.

In order that there should be a corresponding evidence of the fruit of the spirit in the life of the Master, the slave returned, bearing his own testimony of a regenerated life and bearing a message that quickened an already established faith into the same fruits—righteousness, love and fellowship.

The Outline of the Epistle

- A. The Introduction.
 - I. The author, Paul, a Prisoner—1:1.
 - II. His associate, Timothy—1:1. There were thus two witnesses to the new faith of Onesimus—v 11.
 - III. To whom written.
 - 1. Philemon, called beloved, and fellow laborer. It is said he afterward became bishop of Colosse. v 1.
 - 2. To Apphia and Archippus—v 2.
 - 3. To the Church in the house of Philemon—v 2.
 - IV. The Salutation—v 3.
- B. The Message of Paul to Philemon—vv 4-24.
 - 1. A Statement concerning Philemon's character.
 - a. Worthy of thanks to God, and prayer—v 4.
 - b. Things to be commended.
 - (1) Faith and love toward the Lord and Saints—v 5.
 - (2) The communication of his faith and love in good things—v 6.
 - (3) The prayer that in every good thing in Christ he may become effectual—v 6.
 - (4) The frequent ministry to the saints a source of joy to all—v 7.
 - 2. A request based upon past ministry to the saints—vv 8-16.

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EDUCATIONAL

EDUCATING THE COLORADO MEXICAN

By Lenna Heatwole

This is a companion article to The Colorado Mexican which was published in the Christian Monitor, April, 1929.

Within the last ten years the task of educating the Mexican has become a real problem to Colorado educators, but thus far the state has taken no definite action to better conditions. Instead, each school system was left to work out its own method of dealing with the foreign problem. In most rural schools the foreigner was considered of lesser importance, and when he was in school he was given the help that was possible without any special effort made to meet his needs. In other words, the educating of the American child was the important thing, and the spending of the public's money on the education of worthless foreigners was senseless. With this in mind, the teacher attempted to do her work, but when the most effective efforts were put forth to educate the American child, his progress was constantly hampered by the Mexican.

Take for example a first grade in which there were Mexicans, most of whom could not speak a word of English; some had been in Spanish schools but could not read English; and some had been in the first grade for any number of years and ranged anywhere from six to sixteen years. Could a child do effective work in such environment? Giving the American child the best under these conditions was attempting to do the impossible.

It was after realizing this that the teachers, many of the school boards, and the county superintendent began to work on a change. In the fall of 1925 four schools in Otero County of which La Junta is the county seat, tried the same system which many of the city schools had been using for a number of years. This system provided for a teacher to be in charge of a room in which there were only foreigners in the first three grades. The experiment proved so successful to both the American child and the foreign child, and to both the teacher and the community, that each year other rural schools adopted the same plan until now all the communities (in this county) with foreigners use this plan.

The foreign problem was not so difficult in the rural school as in the large city school for, instead of having foreigners of many nationalities, all of these foreigners were Mexicans except a few Japanese. However, as the new system was being established, all eyes were fixed on the work to see the outcome. It would be almost impossible to describe the situation as it was the first month of

school. Not even those Mexican children, who in previous years had shown interest, wanted to go to school. They resented being put into a room with only Mexicans. When they had been in the same room with the other children they were not so conscious that they were Mexicans. On the whole these children rebelled at being called "Mexicans" as much as most colored folks do at being called "Niggers." So the entire school began to call these children "The Spanish Children" and to call their room the "opportunity room." This took away the first big sting and by the end of the second week, all of the regular pupils of the year before were in school or were planning to come as soon as the beet season was over. To get those interested who were in the community for the winter or part of the winter was the greatest task. The school board said, "Since the Mexican will not come to school the truant officer must round him up and make him come." On the next Monday, the room was filled with many new faces—little faces and big faces all expressing fear, shyness, and unhappiness. They were there, hoping for the best, but expecting that the American law would demand almost anything.

The next day the county superintendent visited the Newdale school and after the children had all been sent home he said something like this to their teacher. "To make a success with these youngsters you must spend a lot of time with them and make them love you and their work. The situation calls for leadership, for one who takes advantage of all her opportunities, and an overabundance of humanness." He emphasized the fact that no plan or program set down in a book could be followed, but as in any experiment, if one plan or method fails, try another. That was his last visit to the school, for in a few weeks he became seriously ill and the following spring the teachers paid their last tribute of respect to him. The truth of the few words he had said on that first and last visit to the opportunity room (the room and work in which he was greatly interested) was an inspiring help in the future work.

The teacher was left almost wholly to her own judgment in using any course of study or any workable method she should choose to best suit her needs. If she thought that the situation demanded six reading lessons a day that was her privilege; she could also stop any time to sing or play games, or she

could spend the time in conversation; any device she knew that would bring results was all right to try. Her job was more than teaching children to read, write, count, and add. It was also teaching them to love school and to love their new country. She was to create a desire for sanitation, a respect for authority, and an efficient use of a strange language. This called for no lag in work or play, but alertness to keep every one interested. After enthusiasm had been aroused, the child was in school without the aid of the truant officer. In fact the school room had more of an attraction for most of them than their own homes. They not only loved school but they loved their own little room. At the close of the first year the third grade, who were promoted from the room, begged to be allowed to come into their own room the fourth year and do fourth grade work. So the teacher's efforts to create an atmosphere desirable to live in had not all been in vain. In a school of 135 the opportunity room claimed 49. There were several Mexicans in most of the upper grades making a total of 55 in the entire school.

The curriculum which was used in the Newdale opportunity room was neither eccentric nor overcrowded. The regular course of study for each six weeks given by the county superintendent was followed out as in all the other rooms, and it was found that the pupils who were in school ample time and of ordinary intelligence could finish the course of study with the extra activities besides. Getting the beginner started was not difficult after he had begun to speak a few simple words. But here again, were the individual differences again.

It was extremely humiliating and discouraging for a boy of sixteen to stand up and read "Three Billy Goats Gruff" with a little fellow seven years old. To avoid this, two or three divisions of some of the classes were necessary. Many times those who had been in school in Mexico and had a beginner's background, could soon be reading in advanced books. No set rule for each grade or each pupil was followed. In fact an attempt was made to have the room not a place where the children study together and in turn recite, but rather a place where the children do interesting things with their minds and hands. In the midst of a reading lesson when the time seemed to drag, the pupil would soon become alert by being allowed to illustrate some phase of the lesson by molding colored clay or by going to the board and illustrating by a picture in colored chalk. Whether work or play, one was as important to perform correctly as the other. The curriculum tried to create a balanced program which gave the child a chance

to live as he worked. William Wirt says all children should be busy all day long at work, study, or play under right conditions. At what children work, study, and play; how they work, study, and play; when and where they work, study, and play; what facilities are provided for work, study, and play; and the total, relative amount of time given to work, study and play; these vary in each school.

The study of language was possibly the study in which the greatest benefits were derived. Besides learning to express himself and building an English vocabulary, the child enjoyed playing the language games. One of the errors most often found among foreign children was the omission of the article and the misuse of the pronoun. For example where the pronoun denoting gender was used, they would possibly say, "Mary, he is bad." The study of the seasons with each bringing its varied differences is an interesting study to any child but especially so to the foreigner. This study was correlated with art, language, and nature study. The second and third grade language classes showed much interest during the month of November in studying the Indians and Pilgrims. To these children these stories were entirely new. The crowning day came on the Wednesday before Thanksgiving Day, when everyone dressed in the Puritan or Indian costume, and all ate as at the first Thanksgiving. Each month some special study was made which particularly illustrates that month. For example, in March the Dutch people were studied and tulips, wooden shoes, and wind mills, and kites were made. Hectographed copies to color, original drawings, cuttings and tearings were busy work to use along with almost any study. Unusual talent was discovered among the Mexicans, especially in art and music. It seems he does not need to learn to sing, but that it is the natural thing for him to do.

The district furnished free text books to all pupils who could not afford them. As soon as this fact was learned, no Mexican child could buy a book. They felt that if the school could buy books for one it could buy for the others too. This held good in crayons, scissors, writing paper, and even pencils. At first the child was given a great deal of freedom in handling the property he was using, but as scissors, pencils, and books began to disappear almost faster than the district could supply them, monitors were appointed for a week whose duty it was to collect all the school property each evening and put it into a cupboard. However, if the child asked permission, he could take home with him books and even crayons and scissors with the condition that he would return them the following day. Making each child responsible for the school property was the best means of protection.

A word must be said about the little programs which the children gave every month. Several times they had one of the other rooms as guests and other times one of the other classes put on the program for the rest of the room. One of the girls played a steel guitar beautifully and sang old Spanish songs as she played. One of the boys, a pure bred

Spaniard, sang for the foreign room many times and one day after much coaxing he was persuaded to sing to the entire school. He had learned to sing in a government school in Mexico and he sang so well that he reminded one of a Spanish artist. The children liked best of all to act out the stories that they read in their readers and these were often used in the programs. When the children sang their Spanish song, they were granted a privilege they did not have any other time—that of using their own language. The teacher who was serving her week on play ground duty, was expected to see to it that only English was spoken. If the different rooms entered into games together, all talked English, but if not, the Mexican children would go off into a secluded corner and chatter to themselves.

Many of the teachers were given a "visiting day" in which they could visit another opportunity room. Seeing another room working out its problems, was a revelation in dealing with one's own problems of the same nature and it was also an encourage-

ment to compare the work of the two schools.

Since that first year of the opportunity rooms in Otero County, the foreign work has been constantly advancing. Those little children may still wear their hair in braids tied with a string, and dresses with a combination of red, purple, yellow and pink or trousers with one suspender and a nail for a button, but they like to come to school now. They have learned when they stay out they are sure to miss something worthwhile. Every day they want to be on hand, willing to do what the teacher wishes. The most that many Mexicans ever get out of life is at school. When they are not in school the cheap theater, the streets, the alleys, the roads, and the beet fields furnish their occupation and amusement. Without the help of the Church, the Christian home and the right school influence, the child has little opportunity for betterment. What a golden opportunity the schools have in helping these needy children! And what an opportunity for the young Christian teacher!

La Junta, Colo.

HISTORY OF THE WEST LIBERTY MENNONITE CHURCH

Located in McPherson County, Kansas

By Ida Troyer

"Bro. Brundage, we have decided to give you a buggy in exchange for your old cart."

"A buggy! What would I want with a buggy when the cart gives satisfaction? Why should I want a buggy when I refused a spring seat several weeks ago? This old cart and gray mare serve me fine. They always take me to the place I want to go."

"Well, now, Bro. Brundage, explain why you don't want a buggy. Won't you at least accept a gift from the church when we get it for you?"

"Not when the money can be used more profitably some other way, brother. You see if I'd use a buggy with springs I would have a bump twice where I only need to bump once in the cart."

Such was the conversation of a middle-aged brother half leaning and half hanging to the front and neck of his black pony and the stooped old man who stood tying the rope lines to the wheel of his old springless cart. The old man wore a black plain-cut suit, and a yellowish straw hat set on his blackish gray hair to shade the brown wrinkled face, that was edged with short white whiskers. His eyes always shone with joy and peace, and his mouth turned up just enough to make a kind smile. To see him once made you love him always.

This man was known as Old Faithful Bishop Brundage, who came from his home in Canton every fourth Sunday to meet with the few pioneer families in the western part of McPherson County, to whom he brought the message as the Spirit moved him. He began making these trips in the summer of 1883 when there were only nine members of the Mennonite Church in the community; Bro. David D. Yoder and wife, Bro. J. C.

Bontrager and wife, Bro. Matthias Coop- rider, Bro. S. C. Miller and wife, Mrs. R. C. Yoder, and Mrs. Mose Hershberger. Although there were only a few members Bro. Brundage saw the future of these large families and was much concerned about the welfare of the children and young folks. As he met with them on the appointed Sunday in some home he always gave a message that reached the heart, and often after the sermon he requested his audience to go home at once to digest the food he presented, rather than to stand for a half hour visiting.

During the summer of 1884 Dan Miller and family moved from Indiana to this community adding two more members to the small group of worshipers. The old Bishop being pleased with the sincerity of the few believers prayerfully considered the matter and then consulted the congregation concerning the organization of a church. Realizing that young people must and will do something, he suggested that a Sunday school be conducted every Sunday for their sake.

Not long after the matter had been considered with the congregation the members all gathered one Sunday at the home of S. C. Miller where the church was organized. Immediately after this step was taken they observed the holy ordinances of Communion and Feet Washing. After this date the usual meeting place was no longer in the homes, but at the Liberty School House where a union Sunday school was being conducted. On the fourth Sunday of each month it was conducted by the Mennonites, and without any complaint the loyal old brother was always present on that Sunday.

During the summer of 1884 others became concerned about their souls and decided to

unite with the new little church. Since the church seemed to be growing rapidly and others were becoming more interested, it was decided in the fall of the same year that the Mennonites buy the Liberty School House, which was then for sale. The school house was purchased and moved to the southeast corner of section number nineteen in Hayes Township, one-half mile north from where it had previously stood. The church was then named the West Liberty Church and the new school house which was being built the South Liberty School.

Bishop Brundage, becoming quite old to care for the four churches, of which West Liberty was one, and being unable to perform his duties as well as he wanted to, began consulting others and also the Lord about ordaining one to fill the place. In the spring of the next year, 1885, the ministers, deacons, and other members all met for the church conference convening at the Spring Valley church in McPherson County. At this conference it was decided to ordain a few helpers for the Bishop. After much prayer it was decided to ordain S. C. Miller, M. Coopridner, and David Weaver to the ministry and D. D. Yoder and Jacob Erb to the office of deacon. Bro. S. C. Miller and Bro. D. D. Yoder were ordained in the spring soon after conference to take charge of the little West Liberty church which had grown considerably within the year. After this, Sunday school and preaching were held every Sunday afternoon in the little square school house now converted into a church house. In the fall of the same year Matthias Coopridner was ordained to help Bro. Miller in the ministry at this place.

In the year 1888 J. S. Coffman, a very deep, spiritual, and prayerful evangelist conducted meetings in a few of the neighboring churches. The results of his meetings seemed to be fruitful, upbuilding, and interesting. This led the elders of the church to believe it would be helpful to both the members and the young people to have a series of meetings. Bro. J. S. Coffman was glad to answer their request, and his labors were not in vain, for George Brunk and Sivilla Miller were both led to Christ through his service. They became interested in the service of the Lord and fully surrendered their lives to their Master. Others received new courage and felt that they had experienced a real spiritual feast, while still others were brought to a deep conviction of their sins. In 1889 Bro. Coffman returned to again allow the Spirit to work through him in reviving the spiritual life of the church and lead souls to Christ. His labors again were effective and fruitful. After a few days of hard labor nine young souls had given their hearts to the Lord. These nine souls were Charles Yoder, Abe Yoder, Enos Miller, Silva Miller, three Hostettler boys, and Elen Hostettler. These boys and girls were given help and soon led into active service and given special places to fill in the Sunday school. The Sunday school consisted of six classes, two for the children, two for the English Testa-

tament class and two for the German Testament class. The officers were Superintendent, Assistant Superintendent, Secretary, Assistant Secretary, Chorister, Assistant Chorister, and Treasurer. After the Sunday school classes were over, questions were given to be answered the next Sunday and the questions of the previous Sunday were answered. A sample copy, of the Secretary's book, for one meeting will give you an idea of their Sunday school work.

Report of West Liberty Mennonite Sunday School

May 11, 1890

Sunday school opened by singing, after which the Supt. read the 25th chapter of St. John. Bro. Lehman led in prayer. Then the teachers took charge of their classes, read and discussed the ninth chapter of St. Luke.

No. of persons present

Officers	7
Teachers	6
Visitors	8
Scholars	68

Total 89

No. of verses committed to memory 14.

Questions

- (1) Whose bones raised a dead man to life, and where do we read it? I Kings 1:27
- (2) Of what were the disciples speaking when Jesus appeared unto them and said "Peace be unto you?" Luke 29:34

For little folks

- (3) How old was Jesus when He began to preach? Luke 5:36

The school was to commit verses to memory with the word wisdom.

School was addressed by Bro. Lehman.

School closed with music, to meet again at the appointed time.

Charley Yoder, Secretary

The little church continued to grow and progress rapidly. By 1890 it was large enough to care for the conference, and in May 1890 the conference met there with fourteen bishops, ministers, and deacons present. Bro. R. J. Heatwole was elected moderator and T. J. Coopridner as secretary. A number of important problems were discussed and resolutions passed. The need for another Bishop was considered, and after prayerful consideration it was decided that Bro. S. C. Miller be ordained to the office of Bishop and given

charge of the West Liberty and a few other neighboring churches. At the close of Conference work the body of believers observed the sacred ordinances of Communion and Feet Washing.

During the next summer an impressive service was held when Bro. Miller was ordained to the bishopric. The next few years the church quietly met and worshiped together every Sunday, and in quietness grew stronger. In 1893 one of its strong, loyal and faithful young men, George Brunk, who five years previously had accepted Christ as his Savior was now called to a more definite work for his Master and was ordained to preach the Word and help his fellow ministering brethren in this, his home community. The next summer Bro. M. Coopridner was called to Canton to help care for the flock at that place.

In the fall of 1895 when the conference met at Roseland, Nebraska, one of the many problems decided upon was that another minister be ordained to help in the work at West Liberty. Action was taken in this step in the fall and the church chose through lot. C. D. Yoder, a quiet, unassuming young man, yet Spirit-filled and much concerned about his Master's business, was in the lot. After prayer, every one felt certain that the Lord was directing, the lot was cast, which fell upon the humble young Bro. Yoder. He keenly felt the call and answered with "I can do all things through Christ who strengthenth me." The promises of God never failed him and he had all the power needed to perform his duties.

The next year Bro. Brunk was called into another community and the work of the home church was left to Bro. Miller and Bro. Yoder. That year trouble was again arising and it became necessary to ordain a new deacon. R. C. Yoder, a fine loyal, hard working, and spiritual young man was called by the Spirit to fill the place of deacon.

The three brethren now in service worked in love and unity and cared for the flock as it continued to grow from year to year. The church quietly produced fruit that today has fed many hungering souls and has reached some of the suffering in India. Bro. M. Coopridner and family returned to his home again at West Liberty sometime during these years, and he performed his duty as best he could although not strong physically but in 1910 his strength rapidly failed him, and in 1914 after much suffering he was called to his home in glory.

In the year 1909 S. C. Miller was called to go to Jet, Oklahoma, where there were a few pioneer Mennonites. The church was saddened to part with their loyal father but were glad he was only leaving them to give his service to others in need.

In 1912 the conference met for the fourth time at the West Liberty church. Because of the disability of Bro. Coopridner, and the vacancy left by other brethren Charles Yoder was left to a great responsibility. After



prayerful consideration it was decided to give the church the privilege to ordain Bro. Allen Erb, whom the bishop and ministering brethren felt the Lord had called to fill the place.

Action was taken shortly after the conference that fall and Bro. Erb was ordained. Both he and his wife loyally filled their places and took a special interest in the children and young folks. Sister Erb had charge of a class of children, aged from six to ten. She became an ideal for the children and made lasting impressions. Bro. Erb was Superintendent of the children for a while and later the teacher for the junior girls. These girls will always appreciate his influence. The children, now children no longer still remember the little stories and sermons he occasionally preached for them.

In the spring of 1917 while the church seemed to be in joy and peace and each member working in unity with another, the community was shocked one morning when a general-ring was given on the telephone announcing that our faithful deacon, now a middle-aged man, had passed into glory. It was a sad shock not only to the community but also to his home people. Just an hour previously he had made ready to go to Hutchinson, but just when ready to start his car he felt an unusual pain on his heart. He went to the house and told his wife he was not feeling well, so he lay down on the couch. In a few minutes his wife saw that his life was passing from him. She called the doctor, rubbed him, and did all she knew, but it was too late. The children were quickly called home but, alas, he was gone forever from this burdensome world to his home in glory. In a few days there was a congregation of people larger than ever before gathered in and around the West Liberty church to take their last look at the dear brother, and to show their last token of respect for one who had served them faithfully.

During the same summer three others were called from the church, but not in the same way. Before their departure a farewell party was held for them. Bro. Erb and wife were called to fill the place of Superintendent at the LaJunta, Colorado, hospital and sanitorium, and Sister Florence Coopridier, a loyal and talented trained nurse and doctor was called to give her life and service for the welfare of the heathen in India.

Since the church was now without a deacon, and Bro. Erb was also called to another field, and Bro. T. M. Erb, the bishop, was living thirty miles from this congregation, the responsibility became a large one for Bro. C. D. Yoder. Finally the latter part of the year the church was given permission to ordain a deacon. Jesse Brunk, a zealous young man, was called by lot to fill the vacancy. He proved to be a faithful helper and filled his office to the best of his ability.

Bro. Yoder, keenly feeling the responsibility grow heavier, had also an increasing burden, for the welfare of the young people who each Sunday filled the back benches of the church. He taught the junior classes a few years, but was later relieved of that

work because of too many other duties. His concern for the young people was manifest by the interest he aroused in opening a mid-week mission class, in connection with the mid-week prayer services. His encouraging words concerning a higher education prompted a greater interest in the young people to launch out for a wider spiritual and secular education.

Bro. T. M. Erb, the bishop, and Bro. Yoder were both pressed with too many duties, so in the year of 1922 it was decided that a bishop and another minister should be ordained for this church. In November of the same year Bro. Yoder was out cutting hedge one day, when a limb fell on his arm bruising it, but no one thought it to be serious. Several weeks later infection set in and the arm began to give much trouble. It was finally operated upon and he regained strength so that he could again meet with the congregation occasionally.

The date set for the ordination of a minister was the former part of January 1923. This was the first unusual event for the year which seemed to be a year set apart by the Lord for unusual happenings. Bro. Maurice A. Yoder, a young man who had attended school at Hesston for four years, was called from among the home young people to be ordained. Bro. Maurice Yoder served faithfully nearly every Sunday for a few months after his ordination because of the physical condition of Bro. C. D. Yoder.

The latter part of January a bishop was to be ordained for the West Liberty, Yoder, and Larned churches. Bro. C. D. Yoder and Harry Diener were in the lot. The lot fell to Bro. Diener, who has ever since been actively engaged in his duties. On the Sunday of this ordination as Bro. Yoder sat beside Bro. Diener he was so ill he could barely stay until the meeting was over. In a few weeks he became very weak and underwent two more operations, but nothing seemed to help. Later in the year he was anointed and many prayers ascended daily in his behalf, but his work was finished and on September 28 the Lord took him away in peace, resignation, and the full assurance of future glory. To men it seemed sad and hard to understand why such a loyal and faithful servant like him should be taken away at the age of fifty-one. But the mighty God directs and orders the yielded life in His own way at all times. He was taken from us, but not forgotten.

In the fall of the same year Bro. Joe G. Hartzler yielded to the call of his Lord, and through obedience and the allowance of the Spirit's guidance, he has faithfully filled the vacancy and feeds the flock as Christ commanded Peter to do, as recorded in St. John, the twenty-first chapter. He is faithful to the doctrines of the church and seems to carry the great concern for the welfare of his home congregation, which seemed to be the chief concern of Bro. C. D. Yoder as his end drew near. Among Bro. Yoder's last requests was that the church be kept free from worldliness, formality and false doctrine. His successor reminds us often of the same fact, and he preaches the full Gospel message.

The next year, 1924, the church was again caused to suffer when the deacon, Bro. Brunk, the chief helper in caring for Bro. C. D. Yoder the last few months of his life, became ill and after a short time was called to join his brother, who had gone before. It was during these same few years that the majority of our older and loyal brothers and sisters were taken to their eternal home. Among these were R. J. Heatwole, Bro. and Sister David Yoder, Bro. and Sister Joe Miller, Sister Slabaugh, and others. By 1925 the West Liberty church seemed almost like a different church to one who had been gone during the last three years.

Two more changes took place in 1925. The church being in need of a deacon again, a vote of the church was taken and Bro. Oliver Hostettler was called through the lot to fill the vacancy, and Bro. Hartzler was called and ordained to act as bishop over three congregations, the West Liberty, Canton, and Larned churches.

In 1927 it became necessary for Bro. Maurice A. Yoder to leave the West Liberty congregation and give himself to teaching in Hesston College, where he also served as pastor of the church there. Now again the work of the West Liberty church was left to one preacher, Bishop Hartzler, who felt unable to do the work alone. So after prayerful consideration it was again decided to ordain another man for the work of the ministry. The Spirit of God seemed to again be working, for while the ministering brethren were considering who to choose to fill the vacancy, one young brother had attended a Mission Board Meeting, where he was impressed anew with the great field of labor which is ripe and ready to be harvested. He alone with God renewed his consecration and promised the Lord to answer any call to which he might be called. He told no person of his various experiences, but the Spirit moved other brethren, including the home bishop and other ministering brethren, to choose the yielded one. Bro. Menno M. Troyer, who was ordained, humbly accepted the call to assist Bro. Hartzler in the ministry of the Word.

Certainly these few years have taught us that God does "move in a mysterious way, His wonders to perform." The new bishop, new minister, and new deacon are now working and solving their problems in unity with spiritual guidance. Every Lord's day a spiritual feast is provided for those who are hungering for spiritual food. The church grew rapidly the first fifteen years but the last nineteen years the enrollment has remained at an average of one hundred-fifty to one hundred and eighty. This is not because new souls are not won for Christ, for many have found Christ through the efforts of those who worship together at this church, but it has not grown because many have died, and others left this community and are laboring in Christ's vineyard elsewhere. The efforts of the first few loyal servants of the church have not been a failure. As long as the Christ is kept supreme the rays of the church will continue to reach as far and even farther than they have in the past.

Conway, Kansas.

TOWERING STEEL

A Great Engineer Tells You in this Article the Thrilling Story of the Backbone of Our Civilization

By Lee H. Miller

"People with a fondness for labels have called this the Steel Age, just as long ago there was a Stone Age, when stone was the most useful of all known materials. Without steel, which has been made for little more than half a century, we would be without railroads, automobiles, airplanes, and most of the other conveniences of civilization. Lee Haun Miller, chief engineer of the American Institute of Steel Construction, tells you something of the romance and importance of steel: what is being done with it to-day, and what may be done with it in the future. There is probably no greater authority on steel in the United States than Mr. Miller. In the course of his career he has designed or built cranes, bridges, mill and office buildings, car dumpers, hoisting machinery, and practically everything else which can be made from structural steel. His fondness for the metal he carries even into his recreations, for his golf-clubs all have steel shafts."

The newcomer to this country may be an immigrant all of whose worldly goods are tied up in a few bandanna handkerchiefs. Or he may be a visiting English lecturer, coming to New York to tell Americans what is wrong with their country; or an opera star with twenty trunks of costumes. But as the liner's threshing screws carry her slowly past Staten Island and into view of the Battery, the sight that meets the watcher's eyes brings a gasp to his throat—a gasp of wonder and amazement that man should have built anything so colossal in its size and beauty as the sky-line of New York.

Yet beauty like this is no longer confined to the nation's metropolis. The aerial camera has picked out and shown in a new light far more man-made beauty. You will find what may be called, with no thought of sacrilege, Cathedrals of Commerce rising in every city in the land, though it may have only a hundredth of the millions of people who make up the city of New York. It is beauty of a style that was never dreamed of in the days of flamboyant Gothic architecture, but it is beauty, real beauty, none the less; beauty that is particularly appropriate to our industrial age and country for the useful purpose which it serves.

If you look at the great office buildings of your native or your nearest city, it is mostly limestone, brick, marble and glass that meets your eye. The amazing material that has made these wonders possible is modestly hidden away. Yet if that material were suddenly removed from the vital place it holds in our civilization to-day, most of our buildings would collapse, our airplanes would fall from the sky, useless shells of automobiles would line the highways, railroads would disappear and civilization as we know it would come to a sudden, terrible and tragic halt.

That material is steel.

The most amazing thing about steel is its extraordinary youth. It is, from one standpoint, not much more than fifty years old. Seventy-five years ago, you could have removed all the steel in the world, and no one would have cared a rap. Life, the life in which the grandfather of the average boy and girl of to-day was young himself, would have gone on almost without a change. Even fifty years ago, the elimination of all the steel in the world would not have caused any very serious

inconvenience. And to-day we so depend on this same element that its removal would bring catastrophe to every one of us.

Iron, of course, is one of the oldest and most useful of the metals. But iron and steel, although they are chemically cousins, are very different in their properties. Steel I can describe as a refinement of iron—without getting into quarrels with chemists, I hope, for the metallurgy and chemistry of iron and steel are amazingly complex, and there are as many different kinds of steel as there are kinds of cats. It is iron to which many things have been done or added to give it toughness, or ductility, or elasticity, or brittleness in certain measure to fit it for certain jobs.

The story of steel began in the town of St. Pancras, in England. It was there, in 1854, that one Henry Bessemer (later to be knighted and famous throughout the world) made his great discovery—the discovery, which he came on in his small ironworks, that if he blew a blast of air through molten iron he oxidized and drove off a number of the impurities which made iron an uncertain substance chemically, and to all intents and purposes produced a new substance—steel. The process of Bessemer, and of Kelly, who made an almost simultaneous discovery, is old-fashioned and unsatisfactory now; modern metallurgy has far surpassed it in wonders. But it was the start. From that time on, the Woolworth Building was a possibility. And trains that traveled sixty miles per hour. And one automobile for every five people in this country. And man's conquest of the skies. None were, before that blast of air went through that caldron of iron and dross. Once it had, each one, you may like to think, had its actual beginning.

Seven or eight years ago an engineer stood on the New York shore of the Hudson River, watching the crowded ferries plying back and forth between New York and the Jersey shore. Automobiles and other conveyances were compelled to use these ferries, for the Hudson Vehicular Tunnel was still far in the future. Passengers for the suburban parts of New Jersey were compelled to take them also, for the Jersey tube came out at Jersey City. A bridge across the river would be an immense saving in time for Jersey

commuters; it would open up miles of new suburbs for an overcrowded city.

Great Bridges

So this engineer drew his plans for such a bridge. Experts told him that they could never be put into operation. He redrew them many times to meet the criticisms raised against them before he finally convinced the Port Authority of New York that they were feasible; that the bridge could really be built, and built safely. That engineer was O. H. Amman, Swiss by birth and American by adoption. To him belongs the honor of having brought the great Hudson River Bridge, flung across two-thirds of a mile of water, into being.

The Hudson River Bridge will have a span 3,500 feet long. It will be the greatest single-span bridge in the world—nearly twice as long as the longest hitherto built. And modern steels, with the engineering genius to produce designs to utilize them, have made it possible. Nor is it the limit in length. So sure are we now of the strength of our materials that plans are now under way for a suspension bridge across San Francisco Bay with a span of 4,000 feet; engineers are discussing with the Port Authority of New York a bridge across the Narrows with a span of 4,500 feet; other engineers are talking of a bridge across the Golden Gate, near San Francisco, with a span of 5,200 feet—less than thirty yards short of a mile. Compare those figures with the span lengths of the longest bridges we have now—the 1,850 foot span of the Ambassador Bridge between Detroit and Windsor, Canada; the 1,800-foot span of the Quebec Bridge; the 1,750-foot span of the Camden Bridge, over the Delaware at Philadelphia.

Building great bridges is certainly one of the most romantic of occupations, but it is no less certainly one of the most difficult. The spans about which we have been talking were first conceived by men who spent months and even years in their design. Bridge plans, down to the size of the smallest rivet on the smallest angle-iron, must be correct. An error means the possible loss of millions of dollars and hundreds of lives. The money involved is staggering. To build the Hudson River Bridge a bond issue of \$50,000,000 had to be floated.

The men who do the actual building are faced with hardships that few other workers have to meet. The construction of a building is difficult enough, but it can hardly be compared with that of a bridge. Bridges are thrown across great bodies of water where the wind and the temperature may make existence almost unbearable; across railway tracks where express trains speed a few feet below, blowing dust and cinders and sparks into the workmen's faces; in the wilds of Africa and South America and in difficult situations all over the world. From the designer to the man who applies the last coat of protective paint, bridge-building is the most rigorous of occupations. But the builders

have this compensation: they know that their work will endure.

Not long ago a board of engineers made a careful examination of one of the first steel bridges ever built in this country—the Eads Bridge over the Mississippi River at St. Louis, built in 1874. They found it in perfect condition. One of the first iron bridges ever built was put up in 1777 at Colebrookdale in England, and after one hundred and fifty years it is still in service, although iron is not more durable than steel. A steel bridge, properly looked after, will last almost indefinitely.

The exactness of modern steel construction would be unbelievable to the old-time engineer. If you happen to live in the vicinity of New York and have watched the work on the great towers of the Hudson River Bridge, you may have wondered why those towers were built up to a certain height last winter—and then suddenly left alone until this spring. The reason was simply this: they must be exactly 600 feet high—not about 600 feet, but exactly that height, without a fraction of an inch's variation. And there was no other way to insure this than to build up to 500 feet or so, and then wait for any settling, however minute, in the structure. That settling was measured this spring, and now the additional hundred feet have been designed and are being built on.

The immense strains which the towers must bear made this care necessary. All the cables supporting more than half a mile of roadway will bear down on them, and if they were to collapse the whole bridge would plunge into the Hudson. But so well can the properties of steel be measured and controlled that the bridge will be as safe as your sidewalk at home.

Not Bessemer steel, but that made by the later open-hearth process, makes that control possible. Bessemer steel was good, but its formula was hard to control, and it was apt to contain sulphur and phosphorus. The first made it brittle when hot, the second brittle when cold. Open-hearth steel can be controlled as to content. Its formula can be as exact as that for some delicate medical compound. And in practice it is as exact, for we must know down to the last possible fraction of a pound what weights it can be depended on to support or withstand.

Only steel made the Hudson River Bridge possible, and only steel will build the other great bridges that engineers have been planning all over the country. And not only does it make them safe, but it makes them independent of traffic increases. Bridges of other materials may prove to be too narrow or too weak to withstand larger loads, but a steel bridge can be increased or strengthened whenever traffic demands it. A few years ago the Trisanna Bridge at Vienna, on the Arlberg line of the Austrian railways, was fitted with an entire lower truss below the floor, so that it would be strong enough to carry heavier loads. The bridge itself was built as long ago as 1870, by Waagner-

Biro A. G., and was designed for the trains of that time. It weighed 501 tons, and the new truss, added by the same firm that had erected the bridge in the first place, weighed almost half as much—219 tons. The increase in strength has made it perfectly safe for modern locomotives—a feat which could hardly have been accomplished if the bridge had been built of anything except steel.

Skyscrapers

Between the men who design a bridge and the men who erect it comes the steel fabricator. It is the fabricating industry which purchases the material from the rolling mill, and cuts, punches, fits and rivets the pieces together to fit each particular job. A bridge is first manufactured in a fabricator's shop, shipped to the job, and then erected. But bridges are only part of the fabricator's work. The greater portion of it is concerned with skyscraper building. The steel members for the skyscraper, as for the bridge, are cut to measure and manufactured by the fabricator, shipped to the location, and there "buttoned" together.

Who designed the first skyscraper is still a matter of dispute. L. S. Buffington, a Chicago architect, attempted to file letters patent on his skyscraper design in 1887, but was never able to establish his claim. That did not prevent him, however, from threatening suit for patent infringement against several owners of later skyscrapers. Another claimant is W. L. B. Jenny, who built the first steel-framed building, the Home Insurance Company Building, in 1883.

The earliest beginnings are probably to be found in the building erected in 1854 in New York for Harper & Brothers, where cast iron columns were used as supports. Wrought iron beams and columns were used in buildings for the Centennial Exposition in Philadelphia, in 1876. By that time iron was beginning to be a fairly common building material. But there was another problem that had to be solved before engineers were ready to construct tall buildings. That was the problem of getting people from floor to floor without stairways. One of the earliest elevators known was the one installed in the ornate old Fifth Avenue Hotel in New York, in 1859. It was built by Otis Tufts and cost \$25,000. A steam engine ran it by turning an immense vertical screw—whence its name, vertical screw railway—much as a nut is moved up and down on a bolt by turning the bolt. The first suspended elevator, the forerunner of the kind we know to-day, was installed seven years later in the old St. James Hotel, New York.

Then came foundations. Simply digging a hole in the ground and building up masonry to support the building was not sufficient for more than a few stories. The foundation problem was not solved until 1880, when the Federal Building in Chicago sank considerably and caused great apprehension among builders and engineers. That started an investigation from

which developed a wholly new and modern method of foundation building. Nowadays foundations are placed under the foot of each column in the building, each one independent of the others. These columns are carried down into the ground until they reach a safe foundation. In some places, like New Orleans, it is necessary to sink piles until they strike a bottom solid enough to carry the weight, or to a depth which will afford a skin friction sufficient to support the building. By some means or other a perfectly safe and solid bottom must always be provided.

With elevators, foundations, and the new structural steel, the time was ripe for the first true skyscraper. The Home Insurance Company, in 1883, put up a building in Chicago in which were used, for the first time, some of the skyscraper principles—principally that of supporting the entire weight of the walls on a steel framework, instead of making the walls themselves carry the weight of the building. The 14-story Tacoma Building in Chicago, erected in 1887, carried skyscraper principles still further, and is generally known as the first real skyscraper. The Tacoma Building was supported entirely by a metal frame, and the walls did no more than curtain off the interior and protect it from the elements. So sound was its design that it is still standing, although the owners, the University of Chicago, plan to demolish it shortly to make way for a 24-story building with a 23-story tower.

To build higher and to build larger was only a matter of further experimentation, for engineers realized that in steel they had a material upon which they could depend absolutely. Accessories, of course, had to be improved, particularly the elevator. After Tufts' vertical screw railway type came the hydraulic plunger and later the electric elevator. Electric elevators have been developed to move at the astonishing speed of 1,000 feet a minute, with an acceleration so accurately controlled that passengers are hardly conscious of the rate at which they are traveling. No building is yet equipped with elevators as rapid, but those in the towering new 68-story Chrysler Building now being erected in New York will move at the rate of 900 feet a minute.

Engineering Achievement

From the Tacoma Building to the Chrysler Building is a great step. From Roebling's Brooklyn Bridge, built forty-six years ago, to Amman's new Hudson River Bridge is as great a step. In between there has been a vast amount of chemical research and development in steel, and the accumulation of a storehouse of engineering knowledge about steel structures. We may speak of architects achieving wonders, but American architecture is daily becoming more dependent upon the engineer. The skyscraper is an engineering achievement, and the architect can do no more than content himself with the lines that steel construction offers him.

Within the past year or two, notable engineering construction authorities of many European countries have given special study to the American skyscraper. They now acknowledge that it is the sole important contribution to architecture since the Renaissance. They are ready to copy it, and have even offered special inducements to American engineers to go abroad and teach them the art of fabricating structural steel as we do it in this country.

Fabricators believe that only a start has been made at solving the engineering problems involved in steel construction. One of them is a more rational basis of design for wind pressure, a problem on which the meteorologist is being called in to consultation. The engineer, with the assistance of the geologist, has greatly advanced the design of foundations. The metallurgist has aided in the development of the steel itself and its system of inspection, and is now busy in the development of flame cutting, and field and shop welding.

Building Largely

We are on the verge of seeing buildings erected larger than any hitherto conceived; buildings which may upset all our preconceived ideas. One of the most unusual and important developments has been in the sale of "air rights" in large cities. The late Ira A. Place, general counsel for the Grand Central Terminal development, is generally credited with being the first to realize their value. The Grand Central Terminal Company in New York found itself with many city blocks on its hands that had been cut into for subtracks for its trains. These had been blasted out of the solid rock, leaving a clear space above which apparently had no value. Then the idea was conceived of selling the right to build above these tracks without selling the ground itself. The Hotel Biltmore was the first to purchase air rights, paying \$100,000 a year for them. That price advanced rapidly, and when the Hotel Roosevelt was built, air rights cost the owners \$285,000 a year. The new New York Central Building occupies the last available air right parcel.

All these buildings built above the tracks are supported on steel stilts which carry the weight of the buildings down to the bed rock below the tracks. Streets and sidewalks rest directly on the railroad structure, and to avoid vibration are separated from the walls of the building by a slot. The stilts themselves rest on lead and asbestos cushions, so that there is practically no transmission of vibrations caused by the trains.

These buildings have no basements. One of them, the New York Central Building, has provided a basement on the fifteenth floor, in which all the necessary machinery is placed. Heat is purchased from the Terminal Company.

What New York has done is being repeated in Chicago. Over the Illinois Central tracks it is planned to erect a building with 1,500,000 square feet of floor

space, the Merchandise Mart. Plans have been drawn for another building, seventy-five stories high, to be erected over those same tracks.

Great buildings have become a necessity to-day. Even Boston has lifted the ban on skyscrapers to permit a more economical development of the city. In New York, the New York Life Insurance Building, spreading over an entire city block, has taken the place of the old Madison Square Garden. The Waldorf-Astoria, forty stories high, will be erected on Park Avenue. A 60-story hotel is planned for Columbus Circle. And there is still on the boards the plans for the Larkin Building, which would rise to the stupendous height of 110 stories—a building a quarter of a mile high. From an engineering point of view, these tremendous structures are entirely feasible. The economic side, however, is another question. Some of the most experienced real-estate operators believe that eighty-five stories is as high as a building can go to-day, and still pay a return on the investment.

What of the Future?

Engineers and fabricators intend to keep ahead of the purely economic problems. When capitalists are ready to order taller buildings, they will be ready to construct them. The engineering staff of the American Institute of Steel Construction is now engaged in developing what is known as the battleship-deck floors. These floors will be simply steel plates welded directly over the beams and girders of the frame. They will greatly reduce the floor weight, and so the construction cost. Because they will mean a cheaper, more rigid structure, still higher buildings will be possible. Before they are adopted, however, the tests which are now being conducted for strength, sound transmission and fireproofing must be completed. There will be a certain amount of prejudice against this new floor construction, but its possibilities, once adopted, would be unlimited. It could, for instance, be easily adapted to road and bridge building. A steel floor for road work, carried on I beams sunk in asphalt-treated gravel, would be very nearly everlasting.

As a matter of fact, such a steel road has been carefully investigated, and I am assured that it is now being tested under the most rigid conditions, before being offered for general use. I mention the steel road merely as an instance of the rapid strides that steel construction is making. Only a person who has worked long with steel is conscious of its infinite possibilities.

When DeLesseps, the great French engineer, planned the Panama Canal, he decided on one without locks, cut through at sea level. One of his principal reasons for this decision was his inability to find the material from which lock gates sufficiently large and strong could be constructed. That problem he could not solve, and his canal company failed. American

engineers found that locks of the required type could be built of steel, and the lock gates at the Panama Canal stand now as evidence of the power of that metal.

These gates are really steel dams. They prove that it is possible to construct dams of steel and do it more satisfactorily and more cheaply than it could be done with any other material. With steel we could safely build irrigation dams to many times the height of any known to-day.

You will understand now what I mean when I tell you that the greatest of futures is open to the engineer who specializes in steel construction. He will have use, not only for his own skill, but for that of scientists in many other fields. We have already utilized the service of the metallurgist, the meteorologist, the geologist, the electrician, and the sanitary engineer. Skyscrapers have used all the arts of sanitation. Their heating is the most uniform ever known. They have proved that artificial light can be made to serve as well, or even better, than natural light. At heights above three hundred feet, flies and insects will not live; noise and dust will not penetrate.

We have already accomplished what seemed impossible only a few years ago, but the possibilities of the future remain as great again. Two years ago the first residence was erected with steel framing. Since then, four companies have been organized to manufacture steel house framing, and many companies organized to build the houses themselves. A house with a steel frame is stronger, more fireproof, and cleaner than one built of brick or wood. And if steel construction has developed a new and inspiring type of architecture in our office buildings, it is far from an idle prediction to say that it will do the same for our homes. Steel construction, growing with the growth of a great country, will leave its impress, not alone on the buildings of our cities and on great bridges, but throughout the countryside, wherever a home is built.

In the comparatively few years since steel was first made a commercial possibility, it has revolutionized our civilization. Great as its achievements have been in the past, even greater possibilities await us in the not far distant future. I feel that what steel has done in the past will be little compared to what it will do in the coming years.—The Youth's Companion.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: Cordiality, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and flippant jesting. Three things to cultivate: Good books, good friends and good humor. Three things to contend for: Honor, country and friends. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity.—Henry Van Dyke.

THE SUNDAY SCHOOL

POSSIBILITIES OF THE CRADLE ROLL

By Martha Eby Yake

In recent years we have come to realize the need of the Cradle Roll in our Sunday school program. A Sunday school is not really complete without it. Christian workers are gradually realizing the unlimited possibilities wrapped up in those little bundles of humanity—the babies.

The origin of the Cradle Roll is interesting. It dates back to 1877 when Mrs. Pettit of New Jersey who was a primary worker had a birthday book in which she recorded each birthday of her Sunday school class of little children. As each child's birthday came along it was recognized by bringing an offering corresponding to its age to be used for missions. A little later the idea developed of keeping a record of the babies too small to attend Sunday school, but whose birthdays could still be remembered and who could be considered members of the Sunday school.

Mrs. Pettit, in telling her own story in 1902, said: "It came about through the desire to lay the foundation for the future Church of Christ in the hearts of the children in the Primary Department and the belief that the Church should stand for nothing less than the evangelization of the world." Our work in the Sunday school from the very beginning is to help the children so that they may be loyal disciples of Christ. Nothing then could be more fitting than to connect the birth of the child with the work he is called to do.

By bringing the child under the influence of the Sunday school and Church the child is very early impressed with the fact that the Church is interested in him and expects something from him.

Mrs. Fletcher in her book says, "It is imperative that the little tots should be trained for Christ and the Church during the first few years of their lives while they are still in the formative period, for then their little hearts are most tender and responsive to love. If we do our part to establish them in these early years, then we will have a clear conscience knowing that we have fulfilled our responsibility to them. Many children are born into homes that are not Christian and when that is the case it is the duty of the Church to provide a substitute to act as their spiritual parent. This is very often done through the influence of the Cradle Roll.

Purpose of the Cradle Roll

But the Cradle Roll has a two-fold purpose. Not only is the child affected by its

workings but also the home and especially the mother. Many times it has been the means of deepening the responsibility of the parents for the early and right religious training of their babies. And even in some cases it has been a means of winning souls for Christ and the Church.

To be sure this will very largely depend on how much of a Christian worker the Cradle Roll visitor is. No half-hearted, half-interested or too-busy visitor will ever have any striking results; but the soul-burdened, self-sacrificing, always-interested visitor—one who loves the little children and who can with Godly patience sit and with loving interest share the joys and anxieties of the busy mother—will have a constant avenue of approach to the home that no one else usually has. Mothers can soon tell if the interest in the baby is just a passing interest—given as a part of duty or if there is a whole-hearted interest, Spirit-filled and God-sent. This is especially true of the non-Christian homes the Sunday school aims to reach; but it is likewise true of all the homes, for who is it that does not benefit by kindly Christian fellowship with a common aim in mind—the good of the child.

Standards for Cradle Roll Department

The following Cradle Roll standards were adopted at a meeting of the elementary workers during the International Sunday School Convention at Chicago in June, 1914.

1. A Cradle Roll Superintendent, under whose direction the necessary numbers of visitors will work.

2. Systematic efforts to secure members from birth to three years.

3. Public record of names and permanent card index or record book—including babies' names, addresses, births, ages, parents' names, promotions, etc.

4. Prompt recognition of Birthdays.

5. Suitable remembrance in case of sickness or death.

6. All removals and the cause registered.

7. Babies welcomed as visitors whenever present.

8. A Cradle Roll Day annually.

9. An occasional social affair for Mothers and Babies.

10. Mothers and Babies invited on special Sunday school days.

11. Babies and Mothers visited regularly in their homes.

12. Mothers helped in the care and training of babies by literature and mothers' meetings.

13. Cradle Roll Members publicly promoted and enrollment secured in the Beginners' Department.

14. A Cradle Roll Class in the Beginners' Department if children attend before formal promotion.

15. No child may continue as a Cradle Roll member after the fourth birthday.

Concluding Remarks

To insure success, the Cradle Roll must have the coöperation of the Sunday school and Church. Such an organization surely needs a great deal of attention but what is that compared with the joy of introducing Christ into homes where before He was unknown? or to the deepening and the strengthening of the homes where Christ is honored and is the Head of the House.

How precious the words of Jesus when He said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

Scottdale, Pa.

A LITTLE ISRAELITISH MAID

A MISSIONARY

By Mary Alice Kauffman

Hannah lived in Samaria where the great prophet Elisha sometimes visited. Her father was one of the sons of the prophets who kept the fire of religion alive in a dark time of Israel. Often did she hear her father grieve because of the wickedness of Israel, and quite often too did she see the great prophet of Israel and hear of his wonderful miracles. A very happy life she led with her father, mother, and little brothers, but in those troublous times sad things sometimes happened to people.

One day she had taken her little brother and gone to the spring to bring water for her mother to prepare the evening meal,

when she was surrounded by several soldiers. They seized her and bore her off to camp, leaving her little brother there, as they probably thought him too young to be of any use to them. The soldiers were not cruel to her when they found she could be handy in preparing them food, and soon took a fancy to her.

Although her prospects were dark she trusted the God she had heard her father speak of and whom her mother had taught her to trust and waited patiently to be delivered from her bondage. The soldiers captured many people in her city, burned some of the houses, and then moved on to other

parts of the world in search of plunder.

Finally the captain of the host noticed the quiet, industrious little girl and resolved to take her home to his wife. After a long march they arrived at Damascus, where Naaman, the captain, lived.

Hannah was a dark-eyed little girl with black hair, tall and slender. In time her mistress became very much attached to her and treated her like one of the family. Being really a noble and kind-hearted woman she was sorry for the little maid who had been taken from her home and forced to go to a strange land. So she did everything in her power to make Hannah contented by giving her small presents sometimes and always being kind to her.

One great delight of Hannah was to climb to the top of the castle and look south as far as she could, knowing that somewhere in that direction was the city where she had lived as a little girl. She often wondered what had become of her parents and little brothers—whether they were still living there or had been taken away too. Sometimes hot tears fell as she thought of them. Her mistress once saw these as Hannah came down to her and begged her not to go up there again since it made her so sad. For awhile Hannah did not, but afterward she again found pleasure in looking down toward her own country, knowing that wherever her people were the same God was with them that had been with her through all these lonely years.

Strange as it may seem the captain, though a mighty man, very famous in state affairs as well as in battle, never took part in the great public affairs that were always taking place in this magnificent city, nor even came in close contact with those he loved most. This perplexed the maiden greatly until one day she heard it rumored among the other servants that this great man was afflicted with the awful disease of leprosy. Hannah had seen many lepers in her own country and remembered their pitiful looks and wails for help as they wandered about along the roads and lodged in caves and tombs at night. It was great sorrow to her to see this great and good man suffer so.

She was thinking of this one day as she was attending to her mistress when half to herself she sighed, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

"What sayest thou," asked her mistress at these words, and half in fear and half hoping Hannah told her of the little boy, whom Elisha had raised from the dead, and of his many other wonderful works. This was news too good to keep and the good wife told her husband at the first opportunity.

Soon after Naaman prepared his chariot and went to visit the great prophet. In a short time he came back completely cured. After this Naaman could no more truly worship his idols, but brought a load of earth from the land of Israel and erected an altar on it. Here every morning he worshipped the true God. And there also little Hannah was sometimes privileged to kneel with her mistress, and thank God who had given her

this wonderful opportunity. Though she could not return to her own people, she loved to tend the flowers that grew on the earth from her own country, for they reminded her of the flowers she had gathered as a carefree little girl. Here she had many sacred moments thinking of her own people and of the great God who cared for even a little maid in a strange land.

Jetmore, Kans.

CIGARETTES

The following open letter, addressed to the leading cigarette manufacturing companies, speaks for itself:

An Open Letter to
The American Cigarette Companies:

This letter is addressed to you on the basis of two facts specifically: first, present-day cigarette propaganda to capture women and more women for the cigarette habit; second, recent advertising—which grows steadily in volume—to persuade the smoker that he can not smoke too many.

You will understand that I speak not merely my own convictions. I speak, first of all, as an American father who, with an American father's concern for his own children, and for all children, challenges current cigarette advertising. I speak, in the second place, as the President of the World's Society of Christian Endeavor; as the representative, therefore, of more than four million young people who share with me the deep hostility against this advertising; and as Editor-in-Chief of the Christian Herald, which goes to more than a quarter of a million homes.

Gentlemen, you face here the deep-seated resentment of a vast number of smokers and non-smokers; a resentment that is bound to have expression—a resentment that receives its final authority from all who would have American youth and American life physically fit and morally sound.

Within the week one of the most successful cigarette advertising salesmen said with downright passion, "We are fools. We are killing our own game." I am reminded of the words of an Ancient: "When an evil becomes intolerable it touches the point of cure," and of that other classical quotation, "Whom the gods would destroy they first make mad."

You may feel that you do not need to fear the extremist, the "fanatic." But when some of your number enter thus ruthlessly the precincts of the American home and of American health, they cause smokers and non-smokers of every creed and class to make common cause.

"Reach for a ——— instead of a sweet," I read on the inside of a popular magazine's back cover. The advertisement carries the face and facsimile signature of a distinguished general. "Reach for a ——— instead of a sweet," but ten thousand other institutions reach for axes!

"Those who would require steady nerves are turning to ———: We smoke all we want and keep fit." This is the caption of

an advertising page from a Detroit newspaper, a page that the executive leader of a great Youth Movement has forwarded to me with the demand that as International President of that organization I "take action." On this same page a novelist, a nurse, a steamship officer, a newspaper writer, and a deep-sea diver are pictured as "smoking all they want," and keeping fit for any and everything.

In a recent editorial of the Journal of the American Medical Association, I read the following:

"Who would have thought ten years ago that cigarettes would be sold to the American public not only by billboard displays of handsome damsels revealing unusual quantities of hosiery and epidermis, as they nonchalantly exhale streams of smoke from adenoidal nostrils, but actually by insistence on the healthful qualities of certain brands? Ah! brothers, we have come a long way in the passing decade.....!"

Manufacturers of ——— cigarettes having secured, they claim, statements from 20,679 physicians that ——— were less irritating than other cigarettes, are promulgating a campaign in which they assert that these cigarettes do not cut the wind or impair the physical condition, and that ——— satisfies the longing for things that make you fat without interfering with a normal appetite for healthful foods. To which the simple reply is made: "Hooley!"

Many people eat too much sugar and gorge on pastry! But the human appetite is a delicate mechanism, and the attempt to urge that it be aborted or destroyed by the regular use of tobacco is essentially vicious.

Gentlemen, these advertisers and others of their kind are heading for disaster. When they go, they will not travel alone.

This letter is not written to represent my personal conviction with regard to the cigarette. I write now to voice a common and rapidly rising judgment against specific advertising practises. I write in advocacy of those values, those fine things of body and mind that business in general highly regards and that, as a sacred trust, belong to us all.

Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence and pre-adolescence are being led by the uniform and advertised commendation of a commander of America's expeditionary forces to stunt their bodies and dwarf their minds, and to do this, gentlemen, with the implied sanction of patriotism. What are you going to do about it?

Your action should be prompt and decisive.—Christian Herald.

If ye love me, keep my commandments. A new commandment I give unto you That ye love one another.—John.

"God's love, clothed with faith, is the most powerful weapon on earth."

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

At this writing (August 19) the Topic Committee is planning to be together in a few days to prepare the topics for the year 1930. Till this reaches the eye of the reader the selection will possibly be made. We feel the need of the prayers of all our Young People's organizations in behalf of all the plans that are made for the welfare of the young people. The Editor, too, feels the need throughout the year of the sustaining grace of God. The outlines for the new Topics will be prepared in the month of September and November as occasion gives opportunity. We hope to have all ready for the booklet before the New Year begins. The preparation of this Topic Booklet came about through the helpful suggestions of some of our Young People's Meeting workers in past years. We will gladly welcome suggestions that might at any time make the helps more serviceable.

As you engage in the work of this month may you give your whole hearts to the subjects in hand and may the Lord grant rich returns in your experience and service for Him. Eternity alone can reveal how much profit will come from earnest work in the young people's meetings. The hearts that will be reached and encouraged in the good way cannot be known. Many should also be moved to consecrate their lives to the fields of missions in some way. Doctrines should be more firmly impressed in our minds and obeyed from our hearts. We ought to love the Bible more after meditating upon its Divine author and the great message of love He has revealed through its pages.

God bless you all in every meeting and in your efforts to make practical the things you have received through these meetings.

JESUS IN THE BETHANY HOME (Jr.).—Jno. 11:1—12:11

Topic for October 13

MOTTO

"The Master is come and calleth for thee."

MEDITATIONS ON THE TOPIC

I. The Home of Martha, and Mary and Lazarus.—Their home was in the little village of Bethany, very near to Jerusalem. We have record in the Scripture of three visits which Jesus made to this home. It is quite possible that He made others which are not recorded. The ones He made and the things He did there show that He was well acquainted with them and was received in their home as a very dear guest.

Martha was the mistress of the home and felt the responsibility of preparing the meals. She shows that she became anxious in one of those visits to prepare a great deal. She allowed her anxiety to cause her to become troubled and feel hard at her sister Mary. Mary had become so absorbed in the presence of Jesus while she sat at His feet to hear His word, that she did not help Martha in preparation for the care of her guest. But Jesus cared more for the kind of entertainment Mary gave than for the much service which Martha was fretting about. And when Martha asked Him if He did not care how Mary was neglecting to help her, He answered her that "Mary hath chosen that good part which shall not be taken away from her."

Jesus again came to their home when they had sorrow. But He turned the sorrow into joy when He raised their brother from the dead after he had laid in the grave four days. It was a wonderful thing to all that saw and heard, and it caused many to believe in Jesus as the Son of God. It also angered the leading Jews to see so many believing on Jesus. They determined to put Him to death.

Once again we find Jesus in Bethany in the home where Martha served. Lazarus her brother was at the table eating with Je-

sus and the twelve disciples. At this time Mary's heart was so full of worship that she brought a very precious box of ointment in and poured it upon Jesus' head and feet. It filled the house with a sweet odor and made Jesus very glad to see and know her heart of devotion toward Him. But even at such a lovely act there were people who found fault. Jesus rebuked them and praised Mary for her deed of honor.

OUTLINE STUDY

I. Different Visits of Jesus to Bethany.

1. When Mary sat at Jesus' feet while Martha was serving alone.—Luke 10:38-42.
2. When Lazarus was dead.—Jno. 11:1-57.
3. When Mary anointed His head and feet.—Matt. 26:7-13; Mark 14:3-9; Jno. 12:3-9.

II. What Jesus Did as a Guest.

1. He spoke words of edification.—Luke 10:39-42; Jno. 12:7, 8; Mark 14:6-9; Matt. 26:10-13.
2. He spoke words of comfort.—Jno. 11:23-27.
3. He did deeds to comfort and bless.—Jno. 11:28-44.
4. He loved the home He visited.—Jno. 11:5.
5. He caused many to believe on Him.—Jno. 11:45, 6-17.
6. He ate and drank with His friends.—Jno. 12:2.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Memorize a Passage from the Outline.
2. Tell One of the Stories of Jesus in Bethany.
3. Describe Martha; Mary.
4. What Wicked Persons Were Present at Bethany with Jesus?

For Others.

1. Jesus as a Guest.
2. Jesus as a Savior.
3. Jesus as a Teacher.

PERSONAL THOUGHT

Jesus may be our guest today. Does He find a welcome? Do we honor Him more as Mary did or more after the pattern of Martha?

SEED THOUGHTS

"Sitting at the feet of Jesus;

O what words I hear Him say;
Happy place so near, so precious;
May it find me there each day."—Sel.

Distracting thoughts and cares remove,
And fix our hearts and hopes above;
With food divine may we be fed,
And satisfied with living bread.

—John Fawcett.

"Jesus wept, and still in glory
He doth mark the mourner's tear
Loving still to trace the story
Of the hearts He strengthened here."
—Selected.

JESUS IN THE BETHANY HOME

By Alice Kauffman

Evening has come to Bethany, and the shadows deepen on the streets where the children play and men and women walk wearily to and fro. Into the home where Lazarus lives with his two sisters a dear friend has come as a guest, and a quiet peace broods over the home.

The friend is speaking. Lazarus listens thoughtfully, now and then offering a comment. His sister Mary, sitting at the feet of the dear Guest with her eyes reverently intent on His wonderful face, listens, enraptured in His meaning-weighted words. She does not hear the sound of busy feet and skilful hands in another room, for all her soul hangs on the words of their friend. Suddenly an impatient voice is lifted. "Mary!" The thread of the discourse is still unbroken, and Mary has not heard.

Then into the room comes Martha, the other sister, with a look of extreme annoyance on her face. "Master, carest thou not that my sister has left me to serve alone? Bid her help me!" Mary's face crimsoned and tears of shame start to her eyes. But the Friend looks at her, and at Martha, and speaks gently.

"Martha, Martha, thou art careful and troubled about many things. But Mary has chosen that good part, which shall not be taken away." The tears cease; the look of annoyance fades; Jesus is in the Bethany home.

Another scene. In the room where Lazarus and Mary listened to Jesus, Mary sits alone. She is alone in spite of the fact that the room is filled with her neighbors and kinspeople speaking hopeless words of doubtful comfort for a great grief. But Mary sits alone in the midst of them, and her heart is

heavy. Lazarus is dead, and the Master has not come. Has He failed them—He whom they loved?

Again Martha comes into the room, and approaching her sister with a strange look of joy whispers, "The Master has come and calleth for you!" Quickly Mary is gone, all the doubts of her heart striving for utterance. But when she meets Him she only falls at His feet and cries sadly, "Lord, if You had been here my brother had not died." All the sorrow and disappointment and faith of her heart were in those few words. Jesus weeps. He sees the mourning friends following Mary, and knows the hurt of His dear friends. And when He had raised Lazarus and the heartache was gone, they knew that again Jesus had come to the Bethany home.

Somehow these pictures of Jesus in the home in Bethany make me think first of all of Friendship. Jesus loved Mary, and her sister, and Lazarus; loving them He brought that beautiful joy, friendship. Francis Bacon says of confidence between friends that it redoubles joy and cuts grief in half. Jesus in His friendship did more. He gave to His dear ones joy inexpressible and took their grief away.

A friendship with Jesus, a close, intimate, and loving relation with Him may mean as much to us as it did to the three in Bethany. The rebuke is there for our shortcomings, but it is the rebuke of love. "The best preservative to keep the mind in health is the faithful admonition of a friend," said Bacon. He speaks intellectually, we can go farther and say that the best preservative to keep the soul in health is the faithful admonition of the Lord. His gentle "Martha, Martha" of love is more clearing than the sharp criticism of comparative disinterest. We want to be our best for our friends, and especially for Him.

We can learn to sit at His feet and listen with all our heart to His words. Utter confiding in Him will spare the grief. Jesus is the First Friend, the leader of beautiful friendships. The Man who sat in the Bethany home is the Lord who inhabits our eager hearts, and blesses them.

In his "Hymn of Trust" Oliver Wendell Holmes has expressed the atmosphere of Jesus' visits to the home in Bethany, and what they mean to us.

"O Love Divine, that stoopedst to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain when Thou art near!

"Though long the weary way we tread
An sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

"When drooping pleasure turn to grief
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf
Shall softly tell us, Thou art near!

"On Thee we fling our burdening woe,
O Love Divine, forever dear
Content to suffer, while we know,
Living or dying, Thou art near!"

Scottdale, Pa.

OUR MISSION STATIONS—SOUTH AMERICA (I).—Acts 1:8

Topic for October 20

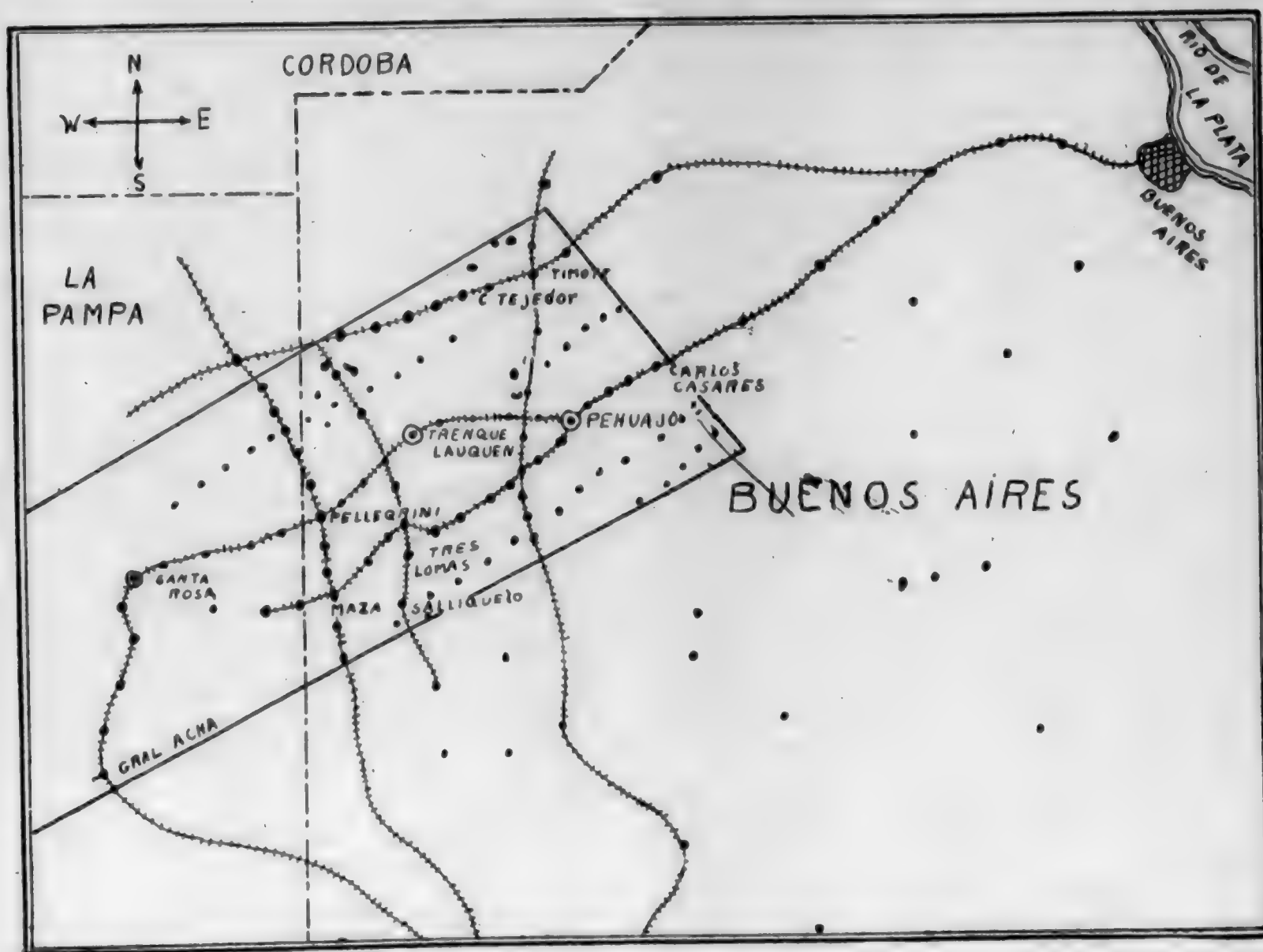
MOTTO

"Go forward."

MEDITATIONS ON THE TOPIC

I. The Stations in South America.—In the present outlines we have named the first four. If I rightly remember this naming is in the order of their establishment as far as our workers are concerned.

Pehuajo was the first station established after our brethren had acquired the language sufficiently to proceed with the work. Since its beginning there is not only an organized congregation there but a printing plant was established here where a little paper called, "El Camino Verdadero" or "The True Way," was published, and an opportunity afforded to print other needful literature in the form of tracts, Bible lessons, and helps of various kinds. But this plant was later removed to Trenque Lauquen. A kindergarten has been established there for the little ones. In the past year a school has been started which will give opportunity for training of the young people. Bible teaching is conducted



in the way of Sunday schools, Young People's Meeting, house to house visitation, as well as through preaching.

Trenque Lauquen was established and carried on much after the pattern of the work at Pehuajo. Here orphanage work has been undertaken to a certain extent. And the printing work is now established here. Opportunities are present for much more to be done along all lines of activity.

Santa Rosa is the station where our native brother, Albano Luayza is located with his family. Here a good work has been done in the way of preaching, personal work, Bible teaching, etc.

Carlos Casares is the fourth station. The work is conducted much after the pattern of other stations, and yet is after all peculiarly difficult in problems and opportunities. Read of all the stations in Reports.

II. The Text, Acts 1:8 not only suggests the power by which the work is to be carried forward, but outlines the order of progress which God directed for the early Church and which likewise suggests a workable program for us today.

OUTLINE STUDY

I. Pehuajo.

1. Organized congregation.
2. Printing plant.
3. Kindergarten.
4. School.
5. Bible teaching activities.

(1) Bible Training School.

II. Trenque Lauquen.

1. Organized congregation.
2. Bible teaching activities.
3. Orphanage work.

III. Santa Rosa.

1. Organized congregation.
2. Bible teaching activities.

IV. Carlos Casares.

1. Organized congregation.
2. Bible teaching activities.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Go."
2. Memorize Ex. 14:15.
3. Tell What You Can of the Kindergarten Work in South America.

For Young People.

1. Describe the Surroundings and Activities of the Following Stations:
a. Pehuajo. b. Trenque Lauquen.
c. Santa Rosa. d. Carlos Casares.

2. Prepare a Map and Locate the Stations Considered in this Study.

For Older People.

1. The Power of the Gospel.
2. Opportunities to Sow the Seed in These Stations.

PERSONAL THOUGHT

It is good for us to learn definitely what the Lord is doing through our missionaries so that we may have a more definite interest and serve in whatever way the Lord may be able to use us.

SEED THOUGHTS

Sowing the seed of truth,
Patiently on we go,
Sowing it here and there,
Knowing not which will grow;
Jesus beholds it fall,
He will the work record;
Patiently sow the seed,
Leaving it with the Lord.—E. R. Latta.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wand'rer a Savior has died.
—Fanny J. Crosby.

Bless Thou the gifts our hands have brought!
Bless Thou the work our hearts have planned,
Ours is the faith, the will, the thought—
The rest, O God, is in Thy hand.—Samuel Longfellow.

THE FIRST FOUR MISSION STATIONS IN OUR SOUTH AMERICA MISSION

By John L. Horst

This year we have had the privilege of studying in detail the work of the various stations of our missions in India and South America. We have already had two evenings devoted to the study of the stations in India. In the topic for October 20 we devote a whole evening to a discussion of the work of the stations referred to in the title of this article. We shall briefly discuss the work of each one of these four stations.

1. Pehuajo.—This was the first mission station opened by our missionaries in South America. Actual work was opened there by Bro. and Sister T. K. Hershey and Bro. and Sister J. W. Shank in April, 1919, after they had been in the country about a year and eight months, studying the language and seeking a location. They landed in South America on September 11, 1917. The first baptismal service was held on October 10, 1919, when seven native people were baptized. In 1920 property was purchased as a home for the Mission and in 1923 the new church building erected thereupon was dedicated. Pehuajo has been largely the headquarters of the entire work that has since sprung up in that region. There are at present seven other stations, in all of which there are growing Mennonite churches. The workers stationed there at present are Bro. and Sister J. W. Shank, and Bro. and Sister Nelson Litwiller. In addition to the regular church and mission work with its numerous meetings they are conducting a Bible training school for native workers, a kindergarten, and a school for missionaries' children. The missionaries and their helpers also conduct a branch Sunday school on the outskirts of the town.

2. Trenque Lauquen.—The work at this place was opened by Bro. and Sister J. W. Shank. The first public services were held in November, 1920, and the first converts, four in number, were baptized in May, 1921. The workers at this place are Bro. and Sister T. K. Hershey, Bro. and Sister Elvin Snyder, and Sister Anna Cavadore, a native South American Bible reader. Bro. Hershey is superintendent of the work of the whole district, and besides caring for this work and that of this particular station, he has charge of the printing plant, where a Spanish paper, *El Camino Verdadero*, The True Way, is published in the interests of our mission work. In addition to printing 10,000 of these each month much other literature, such as

tracts, is printed. Bro. and Sister Snyder have charge of the Orphanage at Trenque Lauquen, where they have eighteen boys and girls under their charge. The Orphanage is called, The Hope Evangelical Home for children. Sister Cavadore also helps in this work. A kindergarten is also conducted at this station.

3. Santa Rosa.—The first services were held at this station in January, 1922. Bro. and Sister Albano Luayza, have had charge of this work ever since it was begun. They had been members of another church and united with our people in 1921. They are native Argentinians and are doing good work. A church was built at this place in 1927. It was dedicated on May 25 of that year. Regular mission and evangelistic work is done at this station. Bro. Luayza's family is growing up and we expect them some day to be valuable helpers in the work. Bro. Luayza is a good evangelist and has the advantage of being familiar with the language and people in a way that a foreigner can hardly hope to become. The faithful little congregation of twenty or more members at Santa Rosa, needs our prayers and support.

4. Carlos Casares.—Our fourth mission station in South America was also opened in 1922. The first public service was held on October 4 of that year. Bro. and Sister Wm. Lauver have had charge of the work since its beginning, but since they have been on furlough for the past year or more, the work has been taken care of chiefly by Bro. Shank. This has added much to his duties which he has had in connection with the work at Pehuajo. Since Bro. and Sister Lauver expected to sail for South America on September 20 they will likely be back again at their work by the time this topic is discussed. The congregation here has enjoyed a steady growth from the first, and in addition to the regular features of mission and evangelistic work a kindergarten is being conducted. This station also has a new church building, which was dedicated on July 24, 1927.

We hope this brief resume of the work of these four stations will help us to have a better conception of the Mennonite churches in Argentina, and we trust that because of our study of these topics we will support more faithfully than ever our missions and brethren and sisters there in prayer and means. The other four stations are to be discussed in the topic for December 15.

Scottdale, Pa.

THE DEVOTIONAL COVERING I Cor. 11:1-16

Topic for October 27

MOTTO

"For this cause ought the woman to have power on her head because of the angels."

MEDITATIONS ON THE TOPIC

I. The Covering for Women.—God has made things with a proper order. This order calls for the things that "ought" and the things that "ought not" to be. It is notable that "a man indeed ought not to cover his head," while the woman "ought to have power on her head" (See I Cor. 11:7, 10).

An earnest study of the **oughtness** and the **ought-not-ness** of the matter will make it plain that God wants His order recognized and demonstrated among His people.

The disposition to get out of one's sphere is the besetting sin of fallen man. They listen to the voice of the tempter, as did mother Eve in the Garden of Eden, and reason away God's commands as useless. But when they awake to the fact of their folly they find themselves in a wretchedly perverted state before God.

The natural man recognizes a difference in the makeup of a man and a woman. This is not only recognized by the fact of difference in sex, but by the needful recognition of that fact in outward appearances in the wearing of the hair as well as the wearing of clothing. To be mistaken, at first sight, as to whether a man is a man or a woman is a woman brings a certain indescribable shock even to the natural man which, if not respected, will lead to baseness. And what God has written as an indelible law in nature, has been also given an appropriate recognition in the work of the man and the woman in their Christian service together. God's order in the Church of Christ makes man the head of the woman, and calls forth the words, "For this cause ought the woman to have power on her head because of the angels." In this case it is a woman in her right position before God and His angels as well as right before man in her fleshly relation. And where the sign of power is lacking there is a strong inference that the recognition of God's order is also lacking and therefore shame and confusion come into the house of God and both man and woman lose their efficiency and grace in His service.

OUTLINE STUDY

- I. Positions of Authority.—I Cor. 11:3.
 1. God, the Father, over all.
 2. Christ, the Son, subject to the Father.
 3. Man, created in the image of God, under Christ.
 4. Woman, taken from man and for man, under man.
- II. Keeping Position in Heart and Appearance.
 1. The man with unveiled head representing God's glory.—I Cor. 11:7.
 2. The woman with veiled head representing man's glory.—I Cor. 11:7.
 3. The reason for the difference is in the plan of God in creation.—I Cor. 11:8-12.
 4. The time and place of showing is during worship by prayer or prophecy.—I Cor. 11:4-6.
- III. Nature's Teaching in Harmony with the Ordinance of Veiling upon the Woman's Head.
 1. Long hair is a shame to man as indicating womanhood.—I Cor. 11:14.
 2. Long hair is a glory to the woman showing her true position in the flesh.—I Cor. 11:15.
 3. Both hair and veiling to be recognized or else both discarded.—I Cor. 11:6.
 4. Contentions are out of order.—I Cor. 11:16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Woman."
2. Tell the Story of God's Creation of Eve.

For Young People.

1. Woman's Relation to Man in Creation.
2. Woman's Relation to Man in the Work of the Lord.
3. Signs of the Womanly Relation in Nature and in Spiritual Things.

For Older People.

1. When Shame Comes to Men or Women.

PERSONAL THOUGHT

Are we practicing outwardly and inwardly the things that keep us in God's order?

SEED THOUGHTS

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5).

"Another thought worthy of notice is that it (The covering) should be truly a "sign." When we see this covering upon the head of women we naturally expect her to exemplify in her life what the devotional covering is designed to represent—devotion, piety, modesty, purity, subjection to man, obedience to God. Too often, when this is found not to exist, the temptation is to do away with what God commands and to retain what God forbids. But if in your heart, dear sister, you find there is not that loyalty and devotion and purity and modesty and will to serve and to obey the Lord that ought to be there to make the wearing of the devotional covering appropriate, take it as a warning from God that you should conform your life to what the veiling stands for, rather than to discard the covering and conform your life to the world."—Doctrines of the Bible.

THE DEVOTIONAL COVERING

II Cor. 11:2-16

By Mary Schload

This is a subject that has always been of keen interest to me. Having had many Mennonites as well as several other denominations who observed this particular ordinance living in our immediate community and yet attending Sunday school where no consideration was given to this phase of teaching, a question was aroused in my mind. I tried at times to dismiss it but somehow it seemed that a silent influence and power was manifested among its consecrated observers that made me turn to the Scripture to study its real meaning and reason for observance. The Scripture seemed quite clear and definite in the fact that Paul was teaching the Corinthian Church the Christian order of God, Christ, man, woman. He clearly taught this order and that the covering or veiling of woman restored her to rightful relationship with God, Christ and man.

The name "Devotional Covering" as it is commonly known to us already signifies a call to reverence and sacredness. In old Testament times our attention is first called to this subject. While it is a fact that these holy women (as, for instance, Rebekah Gen. 24:65) were living under the law, yet does it not teach us lessons of modesty and reverence which seem lost today? In this age of grace, the Lord beautifully shows woman the sacredness of her place, the beauty of her relationship with Him as well as with angels, and the power and glory that is hers in obedience to this command. Paul was teaching or bringing this ordinance to the remembrance of the Corinthian Church, but we dare not lose sight of the fact that "All scripture is given by inspiration," etc., and the verses are inspired for us as well as for the Corinthians. We may reason that disorderly conditions existed in this church, hence the need of such teaching to them. But what conditions existed there, that are

not manifesting themselves in our churches of today, in various phases and degrees? Just following these verses on our subject are the verses teaching on the order of matters concerning the observance of the Lord's supper. We do not think of disregarding them, neither would we want to disclaim the many precious promises and teachings in the letters to the Corinthians and declare them to have been just for them. Some one has aptly expressed the disregard of the devotional covering and cut hair as the fading glory of womanhood.

It seems that to some this teaching is not clear, their contention being that Paul speaks of the hair as a covering; but verses five and six show us that a covering or veiling other than the hair is the requirement, for the removal of the hair (long hair, the glory to her) as the covering would destroy the possibility of a comparison. Also in verse ten a special covering with a special spiritual requirement and significance is brought to our attention—a covering—for power—and because of the angels. With open heart and mind to the Spirit's discernment, we must conclude that Scripture plainly teaches the spiritual requirement of power or sign of power to be a special covering or veiling and that long hair is a glory to her, used as a natural covering to illustrate the beauty of the spiritual covering and sign.

Another confusing thought may arise as to the nature of this special covering. Revised version gives the translation as veiling, and also Old Testament teaching bears out this thought. It is distinct from common or ordinary head dress, as ordinary head dress does not fill the requirements of a special sign of spiritual significance and power. From these teachings, the Church has adopted the form as is now prevalent among our sisters. It is not given as a harsh discipline but a uniform sanction of a spiritual teaching and ordinance. Again referring to its sacredness, if worn in the true Scriptural meaning and in submissive obedience to the Lord and the Church, we have a picture of the beauty of real womanhood in her God-given place as part of the Bride of Christ.

Referring to verses five and six again, we also find that this teaching is given to every praying and prophesying woman. The question often arises as to how and when to be worn. We shall not attempt to solve this matter for you, as each one complying with this Scripture teaching must decide her relations with the Lord and what the Lord and the church requires of her. Sometimes we hear that it is too sacred to be worn at all times, and if so worn, it loses its power. Paul also teaches that whatever we do we are to do it heartily as unto the Lord and if our lives are not in accordance with the spiritual sign of our relationship with our Lord, we must take an inward look.

We have not dwelt very much on the analysis of each separate verse itself but we wish, in fact to urge, that all of us meditatively read and reread these verses. We would not want to stress these verses alone for, what is true of these is true of the entire inspired Word. The real beauty, power and depth of the Word can only in part be fathomed by

an open, calm, meek, submissive mind, and the surface of its teaching can barely be touched (or even not that) by a rebellious, hasty, set mind and reading. We must remember that "God is a Spirit; and they that worship Him must worship Him in spirit and truth," and to be really in the Spirit we must lay aside every other weight and self-conclusion. May it be the sincere desire of all of us to look God-ward to catch a fuller and deeper glimpse of the spiritual meanings and joys reserved by Him to all who know and do His commandments.

Scottdale, Pa.

THE BIBLE—GOD'S MESSAGE FOR ALL AGES.—Rom. 16:25-27; II Tim. 3:15-17

Topic for November 3

MOTTO

"The Word of our God shall stand forever."

MEDITATIONS ON THE TOPIC

I. The Message for all Times.—God is the creator of the world and all creatures. Man is His crowning work and stands before Him from generation to generation. Who is most fitted to bring a message to man? Can a man of one generation out of his accumulated experiences sufficiently fathom the needs of man so that his message will bring the best instruction to men of every generation? No. We must look to the Creator who has brought to man through human instrumentality the revelation which enables us to find the message which gives satisfaction to our every need for our own age and for all the ages to come as well as for all the ages that have passed. The Bible is such a book.

The Bible is God's inspired message. It is complete in its revelation and unfolds a complete plan of salvation. The same plan that saved Noah and the patriarchs saves men today and will continue to save all who shall be saved for all time to come. While there was a difference in the clearness of the message as well as a difference in the presentation of the message, yet the message itself is the same and satisfies for eternity. Ordinances of different dispensations may have changed because of progress of God's plan in which type was lost in its fulfillment, but its message is the same—"Jesus Christ the same, yesterday, and today and forever." (Heb. 13:8).

It is well to have a knowledge of the Bible and let the Spirit of God rightly divide it that we may understand its message and God's will concerning us for this dispensation. But when we all get to heaven, we shall worship before God with the redeemed of all ages and be in harmony in our song.

II. The Text.—Rom. 16:25-27.—This passage explains how God had a plan since the world began which He has unfolded and especially revealed in the Gospel of Jesus Christ, for the salvation of all nations.

II Tim. 3:15-17. This passage reveals how the Scriptures as a blessing to Timothy are able to make wise unto salvation through faith in Christ Jesus. It also points to the source of "all Scripture." God is the author because He has inspired it all.

OUTLINE STUDY

I. God's Word is for All Ages.

1. Because God is its Author.—II Tim. 3:16.
2. God is the Creator of men of all ages.—Acts 17:24-31.
3. His Word is forever settled in heaven.—Psa. 119:89.
4. His Word will forever endure.—I Pet. 1:25.

5. It has a harmonious plan.—Heb. 1: 1-4.

II. It Served for Generations Past.

1. In Noah's day.—II Pet. 3:5-6.
2. In Israel's day.—I Cor. 10:1-11.
3. In Christ's day.—Luke 24:25-27.

III. It Serves for Us Till the End.

1. Its promises follow on.—Matt. 28:19, 20; Acts 2:37-40.
2. Neglect will bring judgment.—Heb. 2:1-4; 12:25-29.
3. Obedience will bring salvation.—Jas. 1:25; Matt. 7:21-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Scriptures."
2. God's Book.

For Young People.

1. The Substance of God's Message to All Ages (Cf. Jno. 3:16).
2. The Harmony of the Divine Plan in All Dispensations.
3. The Profitableness of All Scripture.

For Older People.

1. The Inspiration of "All Scripture."
2. How to Use the Bible with Profit.

PERSONAL THOUGHT

Have I found the personal application of the message which is to save the men and women of every age who shall be saved in meeting the conditions of God's eternal plan.

SEED THOUGHTS

"In less than ten years a textbook is out of date, a cyclopedia is worthless, a library a cemetery of dead books and dead ideas; but this Book keeps living right on..... Science has laughed it out of court. One hundred and fifty years ago Voltaire said, 'Fifty years from now the world will hear no more of the Bible.' Self-selected scholarship has pronounced it out of date and dead. Again and again its funeral services were held..... and lo! before the critical mourners have returned to their homes it has arisen from the dead, passed with surprising speed the funeral coaches, and is found, as of yore, in the busy centers of life, thundering against evil, revealing secrets of the heart, offering consolation to the sorrowing, hope to the dying, and flashing forth from its quivering, vital pages the wonders of the coming age."—I. M. Haldeman.

"Forever settled in the heavens,
Thy Word, O Lord shall firmly stand;
Thy faithfulness shall never fail;
The earth abides at Thy command."—Sel.

THE BIBLE—GOD'S MESSAGE FOR ALL AGES

By David Alderfer

To study the place of the Bible in the world's civilization is to see one fact written large across the face of history: Wherever the Bible has been translated into the language of a people and freely circulated, the light has spread and progress has been assured, if the people have been free to accept the teachings of the Book and apply it to life. This is the verdict of history and the voice of past ages. Wherever human instrumentality has entered to distort and modify the divine light, progress has been correspondingly hindered.

The Bible is God's authoritative message to universal humanity. It reveals the Almighty Himself and lights the way to Him. It is the great headlight which plays upon the world, working a two-fold purpose: Revealing the sins of the unrighteous, and light-

ing the path of the righteous; pointing out to all, the true way heavenward. It is the beacon of human progress along all lines and through all ages.

Not only do the sacred Scriptures show the way of human progress; they do immeasurably more; they inspire men to walk in that way. And also they give the strongest moral and spiritual forces, and have furnished the sure foundations for the stabilizing institutions of civilization.

The Bible is God's message for all ages because Jesus Christ is its central figure, and He died for all men. The Law and the Gospel meet in Him and the light of both radiate in Him. He is the way, the truth, and the true light of the world.

The Bible is adaptable to all ages because it is practical under any circumstances. It gives rules for human relationships which have never been replaced or excelled, and which are universally accepted wherever the Bible has penetrated, as the final solution of difficulties between men.

Even with the great changes which time brings, the Bible—the unchangeable Word of God—is equal to every situation which may arise and is the supreme authority in all matters. Moses contributed more to the legislation of the world than all the law-makers before or since combined. The standards and principles of the Decalogue form the basis of laws in every stable and enlightened commonwealth in the world.

Our forefathers of only a few generations past, even of the last, lived under vastly different conditions than we know today. In a broad sense their needs and feelings differed from the corresponding propensities in us, their children. Dangers and trials which they faced would cause many today to quail. On the other hand they would have shuddered if brought face to face with many issues and conditions as we have them. Under such varying conditions human logic would say the same message cannot meet the needs and satisfy both. But the Bible of my grandfather and my Bible are identical. Its message filled his need and mine alike, and so will it continue for all ages to come.

Aside from the differences which environment create in individuals, human nature is about the same everywhere and all the time. There is a desire in every heart to know the answers to important questions vital to man here and hereafter. Divine revelation through God's Word furnishes the only satisfying reply. From earliest times men have asked: Is there a God? What is He? Is He just? Can a just God forgive sin? After death, what? etc., etc.

They have resorted to reason or hypothesis only to find themselves in a greater maze of wonder and doubt than before. Poor men! Whither shall they go for light? The only solution on earth is that divinely originated and revealed Standard. Always its words have stood as indisputable authority and conclusion.

The secret of the adaptability of God's original Word to all ages and conditions and peoples is that it is reasonable. The Bible satisfies! I want to know who made all things. The Bible tells me: "In the begin-

ning God created the heaven and the earth." Isn't that reasonable? That does not ask me to believe something impossible. The little child and the old philosopher have both accepted that statement. If I think a just God cannot forgive sin, John 3:16 confronts me and I am satisfied. The same Scripture gives me the assurance of my condition after this life.

The testimony of the Bible itself as to its eternity we cannot overlook. The Psalmist declared: "Forever O Lord thy word is settled in heaven." Also in Matt. 24:35 Heaven and earth shall pass away but my words shall not pass away. See Isa. 40:8; Matt. 5:18; I Pet. 1:25. These testimonies alone are sufficient to show the Bible to be the one and only eternal message to man.

No candid student of human affairs can follow man from age to age without the conviction that it has been the influence of the Bible's ideals of what a man should be and what his relations to others should be, that has made possible the conditions in the world which are better today. No human thinking, deeds or dreams can take their place. They are the final solution. The vision of the new and better world for which men struggle and die will only be realized as they recognize the Bible's golden law of life.

Scottdale, Pa.

BIBLE STUDY

(Continued from page 304)

- a. His request might be termed a duty—v 8.
- b. His appeal is that for a favor to an aged one and a prisoner of Jesus Christ—v 9.
- c. The request a son of faith, Onesimus—v 10.
 - (1) His spiritual son during bondage—v 10.
 - (2) Unprofitable to Philemon, but now profitable to Paul—v 11.
 - (3) Sent to Philemon as if Paul's own son—v 12.
 - (4) Esteemed as a minister instead of Philemon his master—v 13.
 - (5) Returned to Philemon, and not retained for service without permission—v 14.
 - (6) Returned to be a trustworthy instead of faithless servant.
 - (7) Returned no longer a servant but as a proven and worthy brother to both Paul and Philemon.
3. A request based on Christian relations between Paul and Philemon.
 - a. To receive Onesimus as a partner of Paul—v 17.
 - b. To adjust any wrongs by accounting it to his spiritual indebtedness to Paul—v 18.
 - c. To accept Paul's word as security for repayment of Onesimus' defaults—v 19.
 - d. To accede to the request for the joy of his friend Paul—v 20.
 - e. Personal confidence that the request would be more than fulfilled—v 21.
 - f. Assurance of enjoyment of Christian hospitality in near future—v 22.
4. Salutations from Paul's friends—vv 23, 24.
 - a. Fellow prisoner, Epaphras—v 23.
 - b. Fellow laborers, Marcus, Aristarchus, Demas, Lucas—v 24.
- C. The Benediction—v 25.

MENNONITISM IN A LATIN-AMERICAN BACKGROUND

(Continued from page 302)

of a Latin American country where there is so much immorality and corruption, ought to be fully aware of the situation before the beginning of such a venture.

The Religious Background

In Latin America the religious background is distinctly Roman. The ancient idolatry of the Indian has been displaced by another form of idolatry that does homage to the images of Christ, of the virgin and of numerous saints. Countless superstitions cluster about the shrine of every virgin and saint. The rites of baptism, marriage and burial, as well as masses and prayers for the dead are performed only upon the payment of stipulated fees, all of which bears evidence to the avaricious character of the religious leaders. Lying, gambling, graft, illicit sexual relations, and almost any other form of unwholesome conduct is practiced by the priests themselves and has become the talk of every town and village; while the poor as well as the rich lay members may commit the most heinous sins and yet retain their membership in the church. The resulting unbelief and religious indifference on the part of the masses makes society as a whole quite similar to an unregenerate heathen society.

After a people has lived for centuries under Catholic domination, the moral fiber of their character becomes warped and distorted. A life of honesty and purity seems to the average Latin American like an ideal for angels but not for men.

The Mennonites of North America have nearly always been surrounded by those of the Protestant faith. This means that they have not had to contend with the diverse religious beliefs of the anti-Protestants. While they did not find other religious sects to be in harmony with them in their insistence on non-resistance and simplicity of attire, there were no radical theological differences between the Mennonites and others.

Let us now imagine the mingling of the members of a Mennonite colony with a people whose religious and moral ideals are so greatly at variance with their own, as to inspire repugnance rather than respect. This is the sort of religious background that such colonies will find in all parts of Latin America. The reader can judge whether it is more or less desirable than a North American religious background where Protestantism is predominant and where the existing Catholicism is of a much finer type than that of Latin America.

The Intellectual or Cultural Background

The Roman church has been closely associated with the education and culture of Latin America from the beginning. All of the first schools were established and controlled by the church. It is easy to surmise that all such schools bore the ecclesiastical stamp. The teachers were dogmatic and gave no freedom of thought, their text books being distinctly Catholic in spirit. In fact the system of education in vogue in the times of the Inquisition was used and continued in

Latin America. At least five universities were established in the leading countries of Latin America before any was established in the United States. The first in Lima, 1551, was established 85 years before Harvard and 150 years before Yale.

But as time has gone on, the church has lost its control of education. Its present power is limited to private schools of high grade and to professorates in some state institutions. There are still in use many text books such as those in Spanish grammar, history and science, that have been written by priests.

Although much may be said about the efficiency of the instruction and the wide range of preparation that is given to those who pass through the common and secondary schools, yet it must be distinctly remembered that in practically all Latin American countries the education is lacking in character building elements. One university president said, "We are able to instruct, but we do not seem able to form men. We cannot educate." Furthermore, the existing educational system hardly touches the masses. Beyond the fourth or fifth grade, so many obstacles are found in the path of the poor boy that it takes almost herculean courage to pass beyond.

As to illiteracy, the following is the approximate standing of some of the leading countries. The lowest percent of illiteracy or 38.8% will be found in Argentina. Uruguay follows with 40%. The highest illiteracy is found in Bolivia, Ecuador, Peru, Paraguay and others where it reaches from 90 to 95%. There is a general average of illiteracy of about 75% in all the republics.

Having thus observed the general favorable characteristics of the educational system, as well as its failure to develop character and lift up the masses, we are ready to study the adaptability of the educational background for Mennonite colonization. Perhaps it may seem to some that there is little to consider here, inasmuch as Mennonite Colonies would not care to have any connection with the educated nor with the educational systems. If a charter like that, which has been granted to the Paraguayan Mennonite colony would be granted by other governments, and then be adhered to by them, the matter would not seem serious; but those who know Latin American governments, will not place over-confidence in "a scrap of paper." Most governments have a centralized school system and they are loathe to grant the right to deviate from the prescribed course of study, and least of all, to permit the use of a foreign language in the schools.

Where a large percent of the masses are illiterate, the environment for a colony is not favorable. It was the writer's privilege to visit a Waldensian colony, in Argentina, where several hundred families have settled. They had some schools of their own, but the tendency was to neglect the education of their children as did their Argentine neighbors. It is highly probable that, in time, the colony will grow more and more like its surroundings in intellectual as well as in other things.

Mennonite Principles in a Latin American Background

Probably the two principles that most clearly distinguish the old Mennonites from most other Protestant bodies are those of simplicity in attire and non-resistance. Practically all Latin American countries present a suitable background for the former principle. Life, in general, is more simple in Latin America than in North America. While there is no tendency to adopt a special form of attire, yet the people prefer all that belongs to the simple life, and welcome teachings along that line.

As a general rule, the people are not as courageous as the Anglo-Saxons to stand alone for the sake of certain principles. They are less able than North Americans to bear the scorn or reproach of others for peculiarities. They are ready, however, to be a peculiar people in so far as morality and Christian reason is concerned.

The subject of non-resistance has never been presented to the Latin American countries. They are like those in other parts of the world in this that they consider war as a necessary evil. They are not accustomed to think of the matter from a moral or religious standpoint. Inasmuch as the Mennonite missionaries teach non-resistance as a Christian principle, it has come before all of those who were converted in our missions. We have found a readiness to accept the Mennonite interpretation of Christ's teachings on the subject. It will be a long time, however, until we can hope to see the governments take the view of the pacifists. Compulsory military service and training is the general rule in all countries. Children born of Mennonite families, while in these countries, can expect to be subject to the military laws. Time, alone, will show whether the governments will grant freedom from service to those who conscientiously object to it.

After ten years of work in Argentina, the missionaries believe that a new Mennonite society can be developed here. It would be practically impossible to bring some customs from another country expecting to engraft them upon the society here. But the people are quite ready to take the Word of God and make it their rule of life. Any Scripture that can be understood to make definite requirements as to conduct and customs will be accepted as of the Lord.

Argentina, South America.

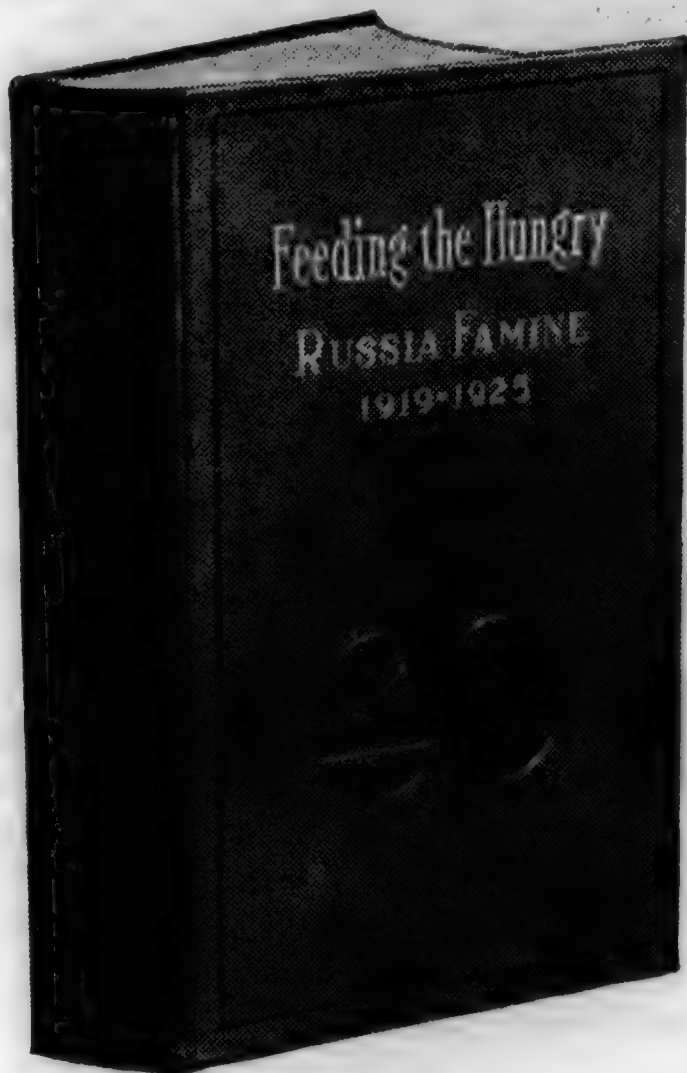
HEAVEN

"What must it be to step on shore, and find it—Heaven;
To take hold of a hand, and find it—God's hand;
To breathe a new air, and find it—Celestial air;
To feel invigorated, and find it—Immortality;
To rise from the care and turmoil of earth Into one unbroken calm;
To wake up and find it—Glory."—Sel.

If it be my lot to crawl, I will crawl contentedly; if to fly, I will fly with alacrity but, as long as I can avoid it, I will never be unhappy.—Sydney Smith.

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THE HOME

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The blessing of the house is contentment,
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And every house where Love abides
And friendship is a guest,
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For there the heart can rest."—Exchange.

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Cana of Galilee; and
the mother of Jesus was

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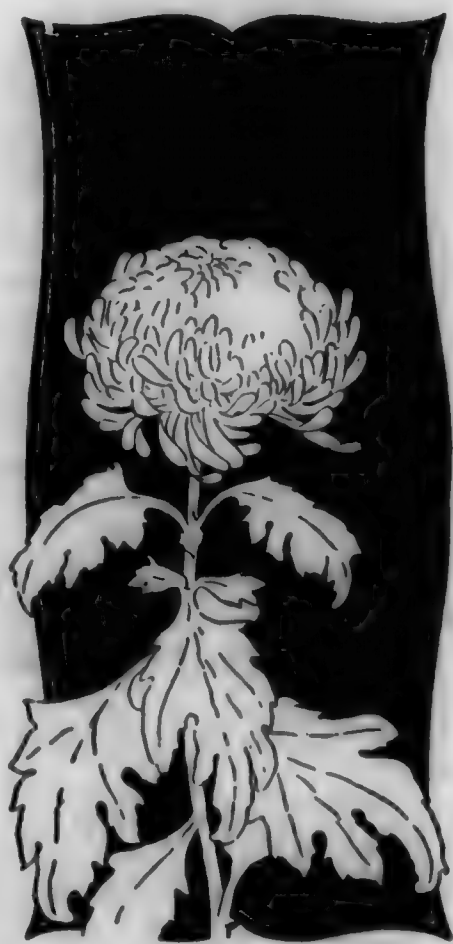
THANKSGIVING

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.

For the hours when Heaven is nearest
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praises this Thanksgiving Day.

For our harvests safe ingathered,
For our golden store of wheat,
For the bowers and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.

—Selected.



TRUTH

By John F. Bressler

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown standeth God
Keeping watch above His own."

"What is truth?" asked the cynical Pilate, and went away, never even waiting for a reply. We cannot blame him much, for man's thought-life is largely shaped by the thought-life of the times in which he lives; and in Pilate's day cynicism, pessimism, and despair gripped the hearts of men. And there was abundant reason. Man is a moral being, and since the day when the first man and his mate walked in the garden of Eden he has been conscious of the fact that some things are right and others wrong, that there is a life that is true and another that is false. I do not doubt that the first man had the truth, but before leaving the garden he lost it in its unalloyed form, and with that came a strange contradiction in character; i. e. he tries to make himself believe that he is seeking the truth, and through the ages has apparently been laboriously seeking it; yet when, like Pilate, he comes to truth, he turns away from it, takes fast hold of deception, nurses it and calls his progeny the Truth.

Truth is not synonymous with fact. Truth has to do with morals, conscience, and God. It can be searched after with the mind, or revealed unto us by the Lord. These two avenues might be called Philosophy and Religion. Pilate had seen the failure of both to arrive at the truth. No wonder he was a cynic.

Truth may be divided into abstract and concrete forms, theory and practice. Abstract truth, unless it becomes embodied in human conduct, is a dream. It requires practice in the lives of men to bring it to reality and thus raise it above contempt.

Pilate was a Roman. The Romans were the world's greatest law-makers. He, as an executive of that nation, knew its laws. He knew too, that while many of the laws were wise and good, yet many were passed as matters of expediency, and all were perverted to personal ends by the very persons who boasted of their goodness, and justice became a travesty. Law and lawyers, then as now, were notorious as means to defeat justice. No, truth is not arrived at by law. If you seek it in that channel you will also become a cynic.

The Romans succeeded the Greeks. The Greeks were the world's greatest philosophers. They searched out the reasons for human conduct, and formulated rules of conduct based upon their ideals of truth, but their lives remained the same. An evil heart had turned them aside. Truth was spurned and falsehood enthroned. Pilate knew this. No wonder he was a cynic.

The Romans conquered the Hebrews. As the Greeks were preeminent in philosophy, and the Romans in law, so stood the Jew in matters of religion.

True, all mankind is religious in disposition, but there are religions and religions. The Roman was very liberal in matters of religion. He had conquered the world by force of arms, but he knew that it was very unwise to interfere in their religious customs so he let all mankind worship as they were minded.

In their work of political administration they became conversant with all the religions of heathendom. They saw the moral degradation of their votaries and the deceitfulness and loathsome vileness of their priests and holy men, and the Roman smiled cynically and said, "And these people are representatives of the truth." But how about the true religion of the Jews? Jewish priests, scribes and rabbis had so perverted the truth, character had sunk so low that Jeremiah and Diogenes alike failed to find a man; the one among the Jews and the other among the Greeks. If morals had degenerated in the days of Jeremiah, they were much worse in the days of Christ. Even their religious observances were so tumultuous that the Romans had to keep a strong body of soldiers in the Castle of Antonio to maintain order within the precincts of the Temple. Is it any wonder that Pilate was cynical of what might be the truth when he saw such a mess of tradition and deceit and wrongdoing among those who claimed to be the custodians of the truth given to men by di-



THANKSGIVING

Bible

"That I may make the voice of Thanksgiving to be heard, and tell of all thy wondrous works." (Psa. 26:7).

"Offer unto God the sacrifice of thanksgiving, and pay thy vows unto the most high." (Psa. 50:14).

"I will praise the name of God with a song, and will magnify him with thanksgiving." (Psa. 69:30).

"Let us come before his presence with thanksgiving; let us make a joyful noise unto him with psalms." (Psa. 95:2).

"Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name." (Psa. 100:4).

"And let them offer the sacrifices of thanksgiving, and declare his works with singing." (Psa. 107:22).

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." (Psa. 116:17).

"Sing unto the Lord with thanksgiving; sing praises upon the harp unto our God." (Psa. 147:7).

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6).

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be to our God for ever and ever. Amen." (Rev. 7:12).

vine revelation? And Pilate gave his consent to crucify the King of Truth.

But though mankind does not hold to the truth unalloyed, and though the mixture is sometimes so base that it seems to the unobservant as unalloyed falsehood; though truth seems crucified in our temples of justice, trampled under foot by philosophers and pseudo-scientists, and defamed by hypocrites and propagators of false religions until the intellectuals become cynical, the weak become pessimistical, and the faithless despair, yet truth still abides and reigns.

And when governments based on violence and fraud have crumbled to the dust, and the philosophies of the wise have become as the prating of fools, and the natural religions of the world and the apostate creeds of Christendom have all fallen to rise no more, then truth resplendent shall shine forth in the kingdom of the Father, and then those who held to the truth in all the ages when the multitude of their fellows preferred and followed error shall be crowned together with the King of Truth.

But truth is even now the precious gold in our moral life, and thrice happy can he be who despises base alloys and will not be satisfied until he knows the truth in theory, and lives it in practice; a constant exemplar of righteousness, thereby rebuking the world of men of their falsehood and their sin.

The liar is defiant before God and a coward before men; the truthful man fears only to do wrong. He knows no other fear. He loves the Lord, pities the weak, and condemns the base.

"Buy the truth and sell it not." Seek after it as you would after hidden treasures. Fill the storehouse of your mind and soul therewith; then share it with others, and, like seed sown in the earth, the more you sow the larger will become your own stock of truth. And as we disseminate the truth throughout the world, error will hide its head in shame and hie away to the regions of eternal darkness from whence it came.

Lancaster, Pa.

WE THANK THEE

For peace, and for plenty, for freedom,
for rest,
For joy in the land from the east to the west,
For the dear starry flag with its red,
white and blue,
We thank Thee from hearts that are honest and true.

For waking and sleeping, for blessings to be,
We children would offer our praises to Thee;
For God is our Father, and bends from above,
To keep the round world in the smile of His love.

—M. E. Sangster.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so."
Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

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Vol. XXI

SCOTSDALE, PA., NOVEMBER, 1929

No. 11

THE LORD IS MY SHEPHERD

By Irene Lehman

The sun's last rays were quickly disappearing behind the low hills, when a tired little boy locked the door to the sheepfold and started home for the night. Here and there he could see lights from the surrounding cottages. The air was filled with smoke from the hearth fires.

Paul walked a few rods forward, and then stopped on the side of an old wooden bridge to wait for his father. From around the corner he could hear the low bugle call to which he replied with a shrill whistle.

"Hello papa," said Paul as he ran to meet his father with outstretched arms. "I could hardly lock the door to-night. Did you change the key this morning?" The father looked down at his little son, with a questioning look, but said nothing.

Hand in hand the two walked home. It would have been hard to find a closer friendship between father and son, anywhere in the village.

"Sonny, why was the door so much harder to lock to-night? Did you see anyone around the sheepfold?" Paul looked up at his father with big brown eyes and asked:

"Daddy, do you think someone might come to steal your sheep?" Mr. Jordan did not wish to have his boy insinuate any such suspicion of his neighbors, so immediately changed the conversation.

"I wonder what mother will have for supper," he said.

It was not long before two hungry little boys were seated around a low board table with their parents, enjoyably eating their fried potatoes and coffee soup. Paul was older than his brother and keenly felt the place of responsibility.

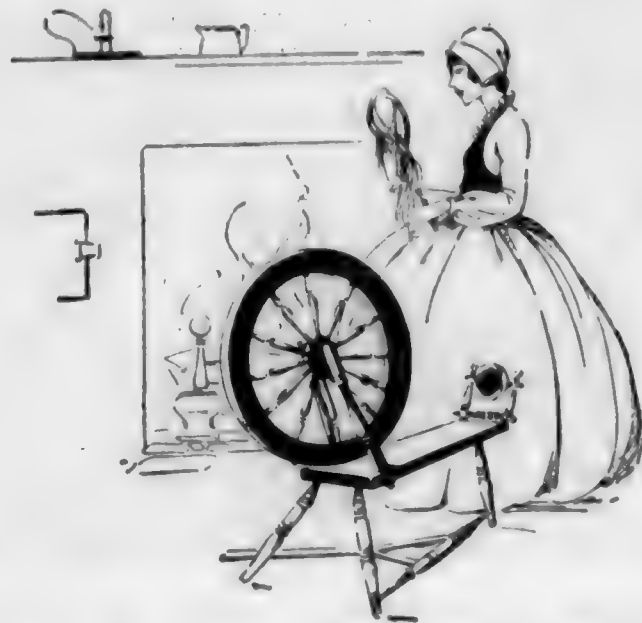
Bed-time soon came, and the two boys sat down close to their mother for their good-night story. Mrs. Jordan thought all the world of her boys and had taught them her ideals from the time they could first understand. "The Lord is my Shepherd," she said, and went on to tell the story of David the Shepherd lad. "If you remember nothing else," she said, "I want you to remember this one thing." Saying this she counted out on the fingers of her left hand: "The Lord is **my** Shepherd." The brothers thoughtfully repeated the five words and held on firmly to the fourth finger every time the word **my**, passed their lips.

When Mrs. Jordan tucked Paul into bed, she knew from the look on his face that she had deeply impressed on his mind, the fact that the Lord was his shepherd.

The years and months flew quickly by, till Paul was able to take his father by the arm, instead of by the hand as he had been obliged to do in previous years. The village which had a few years before nestled so close to the side of the hill, was now spread over it entirely.

It was one of those hot sultry nights in August when Paul said good-bye to his mother as he left the village to fulfill the long wished for dream which had been his since childhood.

The train rumbled away into the darkness of the night. On the platform stood Mrs. Jordan, straining her eyes to see the last of the coach, and at the same time praying that her boy might at all times re-



member the grace of the True Shepherd. Paul Jr. had worked hard to gain the qualifications of a real leader, and now he was ready and willing to start his life work.

"Ticket please," said a deep bass voice. Paul handed out his ticket. The conductor looked in amazement. Up to this time he could not remember of anyone ever having left the village for San Francisco. "Good for you, my lad," he said as he gave back the ticket. "I hope others will follow you."

San Francisco was a mechanical net work to Paul. How very little his world had really been. He longed for the time when he might bring his parents out with him.

His stay in the city was short. With his passport in hand and the necessary passage money, Paul Jr. boarded the steamer without further ceremony. The next morning found him out at sea. Everything was

strange; even the country to which he was going.

Passengers and officers anxiously watched the wireless board for any submarine news. The Captain appeared perfectly calm and at rest, even though at times he was fearful for the welfare of his people.

China had long been a goal for Paul Jr. The horizon of his mind was lined with pagodas, boat houses, Chinese coolies, and masses of people who were eagerly waiting to be given a fair chance. The noble appearance and character which he had acquired from his father, soon won a place of respect for him among the passengers. He was an ideal for many younger boys on board. The captain took a great interest in the young man, and accordingly invited him down to have dinner with him. Paul accepted the invitation, and that night went down to the first class dining hall to dine with the captain and chief officer.

The sea was calm and the moon shed its silver rays over the soft ripples far behind the wake of the steamer. Everyone in the dining room seemed unusually bright and cheerful.

"Why are you going to China, Mr. Jordan?" said the captain. "Why not stay where you can make money and a name for yourself?" Paul Jr. looked at the captain pityingly.

"There are enough who are willing to do that for themselves, but there are comparatively few who are willing to give others a chance by showing them the true way of life. My purpose is to introduce the Shepherd to the people of China," he said. As Paul Jr. finished telling the captain of his mission there was a terrific explosion.

Cr-a-s-h! b-a-n-g! bang! went tables, chairs, and doors. People ran wildly about the decks. The captain hurried to find out the trouble. The steamer had been torpedoed and the liner was fast sinking.

"Everybody for himself!" the captain shouted. Officers tried their level best, to save the women and children by lowering the highest lifeboats. Paul Jr. stood on the railing and made a brave plunge into the briny deep. Long and hard he swam. He was almost completely exhausted when he caught sight of a tiny life boat. With a ray of hope he swam to the boat but in vain. Already the boat was more than full of sick and worn out people. After a great deal of persuasion the occupants allowed him to hold on with one hand. Finally he became completely exhausted and out of pity, the survivors allowed him to come into the life boat.

Morning still found them a helpless crew, riding the easy waves. Paul Jr. thought earnestly for a moment. In a flash his mother's story came to him. "The Lord is my shepherd." With all faith he hoped to reach the goal of his dream.

After twelve weary weeks of trouble and strife, Paul Jordan Jr. arrived in a small village not far from Shanghai. Here he found a group of Christians ready to celebrate Thanksgiving Day.

The anxious missionaries gave him a hearty welcome. It was a Thanksgiving Day

in the truest sense for Paul Jr. As the natives went forward to the altar with their gifts of rice, chickens, and pumpkins, Jordan breathed his Thanksgiving prayer. Never before had parents and home meant so much to him. With the ideals of his parents deeply engraved in his life he went out to make the most of his challenge. Far away beneath western skies, a mother was thinking of her boy. She too offered a prayer to God in his behalf. "The Lord is my shepherd, I shall not want."

Goshen, Ind.

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

II. DEVELOPMENTS LEADING TO THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

(Continued)

Zwingli's Hesitancy in Publishing a Defence of Infant Baptism

Conrad Grebel's petition to the Council fell on deaf ears. One would naturally suppose that Zwingli would gladly embrace the opportunity, following Grebel's suggestion, to write a treatise on infant baptism and to publish it, since this was the burning question of the day. The people of Zurich were aware of Zwingli's former unfavorable attitude toward this practice, and there is evidence that they were waiting for a statement of his reasons for his change of position.

Considered from the state church point of view a refutation of the Brethren position in the form of a booklet was imperatively needed. Nevertheless Zwingli evidently hesitated to give his grounds for infant baptism in writing. Even after the practice of believers' baptism had been introduced by the Brethren, he failed for some time to meet the reasonable expectations of his friends in this respect. That the question greatly agitated him is shown by some of his letters to Vadian. The Council of Zurich, in a statement addressed to the authorities of the city of Schaffhausen, dated February 2, 1525, said that "Ulrich Zwingli will forthwith publish a book on infant baptism." However, the little book containing his defence of infant baptism which he was preparing appeared only at the end of May of the same year. It is known as his "Book on Baptism" (*Taufbuechlein*). Concerning the arguments for infant baptism advanced in this booklet modern Zwinglian historians admit that they are labored and unconvincing. (Quotations will be given elsewhere). Conrad Grebel, on the other side, found it impossible to publish his defence of his teaching on the subject.

Persécution Threatening

The bitter accusations which Zwingli began to advance at this time against Grebel and his friends that they caused political disturbance will be more fully considered elsewhere. Soon after Grebel had presented his petition to the Council, as noted above, Zwingli published a book *On Insurrection* in which he denounced both the Romanists and those

who dissented from Romanism and state church Protestantism. Referring to the preparation of this book, Conrad Grebel wrote to Vadian on December 12, 1524: "Zwingli is writing on insurrectionists or insurrection. He may have reference to us. Look out; it may mean something. May God advance His truth and righteousness and put all personal interests to shame." Again he says in the same letter: "They will be known by their fruits: by banishing and delivering up to the sword (those who differ from them). I do not believe that persecution will fail to come. May God grant grace. If indeed it cannot be otherwise, I trust that He may add the medicine of patience. Amen."

In his letter to Thomas Muenzer mentioned before Conrad Grebel wrote on the same subject: "And if you must suffer (persecution for the truth), you well know that there is no other way. Christ must suffer still more in His members. But He will strengthen them and help them endure to the end. May God grant His grace to you and us. For our shepherds (pastors) are filled with wrath against us. They call us from the pulpit knaves and devils disguised as angels of light. We shall see in course of time persecution coming over us through them. Therefore pray to God for us."

The fact is that developments in Zurich by this time showed beyond the possibility of a doubt that the establishment of a new state church, such as was contemplated, would involve the persecution of the dissenters. Those who believed that the principles on which the Protestant state church was being established were not the principles of New Testament Christianity, and who had the courage of their convictions, saw serious persecution staring them in the face. Grebel stated in the autumn of that year that there were in their immediate vicinity not twenty persons who were willing to take the consequences of dissent. Nevertheless, after the Brethren had proceeded to organize a church, not a few united with them in those parts within a short time.

The Question of Infant Baptism Becoming Acute

Upon the suggestion of the Council, Zwingli met the leaders of the Brethren on the Tuesdays of a number of successive weeks

in December and early January for discussion. In the deliberations of January 10 the strictly private character of these meetings seems to have been partly abandoned. Zwingli was a good debater but did not treat the dissenters as equals in the debates. There is convincing evidence that he did not give them full liberty to present their arguments, and there was in these debates no disinterested person to whom they could appeal. The practical results of these discussions were nil.

Both Zwingli and the Council perceived finally that the time had come for the Council to commit themselves officially on the question of infant baptism. They had, it is true, forbidden the abandonment of this practice but this decision was of the same nature as their earlier prohibition of putting away the "idols" from the churches without special permission. While the nature of the forthcoming decision on the question of baptism could not for a moment be in doubt, the opponents of infant baptism were at least to be given a formal hearing before the question was officially decided.

A Public Debate on Infant Baptism

On January 12, 1525, the Council published a mandate ordering "all who defend the error that infants should not be baptized" to appear before the Council on the coming Tuesday, January 17, in the city hall, and give the reasons for their opinion "from true divine Scripture," and the Council would "then take such further action as would be right." The fact that the rejection of infant baptism was referred to in the mandate as an error is significant. It indicates that as far as the Council was concerned the discussions were a mere gesture.

Heinrich Bullinger, the Zwinglian historian who was personally present at the discussions of January 17, relates that Grebel, Manz and Reublin presented the case for believers' baptism as follows:

"Infants cannot believe nor can they understand the meaning of baptism. Baptism should be administered to believers to whom the Gospel has been preached, who have understood it and of their own accord desire baptism and who are willing to mortify the old man and lead a new life. Of all this the infants know nothing whatever, therefore baptism is not intended for them. Here they cited the Scriptures on baptism from the Gospels and the Acts of the Apostles and showed that the apostles did not baptize infants, but only those who had come to an age of understanding; therefore the same should now be done. And infant baptism, being not administered in accord with Scripture, was invalid and it was necessary to be baptized anew."

Bullinger does not tell us in particular how Zwingli met these arguments, but says simply his grounds and arguments were the same as he afterwards set forth in his *Book on Baptism*. Apparently Bullinger was impressed with the strong defence of the baptism of believers made by Grebel and his friends in this discussion, and it may be assumed that such was the general effect upon the hearers. In his *Book on Baptism* Zwin-

gli said that all theologians who were present believed that "it was not advisable but dangerous to have further debates with them."

Infant Baptism Established by the Civil Authorities

In various histories it is stated that the Council ascribed to Zwingli the victory in this debate. This assertion is not strictly true to fact. In the mandate published on the following day the Council did not say that Zwingli had overcome his opponents in the debate. Again in a letter of the Council to the city of Schaffhausen, dated February 2, on the question of infant baptism, they confined themselves to the statement that through this discussion they were led to see that infant baptism was not wrong (*nichts Unrechtes*). The point in question in the debate however was whether it was Scriptural or evangelical. In the mandate just mentioned it was decreed that all infants must be baptized soon after birth and those parents who have recently neglected this matter, must present their infants for baptism within eight days. Whoever failed to comply with this order must leave the territory of "our lords." Three days later all meetings of the dissenters were forbidden and four of them who were foreigners, among them Andreas Castelberger, were banished from the city and canton of Zurich.

Obeying God Rather than Men

Zwingli was of the opinion that the only thing necessary to suppress the movement for establishing a New Testament church was an action on the part of the Council ordering the general practice of infant baptism on threat of persecution. He evidently believed that just as those who yet personally held to Romanism showed unmistakable signs of a willingness to conform to any religious orders which the Council might see fit to give, the circle led by Conrad Grebel would ultimately take a similar attitude rather than to endure persecution. On January 19, 1525, Zwingli reported to Vadian about the public debate on baptism and the action of the Council decreeing the banishment of those who would not have their infants baptized. He said that Conrad Grebel and a few others had defended themselves but added that "they will not accomplish anything." In his *Book on Baptism* he says that after this discussion he and the other pastors who were present believed that Grebel and his friends would give them no serious trouble. In other words, he was of the opinion that the decision of the Council meant the end of religious dissent. In this expectation he was wholly disappointed. A few months later he declared in a letter to Vadian (dated May 23, 1525) that nothing was accomplished by the measures taken against the religious party led by Grebel and that their courage and power remained unshaken. Zwingli was brought face to face with the stubborn fact that the men who were opposed to state churchism had the courage of their con-

victions. They would bear persecution in preference to submitting to unscriptural requirements.

(To be concluded)

SAM'S FIGHT

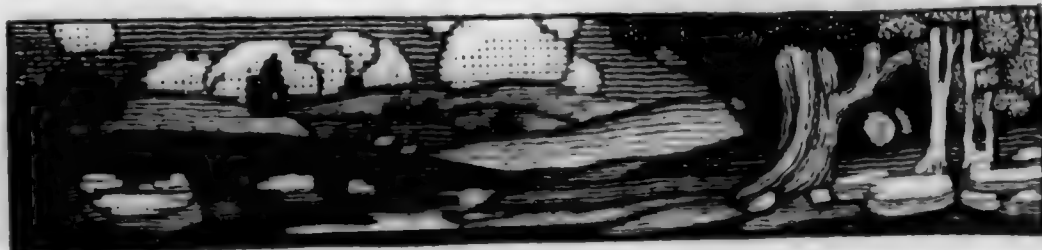
By Levi Miller

The western prairie seems to develop a wholeheartedness in man that renders him incapable of controlling his temper. Sam often became so angry that he had no control of himself. However, a series of revivals had just passed, and his heart and conscience had become quite tender, resulting from a confession he had made, promising to guard himself along this line.

Sam generally gave vent to his feelings when he was working with the livestock on his farm. And as the time to begin the harvest of his large wheat crop drew near, Sam was so enwrapped in his work that he seemingly forgot all about the effects of the revival he had gone through.

Everything was running along smoothly for Sam. The next morning he was going to start cutting wheat. That night, however, it rained. Regardless of the glorious morning sunlight, the sweet smelling air, and the music of the birds, Sam was feeling very discouraged as he brought in his cows.

Of course the flies were very bad this morning as they always are after a rain. And as Sam began to milk, the cow used her only natural means, her tail, to drive away the flies. At first Sam did not seem to mind this, but after he was hit several smarting slashes in the face his already disgusted mind was taken from the wheat. Although he protested, the cow kept up her switching. To Sam's already downcast spirit it seemed she was making his face the target for her blows.



HYMN OF THANKSGIVING!

By Louise Hollingsworth Bowman

I sing of the Father who dwells up above,
I praise Him for mercy, I praise Him for love.
Oh, tell to the nations His goodness to all,
He guards us from evil and harm lest we fall.

Oh, speak of the Savior who died on the Cross,
To cleanse and to purge our sin-stained hearts
from dross.

Go tell to the weary He comforts in need,
He answers our prayers when we earnestly plead.

Oh, never was any so gracious as He,
Come taste of His goodness in whose strength
we're free.

Out of the darkness, the gloom, and the chains,
Lifted from anguish and sin and its pains,
We shall draw closer to our blessed Lord,
Serving Him daily who peace will accord.

Oh, let us sing of His wonders of old,
More precious His statutes than thousands of gold.
Give Him all glory and honor and praise,
Make known all His wonders throughout endless
days. —Sel.

His ire soon became worked up to a higher pitch. He ordered the cow to stop her actions at once. To him, however, it became evident that she was doing it all the more. His temper overcame him. Grabbing the handiest club, which happened to be a pitchfork, he began to rain blows upon the poor cow. Each blow seemed to spur him on. The cow was unable to understand the reason of this unjust treatment and began to jump around. This was a new insult to Sam. He lost all control of his reason and fell into a rage. He hammered the cow till her knees gave way, and she fell against the side of the stall and slid to the ground in a quivering heap. Almost completely out of breath Sam turned to see his two pet cats humped over the pail of milk enjoying their morning feed. He made a dash for them, kicking furiously, almost flattening the bucket and knocking the cats unconscious.

Like a flash Sam's promise came to his mind. He was ashamed of himself—almost ashamed to ask God to forgive him, but he remembered the "seventy times seven" and knew that God wouldn't ask man to do what he wouldn't want to do himself. He leaned his head against the wall and in an agony of sincerity asked God to help him. Then outwardly calm he quietly went to the house for another milkpail. When he returned the mistreated cow was up again; but nervous, trembling, frightened. With a humbled spirit and a kind attitude he approached her to begin his work anew.

As he began milking, the cow at first gave a gentle, fearful switch of her tail. Sam resolved to stand it. Just as he concluded the resolution, the cow gave a stinging swish that almost blinded him. He doubled up his fist with a determination to knock the old brute down, but she was too quick for him and sent her right hind foot with force toward him rolling him back against the wall. Completely overcome he grabbed a part of the fork which had broken off and began his cruel work again. He happened to get the end with the tines. These he drove into the cow's flesh with all his brutish force. The animal in him was calling for vengeance. He kept on hammering with all his might until his strength gave out. Entirely exhausted he fell to the stable floor. He had used every ounce of his strength to make the cow suffer. Now, as he lay there, he could see the pure red blood oozing from the wounds that he gave the cow. This aroused his sympathy; shame again overcame him; shame for himself, his weakness. "I'm not half a man; I'm a wretched weakling; I hate myself and the day I was born. I don't see why God made me if He had to give me a temper like this."

For some time he brooded silently; then he burst out resolutely, "I'm goin' to do it; I'm goin' to try it once more; by God's help I am going to do it"

(Continued on page 327)

CHRISTIAN MONITOR PULPIT

LIVING THE CHRISTIAN LIFE

By I. E. Burkhardt

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—
I Thessalonians 5:18.

It is God's will that we should "in every thing give thanks"—not for everything, as many things result from the mistakes, carelessness, or sins of ourselves or other people, but God even then does the best possible thing for us.

How grateful we ought to be to our Heavenly Father that He has put it into the minds of the rulers of our land to set aside one day of the year as a special day of Thanksgiving. I believe it is the sacred duty of every Christian to observe this day in bringing praise and thanksgiving to our Heavenly Father, recognizing Him as the Giver of every good and perfect gift, the source of every blessing, the daily benefactor of our lives by providing for every reasonable want of both soul and body. His sunshine warms us, rains refresh us, and the earth yields her increase at His command. He has proportioned His gifts to both soul and body so that all who will may acknowledge and perform the joyous and sacred duty of service and praise to Him. When we think of the many blessings enjoyed during the past year we must indeed say that God is good, that His mercy endureth forever, and we cry out with the Psalmist, "O! that men would praise the Lord for His goodness, and for his wonderful works to the children of men" (Psa. 107:8, 15, 21, 31).

Under the law God's chosen people were commanded to observe every fiftieth year as a year of Jubilee in which every bondsman with his family was set free, all property seized for payment of debts was to be redeemed, and the land was to have rest for a whole year. It was to be a special year of thanksgiving. Lev. 25:8-55. If God's people under the law could spend one whole year in thanksgiving, should we not as His children who are under grace, gladly observe this one day set aside for this special purpose?

Thanksgiving for Great Events

When Israel was standing on the deliverance side of the Red Sea, saved from Pharaoh's mighty hosts, they sang praises to God for their wonderful redemption. Exo. 15:1-21. When Nehemiah and his faithful company had, after severe opposition, rebuilt the broken down walls of Jerusalem they set aside a special day of Thanksgiving. Neh. 12:27-47.

Overflowing with Thanksgiving

Our text suggests that we should be thankful not only for the greater blessings and deliverances but "in everything give thanks." This is where our testing time comes in.

In Col. 2:7 we find the expression, "abounding with thanksgiving, which means to overflow as a fountain whose fulness is supplied by a higher reservoir. A heart overflowing with thanksgiving is simply seeking its divine level as it feels the pressure of God's guidance lifting it up in joyful praise. It is easy to thank God for what we have gained, but we cannot thank God for what we have lost, unless we have the overflowing heart. What seems loss to us is often gain. We lose wealth, and gain a submissive spirit; health, and gain a firmer grip on the promises of God: lose the comforts of life, and gain a larger realization of the comforting of God: lose loved ones, and gain an enlarged heart—a heart to sympathize with others in like distress. David says: "Thou hast enlarged me when I was in distress (Psa. 4:1).

A certain poet says:
"When thou hast thanked thy God for every blessing sent
What time will then remain for murmur or lament;
When God afflicts thee, think He hews a stone
Which must be shaped or else aside as useless thrown."

Things To Be Thankful For

Dear reader, do you sometimes praise God for the friend who comes to you with a smile and a few words of comfort when you are in trouble and distress? Do you praise God for the gleeful shouts of children and all the bounties of life that add to the pleasures of existence? Have you enjoyed doing right which gives you the consciousness of pleasing God, and have you had the added joy of doing good to your fellowmen?

Do you feel badly about some wrong committed during the past year? If you do, thank God for it, for the man who can do wrong and not feel troubled about it, is an object of pity.

A Few Illustrations

Jacob, when at Peniel, prevailed as a prince who had power with God and with men, yet when later in life he began to reap the harvest of his evil years, he cried out: "All these things are against me" (Gen. 42:36).

Joseph, when down in the Egyptian prison, might have said the same thing, yet little did he know at the time that this trying experience was but a golden link in the chain of circumstances which eventually gave him the Premiership of Egypt and made him the saviour of his father's house.

Little did the Pilgrim fathers know, when suffering hardships as a little colony in New

England, that they were laying the foundation of a great and glorious nation. God had in view things they did not know. Summing it up, we will find that the best things God even did for us we did not understand at the time.

We thank God for prayers answered, can we also thank Him for those prayers He did not answer? Elijah prayed for fire from heaven, and it came. He prayed for drought, and it came. He prayed again for rain and it came. Yet when he was under the juniper tree exhausted and discouraged, and prayed that he might die, God did not answer his prayer. Being taken by a whirl-wind up to Heaven was far better than dying under a juniper tree.

The Spirit of Thanksgiving

Let us ever exhibit a thankful spirit at home; in the church and everywhere. Favors are bestowed upon the thankful both by God and man. It is for us to decide whether we will live on "Grumbling Alley" where the air is bad, neighbors are disagreeable, and life becomes a burden; or on "Thanksgiving Avenue," where the air is pure, society is very much like heaven, and life is a joy and blessing.

If you are tempted to pride or vain-glory because of any talent, grace, or success you have, think of the words of Paul: "What hast thou that thou didst not receive?" (I Cor. 4:7) and give God the glory. So shall the recognition of every talent, grace, or success that the Lord gives you, instead of puffing you up, increase your gratitude toward God. Gratitude is a universal duty. It is one of the finest attributes of a Christian's life. Ingratitude, on the other hand is a sign of selfishness, and reveals the condition of an unregenerated heart.

The best way in which we can show our gratitude during this season of Thanksgiving is to surrender our lives to Him who gave Himself for us. From Him emanates that life which is "the light of men" (Jno. 1:4). "Thanks be unto God for His unspeakable gift." (II Cor. 9:15)

Let us strive by the grace of God to possess the spirit that we shall have in "Heaven and ever ascribe 'Glory, and thanksgiving, and honor unto God forever and ever' (Rev. 7:12).

The true spirit of thanksgiving is beautifully expressed in the words of Will Carlton, when he sings:

"We thank Thee, O Father for all that is bright—
The gleam of the day and the star of the night
The flowers of our youth and the fruits of our prime
And blessings e'er marching the pathway of time.

We thank Thee, O Father, for all that is dear—

The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for
feast
The harvest that glowed, and the wealth that
increased;
For never a blessing encompassed Thy child
But Thou in Thy mercy looked downward
and smiled.

We thank Thee, O Father, for strength and
for power
Of aiding each other in life's darkest hour,—
The generous heart and the bountiful hand
And all the soul-help that sad souls under-
stand.

"We thank Thee, O Father, for days yet to
be;
For hopes that our future will call us to
Thee,
That all our eternity may form through Thy
love—
Our Thanksgiving Day in the mansions
above."

Waterloo, Ont.

FOR WHAT WE SHOULD BE THANKFUL

For ability to labor for those whom we
love.

For the inestimable blessing of serving
God.

For open churches, a preached Gospel and
believing people.

For treasure laid up in the Palace of
Peace, and the dreams of the beautiful shore.

For the privilege of contributing to the
spread of the Gospel in lands near and re-
mote.

For the wisdom that comes from the fol-
lies of experience and teaches us a better
way.

For resting place we call home when the
toil of day is ended and the night is at hand.

For the religion of the Lord Jesus Christ,
which gives salvation and everlasting secur-
ity to every believing soul.

For the civilization that has made us what
we are and gives the safeguard of righteous
laws to every man, woman, and child.

For the consciousness that, come love or
hate, pleasure or pain, come the prosperity
of life or the echoless silence of the grave,
nothing can rob us of the rest that remain-
eth.

For missionary societies, both of men and
women, whose one divine purpose is to lead
fallen humanity into the kingdom of our
Lord and Savior.

For skillful surgery and medical acumen
by which disease has been baffled and the
ministry of anaesthesia which has conquered
pain in its own dominion.

For the laughter of children in the street,
for good schools and good teachers and a
public sentiment which believes in the best
education possible for all.

For the beautiful sympathy in the hearts
of our fellow men who are touched with the
knowledge of suffering and with kind hands
and generous purses are ready to respond.

For the hosts of Christian brethren and
sisters whose hands are filled with benevol-
ences and whose eyes can see the footprints
of Jesus and whose hearts vibrate with
praise.

For the assurance that while we slumber
God is guarding the pulsations of our heart
and the respirations of our lungs, and causing
us to awake each morning with physical
faculties performing their accustomed func-
tions.

For the most blessed assurance that comes
to us from heaven that the Lord is merci-
ful and gracious, long suffering, abundant
in goodness and truth, keeping mercy for
thousands, forgiving iniquity, transgression
and sin.

For brave hearts that can sing God's songs
in the night when the heavens have no stars
and the earth no sympathy—true, loyal
spirits that can look upward in confidence
to Him who maketh the storm a calm and
bringeth them out of all their distresses.

For the green fields and sunny skies, the
flush of wild flower and music of running
water; the glory of the woodlands as the
autumn wanes, and the charm of awakening
groves when the time of the singing of birds
is heard in the land.—United Presbyterian.

ON PASTORAL VISITING

J. B. Chapman

All efforts to divorce the preacher and the
pastor have failed. The man who preaches
to the people is the man to visit in their
homes, for each phase of the work is the
counterpart of the other. If people have
heard a man preach, they will appreciate a
visit from him. If he has made a good im-
pression by means of a visit, then the mem-
bers of that family will want to come and
hear the caller preach. Of course, in a large
church, it will not be possible for the preach-
er to do all the visiting. But wherever a
family must be called upon a number of
times, as in case of continued sickness, the
preacher should by all means do part of the
calling.

One successful pastor says he is careful
not to take a Bible or Testament with him
when he goes out calling in the homes of the
people. Then when the time comes for wor-
ship before leaving the home, he asks for
the loan of their Bible. If no Bible is avail-
able, he passes the matter and prays without
reading. But the next time he calls in that
home a Bible is usually offered him. If the
Bible is hard to find, even then a good work
has been done; for after that the family will
see to it that the Bible is in a more conven-
ient place. And in any case, people like to
have the preacher read out of their Bible.
After the visit the Book seems more sacred
to them and they will be inclined to read
it more and with better appreciation them-
selves.

An observer remarks that there are many
instances in which the pastor must listen
rather than speak. And we ourselves have
made appointment with a troubled soul in
order that we might supposedly give some
helpful advice. But when the time came, we
found that our principal duty was to listen
sympathetically to the recital of many trials
and griefs. At the end, although we said
only some commonplace thing like, "Well,
we shall pray," we were rewarded by the

grateful thanks of the tested one and the
heart-felt expression, "You have helped me
so much."

Then there are times when the pastor must
not listen. For there are a few people who
want the pastor to call in order that they
may have opportunity to bite the backs of
the other members of the church and the
citizens of the neighborhood. When a case
of this kind is encountered, the pastor must
either rebuke the spirit openly or else he
must protest against it by the exceptional
brevity of his stay. There is no more difficult
case to deal with than that of the knocker.

It is remarkable how so many people who
are without church connections appreciate a
call from the pastor. Frequently a family
is won to Christ and the church simply be-
cause they were touched with the kindly in-
terest shown in them by the pastor. But on
the other hand, if they find that they are
left out when the pastor is calling in their
neighborhood, they immediately set up a
high wall of separation between themselves
and the preacher and the church.

If a pastor finds calling difficult, that is
perhaps the more reason he should do it.
For the fact that it is difficult for him indi-
cates that he is in danger of becoming gen-
eral in his burden and that he is already
wanting in sincere sympathy. He must call
now for his own sake, as well as for the good
he hopes to do.—The Preacher's Magazine.

CHRISTIAN PROGRESS ONLY WITHOUT COMPROMISE

The bird of paradise, which has such a
dower of exquisitely beautiful feathers, can-
not fly with the wind. If it attempts to do
so, the current, being much swifter than its
flight, so ruffles its plumage as to impede
its progress and finally terminate it. It is,
therefore, compelled to fly against the wind.
So the Christian must not attempt to go
with the world. If he does, it will not only
hinder, but end his religious progress.

—Selected.

SAM'S FIGHT

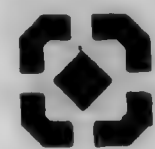
(Continued from page 325)

He now set out to finish the work be-
fore him. Before beginning his task again
he bowed before God asking for strength
to overcome his weakness. In a submis-
sive but determined attitude he went to
his second cow and began to milk. The
cow incessantly switched her tail, but each
time she switched, he breathed a prayer
to God asking for strength to keep under
his ever rising temper. Getting tired of her
tail in his face he decided to entrap it be-
tween his leg and the milkbucket. The
flies, however, were more than the cow
could stand without resistance. She pro-
tested with a kick, sending the milkpail
rolling. As Sam went to pick up his buck-
et, a broad smile illuminated his face. He
thanked God for his victory.

Garden City, Missouri.



EDITORIALS



LET THANKSGIVING DAY TUNE OUR RUSTY HEART-STRINGS

Thanksgiving Day—when the grandeur of autumn is everywhere evident. As we traverse the highways at this time of the year we see the awe inspiring sight of the trees, with their changing foliage, and multitudes of colors. The Creator is decorating afresh old scenes for our enjoyment. With our speed and haste we too often fail to see the wonders about us, then again we are apt to be attracted by the alluring works of man in this exceptional age of development and inventions.

Thanksgiving Day—the first recorded, was the Hebrew Feast of Tabernacles. The first English Thanksgiving Day was on September 8, 1588. During the last century but two have been celebrated in England. The New England Thanksgiving Day dates back to 1633. But the first National Thanksgiving proclamations were made in the days of the Revolutionary War. The first great American Thanksgiving was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when Lincoln issued a national proclamation for a Day of Thanksgiving. Since that time the President has issued an annual proclamation. Canada, our neighbor to the North annually observes the same on Monday of the week containing Nov. 11.

Thanksgiving Day—what if we were so unfortunate as not to have a word to express such a soul sentiment. Such seemed to be the plight of a translator in the Congo, Africa.

This translator was engaged in translating the Bible into the language of the Kele people. He sought long for words in the Kele language to express "thanks," "thankfulness," "thanksgiving."

One day the missionary translator killed a leopard, which the day before had attempted to carry off a native woman's little daughter. The mother, leading a band of women, came to his house to sing her gratitude. The first word of her song was "kele kele." In telling the story later, one of the school boys said, "She gave the white man 'kele kele.'" Here was the word for an expression of thankfulness, and so out of that word the translator made up the various forms to indicate the idea of thanks in his translation of the Bible.

Thanksgiving Day—a day in which we are to be grateful for what we have. Thankful for the common blessings, food, raiment, drink, and shelter, a quartette of blessings which should tune our heartstrings to praise. David praised the Lord for the fact that the Lord "satisfied his mouth with good things." Though none of these things are as plentiful as we might wish in every home, yet in our constituency none are deprived of enough. Paul urges us to be content with food and raiment. Since we have beyond that, we most assuredly ought to be thankful. One said to a farmer's wife who was digging potatoes, "The potatoes are very small this year." "Yes," she

answered, "but there are a good many to the hill." We ought to train ourselves to see the bright side of any situation.

John Brown of Haddington said that his epitaph might be, "here lies one of the cares of Providence, who early wanted both father and mother, and yet never missed them."

In the year that is past a great deal of unnecessary time was spent bemoaning the dry weather, the low prices, this, that and the other thing. The saying of John Bowdler, long dead and forgotten, is worthy of being kept in mind. He was an Englishman, and was speaking of the English of his day. Nevertheless it is a good word for Americans, Canadians, or other Nationalities who read this paper.

"If," said he, "a man were to go from the northern to the southern extremity of this island with his eyes shut and his ears open, he would think that the country was sinking into an abyss of destruction; but if he were to return with his ears shut and his eyes open, he would be satisfied that we have the greatest reason to be thankful for our prosperity."

Thanksgiving Day—should be a day of individual cheer, happiness in the home, a good meal if possible, cares laid aside, and peace the time honored guest. A day in which we valiantly seek to shake off the things that vexed us, and things that made us sad. A day in which the GIVER OF ALL GOOD should be gratefully praised. This note of praise should become a permanent attitude of the soul.

Thanksgiving Day—is not always a day of cheer to millions, to them it may be a somber day, when they recount their sorrows, losses, pains, debts or other distress. However, the Pilgrims who celebrated the first Thanksgiving Day did so after a bitter experience. Led on by the desire to worship God aright in this new land of freedom, they gained a bleak, bare, cold land, peopled with hostile tribes. In their shacks the first winter they saw many of their loved ones perish, their fondest dreams shattered. They clung on, hoped in God, sought bravely to stick to their ideal. Then the first garnered crops, peace with the Indians, and a little more security against the New England winter. Times have changed, we have more civilized problems, nevertheless just as irritating. Too often they sap the soul, unless we are on guard. We also battle with life—with death. They ordered a feast, and prayer, we ought not do less. To many Thanksgiving Day is only a day of turkey, pudding, pie, nuts, etc. To such it has lost its real significance. They have lost a great deal. To those to whom the day is still real, it can be the source of great blessing, though the year may have had its share, and more, of distressful things.

Thanksgiving Day—to all it can mean a loving Heavenly Father above us, who counts the very hairs of our head, and makes all "things work together for good." To

all it can mean salvation made possible through the perfect life, and sacrificial death of His own Beloved Son, through whose redemptive work we are "accepted in the beloved," and now "seated together in heavenly places in Christ Jesus." May these great, and the other common blessings **TUNE OUR RUSTY HEART-STRINGS TO PRAISE.**

MATERIALISM OUR COMMON FOE

The materialism of the day is a common enemy, the most orthodox Church is facing the same dangerous foe. Where three meals a day, clothing for the back, a roof over the head, a car to ride in, and money in the bank are the aim and goal of life, there you have materialism. From such an attitude you have a moral down-grade movement, then the collapse of such an unspiritual civilization. Our need to-day is to bring our formal creeds, the spirit of them, from the cloister of a mental assent into the home, into the shop, into the factory, into the school room, on the street, down on the farm, in all human relationships. All things to be pregated by the spirit of Christ.

HOW TWENTY YEARS MAY CHANGE A CHURCH

"When I entered the fellowship of the — Church, sin was awful, sin was damning, the consequences of which led to hell itself. Has the Bible changed in these twenty years, or have we been changing? When I entered the fellowship of the — Church twenty years ago, the theater was an awful place to go to, and none of us thought of attending, but how about to-day? Has the theater changed, or have we changed? I am afraid, because the theater has rather grown worse." The same questions this man asked an audience in his own denomination might profitably be asked by men of other denominations, yes all of them. May God keep conscience alive in these days of compromise, and self indulgence.

A girl who attended a Japanese Government Kindergarten asked her parents for permission to return to the Mission Kindergarten. She gave as her reason, "I'm lonesome, **Jesus is not there.**" Really, all life is lonesome without Him. Happy are all who have found that this is true.

Jesus is not a Savior, but **my** Savior. The difference between this little **a** and the pronoun **my** is salvation, and eternal life. All the difference in the world. What is He to you?

An outstanding youth, one of the sort who especially appealed unto Jesus in His day, made it a policy of his life to make circles in his diary on the days he lived as he thought he ought, on the days in which he felt he had done some wrong he placed a cross. He had so many crosses in his diary that in desperation he was driven to Christ. When men are honest they are usually led to the "Lamb of God that taketh away the sin of the world." The "Old Rugged Cross stained with blood so divine, has a **WONDROUS ATTRACTION.**"

Every Christian gets to Kadesh-Barnea when the Spirit of God unfolds before him a life that "fully follows" the Lord, life "in Christ," the believer's land that "flows with milk and honey." When the Christian goes on in faith like Caleb he will have a life that will rebound to the glory of God, filled with praise. If he turns back he may finish a second-rate Christian life, and some even turn back into perdition.

Life apart from all its enjoyable and interesting experiences affords two most wonderful blessings. The first, **TO LOVE.** Second, **TO BE LOVED.** The poet Watson puts it thus:

"When all is past and earth's brief life is ending,
This shall sustain my soul in triumph then
That God and man have loved me so divinely,
And I have lived to help my fellowmen."

A good man may be a model of virtuous living, but he cannot be the object of our faith. For too often we look at others and are perplexed, we look to ourselves, and are miserable, but when we look to Jesus, we are happy. He was made unto us, redemption, righteousness, sanctification, wisdom, and Mediator. He alone is the object of our faith.

There is something worse than dying without Christ, that is living without Christ. If the latter would not be, the other could not happen. It is living without Christ, that makes men die without God and hope in the world. May God give us a passion to go out and tell men this momentous fact.

* * * *

There are certain conditions that must be met, as we approach the Throne Room of Our God. **God answers prayer to-day as certainly as in any other day.** May we seek to meet the conditions, and consequently we shall have power with God to pray down the blessings.

* * * *

A short prayer brings us to Heaven, but a prayer life brings Heaven to us. The thief on the Cross, the publican at the Temple, prayed short prayers. Both were saved. But the life of prayer unceasing brings showers of blessing to the soul.

* * * *

Labels count for little with the Lord. There are some military Mennonites to be found in the world. There are some nonresistant Methodists. In the final analysis we ought to have a good label, but we ought to be true to the "Old Book," and thus deliver the goods.

* * * *

Many men poor in purse have much capital waiting for them on the other side of the veil. The American Eagle, and the British Dollar are coin not current in Heaven. Soul riches are not computed in dollars and cents.

* * * *

Ministers should expect conversions every time they preach the Gospel, when unsaved men are a part of the audience.

* * * *

The man who swears not only gives evidence of the poverty of his soul, but an evidence of low mentality.

CHRISTIAN LIFE

THANKSGIVING MEDITATIONS

From Fourteen States



ON THANKSGIVING

Again we turn our special attention to a season of thanksgiving when we express that feeling of gratitude and appreciation which we feel all year, but speak of too seldom. Every year brings with it new joys, new experiences, new opportunities,—all things which are vital to a well rounded life. It is for the everyday fellowship, tasks, and activities, that I feel we should give special thanks. We are all too apt to take these things for granted.

Let us analyze ourselves a little more. First, we as Christians have Christ as the vital part of our inner lives. This gives us certain characteristics, certain virtues, that are recognized as being useful. We should not fail to thank the Giver for this. Second, as a part of our everyday life we meet people, have an opportunity to do a good turn, or receive inspiration from fellowship. To be true to ourselves we must be very grateful for this. Third, through Christian training those of us who have been fortunate enough to receive such, have a foundation for a life of service, for a consistent, practical Christian life. There is now, as always, a challenge for young people to live such lives. Truly, we have reason, like David, to "Bless the Lord,.... and forget not all his benefits."

Abram P. Hallman,
Falfurrias, Texas.

THANKSGIVING

One picture:

Turkey, golden brown; bursting with fragrant, juicy dressing. Baked potatoes covered with butter, large red apples, cranberry sauce and "punkin" pie an inch thick, besides grapes and nuts.

Another picture:

A pilgrim family, dressed in linsey-woolsey and deer skin, trudging over hills and through valleys to the meeting house where prayer was wont to be made, each man carrying a rifle over his shoulder. A keen eye betraying a constant alertness to danger.

Serious meditation:

A heart welling up with gratitude and

praise to the One who has granted every blessing; joy bursting forth in every word and action; radiating to and warming each life with which it comes in contact. A true appreciation for the unnumbered blessings received every day and an alertness to share the joy of living with others.

As we think of Thanksgiving is it not a glorious season? It is an opportunity, not only to look back and try to count up our blessings both temporal and spiritual in the past year, but to open our hearts to the great Creator and Giver of all gifts. It is an opportunity to get in tune with the Spiritual. Nothing is quite so conducive to devotion as a genuine appreciation and gratitude.

What blessings come to those who will open their hearts! to those who let the entire meaning of God's goodness and blessing fill them to overflowing, thus giving new value not only to themselves but also to those around them.

The full joy of Thanksgiving comes in the "thanks" to God and the "giving" to others.

Lily Esch,
Fairview, Michigan.

THANKSGIVING

For the Christian, every day is one of thanksgiving. The traditional Thanksgiving Day, as now observed, is but a meager expression to God for His material blessings. Yet it is highly commendable for at this time there is thanksgiving and praise being given to God throughout our country. Just to know that thousands of others are giving thanks on the same day is a great blessing to the altruistic believer.

And why not be thankful? Do we not have much more to be thankful for than the struggling Puritans? It is a modern tendency for people to wait for something great or something unusual to happen before they ever think of giving thanks. Perhaps we would have even more to be thankful for if we first gave thanks for the little things in life,—the daily phenomena which occur around us all the time. It is certain that if we would begin with these little things, which are so essential to life and happiness, there would be so many things to be thankful for that our thanksgivings would never cease. Like the Psalmist we would say, "Let us come before his presence with thanksgiving and make a joyful noise unto the Lord."

Adelia Hostetler,
Nampa, Idaho.

THANKSGIVING MEDITATIONS

As we think back over the centuries our attention is brought to a scene which took place in our New England states. It was an autumn day when the early Puritan settlers gathered together upon a feast day. This particular event was due to the forethought of some unselfish person who paused in his busy life long enough to remember that the Heavenly Father was the Giver of all gifts, when probably we in our haste would have taken everything for granted. Although the early settler's crops were small and had required endless toil and pains they thought it fitting to set apart a day in honor of the Creator who gave the increase and rewarded their labors.

Too often we thoughtlessly think of Thanksgiving Day as one of the yearly holidays which afford a day of leisure. Do we not have much more to be thankful for than those who instituted the Day? Besides continually reaping our yearly gains we have been reaping the fruits of the labors of the men of the past centuries.

Let us consider what those who have gone before have done for us. Our land has been cleared and farms built up. Machinery has been invented and made for our use. Our cities have been made beautiful and sanitary. An educational system has been established providing training for the youth. The land is full of universities and colleges where we may learn and profit by the truths which others have thought out for us. Then think of the church schools which have practically cost the lives of their promoters. To-day these institutions rightly direct many in their pursuit of knowledge. Let us also consider the labors of the God-fearing statesmen who have been instrumental in establishing our present day governmental system. But greater achievements than these have been noticeable in the lives of the great religious leaders of the past. The life of the Apostle Paul and that of many other church workers of later date are good examples. Can we not say that our heritage has indeed been a rich one?

But we should take heed lest we become worshipers of men and their accomplishments. Back of it all has been the all-seeing eye and directing hand of God. If we cannot see beyond the good that men have done and see the love of God, who has created us and is concerned about our welfare, then our thanksgiving meditations will not only be wasted energy but will be harmful to the spiritual life.

Loren King,
West Liberty, Ohio.

IS OUR THANKSGIVING GENUINE OR HYPOCRITICAL?

The present day Christian has a great many things to be thankful for—in fact, too many to mention all of them here. The student of history knows very well that not all of these living conditions existed in times past. The question is: "Do we genuinely appreciate what we have?" Perhaps we take everything for granted. Shakespeare wrote: "Blow, blow, thou winter wind, thou art not so unkind as man's ingratitude." Now just what are some of the things for which we are thankful?

In the first place I am glad for salvation. I now belong to the great spiritual body of Jesus Christ. The sinner's fretful, dissatisfied life no longer appeals to me. As a result of salvation the consciousness of guilt has left me, and instead there is a daily fellowship with God. Can it be that I have a rich and glorious eternal life and do not appreciate it? Is it possible for me to coldly and meaninglessly thank God, when He has forever done away with death and condemnation, as far as I am concerned? I must confess that such is often the case. It ought not to be so.

And then again I am glad—very glad indeed—for a sound physical body. It is impossible to enjoy life to the fullest extent while one is in pain. We cannot fully explain why many have to suffer intense agony for years at a time. That is not the question. Am I glad that God has seen fit to bless me with health?

Last, but not least, I am glad for a great many things that we too often take for granted. We cannot over-estimate the privilege of living in Canada or the United States where we have liberty, Christian homes, a Christian Church School, a large number of Christian friends—young and old—all things for which we ought to be grateful.

I wonder whether we could make this a real, conscientious Thanksgiving, instead of only looking forward to the Thanksgiving dinner? We could if we would only be a bit thoughtful. God would appreciate our expressions so much more.

Freeman S. Gingrich,
Waterloo, Ont.

THANKSGIVING MEDITATIONS

Each year as the Thanksgiving Season draws near one always takes a mental inventory of the many blessings our good Father has showered upon us. In this list we find food, shelter and clothing. Some add good health and friends, others remember to be thankful for our Savior, Jesus Christ but still the list is not exhausted. Each year is different and surely there have been some experiences for which each one is especially thankful.

Perhaps you have been praying for a long time about some problem. Has it been answered? Was it answered the way you wanted it to be? If not were you able to thank the Lord with your whole heart for the change?

Have you succeeded in becoming a good

friend? Has some one thought you worthy to hear his innermost problems? Our Maker is the truest friend so if we, by His help, have succeeded in a small way to be like Him let us thank Him for it.

Sometimes a sudden crisis comes across our path, a friend proves faithless or death has claimed some one very dear. Instead of allowing it to make us bitter have we been drawn closer to our Savior and have we become more sympathetic with mankind? Let us thank Him for the bitter experiences as well as those more pleasant.

Ada Thut,
Doylestown, Pa.

MEDITATIONS ON THANKSGIVING

What does Thanksgiving really mean to us? Is it a day to cater alone to our appetites? A day to hunt or have a real good time, or to worship God?

The answer to these questions would vary with different individuals. But when thinking of Thanksgiving I can not help but think of the spirit of the people who held the first Thanksgiving Day. How they must have felt to have plenty of food, even if it was only the bare necessities of life. To think of what it really meant to them; and what it means to us to-day. They really were thankful!

Do we thank God for His mercy to us in the past year? How He has kept us safely and cared for us, and given us opportunities of service. I am afraid we are not thankful enough for our fathers and mothers, our relatives and friends, especially our friends in Christ. Our friends really mean much to us because we implant our hopes and ideals in them and we can see them grow. Our friends become a part of us and help to shape our lives, not so much by what they do for us, as by what they incite us to do and to be, because of their deeds and ideals.

It is nearly two thousand years since a little Babe came into this world, bringing us the hope of salvation. Think of what our forefathers endured when they were being persecuted and driven from land to land and cast into prisons, there to die, while others were being beheaded. All this they endured that they, and we, might have the privilege to worship the true and Only God.

Ora Yoder,
Shipshewana, Indiana.

THOUGHTS ON THANKSGIVING

It is human nature to remember the pleasant and forget the unpleasant occurrences of life. Just so in a season of Thanksgiving we are most thankful for what seems to our human judgment to be positive factors in the realization of life's aims and purposes. We may forget or fail to be thankful for some of the difficulties we look upon as negative factors, but which God may regard as our greatest blessings in the light of their influence upon us,—circumstances which enlarge us and give us a broader vision of life and its possibilities.

"The heavens declare the glory of God and the firmament showeth his handiwork." When we look at God's out of doors we see various colors and note that the duller shades predominate, while here and there are touches of brilliant colors. Our nervous systems could not endure bright colors too lavishly, so God designed that those brilliant colors be seen in small birds, flowers, or a fading sunset.

God the designer of human lives, carries out this same principle in directing the affairs of each of His children. The more difficult and unpleasant experiences correspond to the duller shades in the landscape. They predominate if we are not living passively. For this we are thankful, thus hoping to gain a worthy character. The bright colors in the landscape correspond to those many happy little gifts by which God brightens our lives. When these are placed next to the duller shades of life, they have the power to enrich them. Let us thank God for insight into human nature, that He designs lives properly balanced in the two types of colors, the symbols of life's joys and sorrows. Let us praise Him with the poet:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!

Praise be thine!
I see the whole design."

Ruth Brunk,
Ellisville, Mississippi.

THANKSGIVING MEDITATIONS

If each one of us were to make a list of the things we are thankful for, what a list most of us would make! Once, in school, I asked my little folks to make such a list, and one little lad enumerated over three hundred things for which he was thankful. I was surprised to find "dirt" among those mentioned, and upon asking why he was thankful for dirt, he replied, "If it wasn't for dirt, we wouldn't have to keep clean, and then we wouldn't get our gold stars each week, and our prizes!"

It is easy enough to be grateful for the pleasant circumstances in our lives. Indeed we can easily be thankful for health, natural beauties, friends, parents, and Christian privileges, but the acid test of our gratitude comes when we must be thankful for the "dirt"—the adversities and unpleasant conditions, just as the little boy was. It often takes just such circumstances, before the better things can result and a "prize" be attained.

What is the true spirit of Thanksgiving? Is it being particularly thankful on one specific day each year for our blessings? This is obviously a false conception of the true Thanksgiving attitude. Every day of our lives should be one of real Thanksgiving. The blessings our Heavenly Father showers on us are as numberless as the stars, and yet do we as often as we should, give thanks for them? The two little words, "Thank you" are so simple and small, and yet they work magic in their soothing, warm power. It is such a tiny

task to say them and feel them, why not use them more? They should be used so often that they naturally become a part of our personalities. If "Thank you's" were practiced hourly in word and deed, every day of our lives would be one of real Thanksgiving.

Ruth Heatwole,
La Junta, Colorado.

THANKSGIVING MEDITATIONS

The trees are bare. The grasses are brown and dead. The birds have gone. No longer do we hear their sweet songs. The flowers are drooping their heads. How can we be grateful at this time of year when everything is so lifeless?

Let us retrace the happenings of the past year and meditate upon the things which God has given us, just to see if there are not a few things for which our hearts can burst forth in true thanksgiving.

Did God not give us the bountiful rains which caused the fragrant flowers, the lacy leafed trees, and the abundant crops to grow? Did He not give us the bountiful harvest for which the whole nation rejoiced? Did He not give us the beautiful things of nature for us to enjoy? Did He not give us our many friends in whom we placed so much confidence and upon whom we could depend in sorrow or joy? Did He not give us the privilege of meeting in His tabernacle to worship Him? Did He not help to bear our every sorrow and lighten every care? Did He not help us to successfully accomplish each task attempted? Did He not call us His own sons and daughters? Did He not promise us an eternal reward for being faithful?

How can we help but join with the Psalmist in saying: "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

Velma Lapp,
Roseland, Nebraska.

MEDITATIONS ON THANKSGIVING

To-day is the day of great business mergers. Great corporations are combining their interests under one head, great churches are merging their forces in a confederation of churches, nations are merging in the League of Nations in an effort to stamp out war. There are almost countless other things that we can think of that are following the merger tread.

We like to think of Thanksgiving as one of the merger periods in the Christian life. Not that we are to thank our heavenly Father only at the Thanksgiving season, but rather that we gather, or merge, all of the year's blessings together at Thanksgiving time.

I am sure we could not find a time that is better suited psychologically. It comes at the close of the American farmer's harvest, when we as a people have more temporal blessings for which to thank Him than at any other period. God Himself has concentrated His blessings at this period. Why should not we, His people, render our thanks at the close of His

period of blessing? Concentration and meditation at one set time are certain to bring results in our spiritual lives.

All things should be done in order. There is a time and a place for everything we should do. Business has found merging and concentration helpful, so why not apply the same theories and practices that have worked out there to our spiritual lives. Merge your blessings and see what God has done for you is only a new way of saying it.

Edward Roupp,
Hesston, Kansas.

THANKSGIVING MEDITATIONS

Retrospectively approaching the Thanksgiving season, I can not help being thankful. Small indeed would be the life that could find nothing for which to give thanks.

I believe one of the biggest things about this season is that it suggests a time to stop and literally "count our blessings"—and thus more fully appreciate our existence. If we are tempted to feel that our lot is less fortunate than that of our neighbor, the reason is undoubtedly that we have not reflected on the good things in life that we constantly enjoy. A study of history will certainly make us grateful for the improved conditions in which we are living—and for the courageous men who have made this possible. A look into the future will make us thankful for the almost unlimited possibilities before us.



HEAVEN'S GREAT THANKSGIVING DAY

By R. E. Neighbour

"And round about the throne were four living ones**and four and twenty elders, and**many angels round about the throne**saying**" (Rev. 4:6; 4:4; 5:11, A. S. V.).

Round the throne of God in Heaven
There ten thousand, thousands stand;
Hear ye now their acclamation,
Heaven's mighty angel band:
Power, riches, wisdom, honor,
Strength, and glory evermore,
Unto God the Father given,
And the Lamb whom we adore.

Seraphims forever saying
Holy, Holy, Holy Thou,
Thou art Lord, and God Almighty
Let all honor wreath Thy brow;
See, they take their harps and praising
Join the elders to adore
Christ the Lamb once slain as ransom,
Now alive forever more.

Let all men fall down before Him,
Render thanks down at His feet,
E'er this Heavenly scene is opened
Let them give the praise that's meet;
Then, when God the sky has lifted,
And before the throne we stand,
We can join the Great Thanksgiving,
Join the hallelujah band. —Sel.

I am thankful for our country—and our privileges as her citizens. I am thankful for home, for our schools, for the Church—and, above all—I am thankful for life, and for God's plan of living it abundantly.

W. C. Zehr,
Fisher, Illinois.

THANKSGIVING

Thanksgiving originated from the Jewish Feasts of the Tabernacles and was first observed by the Pilgrim Fathers when they came to this country. The day was later set aside by the Government and became a national holiday.

Thanksgiving appeals to us in more ways than one. It affords us an opportunity by which we can show our appreciation both natural and spiritual. This holiday comes in a time of the year when most of the crops have been harvested. A thankful person will offer blessings both natural and spiritual. If the prayers offered are from the heart, they will rise as a sweet smelling savour before God.

How should we observe this Day? We may observe it either in a thankful or in a sinful way. Where there is no conception of sin, there is no conception of grace. Where there is no conception of grace, there can be no gratitude. Ingratitude is a nation wide sin.

Do we really have something to be thankful for? Yes, innumerable things; homes, friends, health, daily food, protection, besides the invaluable spiritual gifts which we receive from God.

Are we making some one else happy? It is an inborn character of ours to think of ourselves and our honor. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

"The fear of the Lord is the instruction of wisdom; and before honour is humility." Prov. 15:33. Is satisfying self, life's greatest blessing or is it a possibility? God has given us the right to choose. We are free. Will we choose to enjoy the pleasures of sin and as a reward be in unquenchable torment; or face life's current like a brave Christian soldier and enjoy eternal life in that mansion so fair?

In my mind there are three things which are inseparable in the life of a thankful person. They are, Prayer, Thanksgiving, and Rejoicing. We offer prayer to God daily, thanking and praising Him and asking for our particular needs. We rejoice in doing so because we truly receive something which could not be gotten any other way. "Continue in prayer and watch in the same with THANKSGIVING." "In nothing be anxious, but in every thing by prayer and supplication with THANKSGIVING let your requests be made known to God."

Will you be thankful, let come what may?
When you arise at dawn of day,
Go to the Lord, ask Him for help.
He will defend, guide you, and help.
When evening draws its curtains
And pins it with a star,
Let us praise and thank the Lord,
No matter where we are.

David F. Leichty,
Noble, Iowa.

THANKSGIVING

This season silently approaches and reminds us of the many blessings we are continually receiving. Autumn with its fading beauty is compared with death peacefully stealing over the earth. There is no season that would be more appropriate for Thanksgiving. Even Nature changes its beautiful array to one that signifies humility. To the Christian this is a time of reverence to God, a time of worship and a time of Thanksgiving.

Are we really thankful, or do we just pretend to be for a short time? How do we give thanks, by words or deeds? It is not the saying of many words nor the doing of many deeds. It is our attitude toward Christ and the consecration of our lives to His service. Then our thoughts, our words, and our deeds will naturally follow, and we will not need to continually

force ourselves to be thankful. Neither will we need to stand in a public hall and say "Father we thank Thee" so that those around us may know that we are thankful.

How sad Christ must have felt after healing the ten lepers that only the one returned to Him in thanksgiving. It is sad that only one out of those ten were thoughtful enough to thank the Master, after He had cleansed them of that horrid disease. But we are not responsible for those; let us look at ourselves and those around us. Is there one out of every ten that is really thankful to God? Is it not just as sad to-day as it was then?

If we dare call ourselves Christians, may we not only in words but in our everyday life show Christ, and prove to those around us that "Father, we thank Thee!"

William Jennings, Jr.,
Knoxville, Tennessee.

"LORD, TEACH US TO PRAY..."

By Mary M. Troyer

We are one big missionary family. God is the Father, we are the children. As He knows the stars by name (Psa. 147:4), and numbers the hairs of our head (Matt. 10:30), so He knows each one of His children individually. St. Augustine very truly said, "He loves us everyone as though there were but one of us to love." How different the dying prayer of Samson as he wound his arms around the pillars of the Philistine dining hall, and that of Stephen as he was being stoned; yet God answered them both. Without God's help, Luther and his companions could not have broken the spell of ages, and laid nations subdued at the foot of the cross. Whitefield, after much prayer, went to the devil's fair, and took more than a thousand souls out of the paw of the lion in one day. Finney, also a man of prayer, sent a wave of blessing through the churches on both sides of the sea by his prayers, faith, sermons, and writings. God has known individually the men of prayer in the Bible and throughout the ages, and has answered their prayers.

Not only is the Christian family a people of prayer, but all men pray. Down deep in every man's heart is a tendency to pray. Just what a man does with this tendency is the climax of his life. Although a man may never be seen in church, or in an attitude of prayer, yet prayer is so secret that a man may pray without giving any sign of it to any other human being. Other men pray and not know it. Complaining about the weather is talking to some unseen power. Prayer is present in Buddhism. The historians find the Greek generals praying. They find prayers in the greatest of Greek literature. If one crosses into the Mohammedan world, one finds formal prayer five times daily. Prayer is indeed universal. In some form or other, it is found everywhere among all peoples. Mankind has not been able to outgrow it. It has proved itself adaptable to paganism and Christianity. All men in all ages and all lands pray.

Just what can God do with a man of pray-

er? George Mueller, one of the mightiest men of prayer, would begin his hour of prayer by reading and meditating upon God's Word. He would study and meditate until a prayer began to form itself in his heart. God Himself was the real author of the prayer. This man saw how prayer which was so real to him, was despised and ridiculed. By God's help and for His glory, He established Orphan Homes solely through prayer, to show an ungodly world and doubting church that the Living God is able and willing to answer prayer. He not only depended on God for money, but for everything, even orphans. He prayed for things, many about which we would never think of praying. Sometimes he would pray while walking. He waited for more than eleven years for a full answer to a certain prayer. During this time, not a certain day passed, but what he brought it before the Lord in prayer. At one time the spiritual condition of the orphans was questionable. He made it a matter of prayer. Through small pox, many of the orphans realized their spiritual needs. The work grew amid many trials. From day to day, sometimes from meal to meal, George Mueller looked to God for supplies. Not once were the orphans in want of food or clothing. Not once did George Mueller ask any single human being for aid in the work, but simply prayed. One time he purposely delayed a report he was asked to make, as it was a time of dire need, and he feared the people would think he was working on their feelings to give money. He had his diary published so that Christians would have a more simple confidence in God for everything. He wanted them to see the truth of the verse in casting all their burdens upon Him. He said it was worth being poor and greatly tried just to experience God's love. He preferred the life of constant trial to one of outward peace and quietness.

Just how much time should we as members of God's great missionary family spend in prayer? Many men have at one time

spoken through the power of the Holy Spirit, but through letting prayer being crowded out, only have meaningless words to utter. Dr. Payson, as a student said, "Since I began to beg God's blessing on my studies, I have done more in one week, than in the whole year before." Luther said, "I have so much to do that I cannot get on without three hours a day praying." If the hour for marching was six, General Havelock rose at four o'clock, rather than lose the precious privilege of communion with God. Hale says, "If I omit praying and reading God's Word in the morning, nothing goes well all day." "A great part of my time," said McCheyne, "is spent in getting my heart in tune for prayer. It is the link that connects earth with heaven." St. Francis, of Assisi used to sit in prayer by the hour, with no spoken word except the occasional exclamation, "God." On the first page of Wesley's diaries, this vow is found, "I resolve.... (1) to devote an hour morning and evening to private prayer with God." Henry Drummond said, "Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart to heart, will make the whole life different."

The busier Christ was, the more He prayed. Sometimes He sent away multitudes He might never see again, to pray. He did not have time to eat and sleep, but He always took time to pray. The longest prayer of Jesus on record can be read slowly and carefully in about five minutes. The prayers of Christ offered in public were short. But when He was alone with God, He spent as much as a whole night in prayer. The last prayer of Jesus on the cross was a short one: "Father, forgive them for they know not what they do." It was answered on the day of Pentecost when many were converted who had crucified Jesus.

The prayers of the Scriptures that brought immediate answers were generally brief and to the point. The publican prayed, "God be merciful to me a sinner." The prayer of the thief on the cross was, "Lord, remember me when Thou comest into Thy Kingdom!" Everyone remembers Peter's prayer, "Lord, save, me, or I perish!" The Syrophenician woman's prayer was one of the shortest, "Lord help me!"

The disciples came to Jesus and said, "Lord, teach us to pray." He told them much of praying well, but what is said of preaching? To know how to talk to God is much more important than to know how to talk to men. When one has power with God, power with men is simple. Souls are not reached by eloquent sermons, but by the power of God.

Whatever the amount of time spent in prayer, it is invested at big interest. The length of time, however, is not the decisive matter. St. Augustine said, "We may pray most when we say least, and we may pray least when we say most." No rules should be laid down as to length or subject of prayer, but one should be ready to wait upon God for a short time or a long time as He may lead. No one should make himself a slave of someone else's methods. Every man

(Continued on page 351)

THE DAVID OF TO-DAY

By Charles Fricke

Saul tried to put upon David his splendid armour so that he would be fully equipped to combat the Philistine. But David, with a majestic sweep of his arm, boldly said, "I cannot go with these, for I have not proved them."

Today many of our educational leaders arm our young Davids with high-sounding platitudes and untried theories, and send them out to wage war against the gigantic evils of sensualism and materialism. Yet the David of today, after dipping into modern thought with its questionings and uncertain certainties, comes back to reality—to God! After reading the multitudinous books of the varying philosophies, morals and ethics of this world, he gives up in despair and asserts, "I cannot go with these, for I have not proved them."

David later on cried out for the sword of Goliath, saying "There is none like that; give it me." Likewise the seeker of Truth, after tasting the wisdom of this world, cries out for the wisdom of God and the Sword of the Spirit, saying, "There is none like that; give me it."

There is none like the Old Book, for it alone reveals the mind of God. God alone knows why He made the world and man, why sin and suffering, and why He gave us unworthy creatures redemption and eternal life. If these things are not true, they are not worth the paper upon which they are written. But if these things are true, God alone can tell us of them. If Abraham or Isaiah said that there was a resurrection, we may have been able to think the same thought, or conceited enough to think we could even have better thoughts, but when God speaks through these men, it behooves the world to sit up and take notice. "Thus saith the Lord" is found expressed in some manner upon every page of the Book. We are not greatly concerned or stirred up when we read. "Thus saith a certain Ph.D., DD," giving his opinion or possible solution to some moral question, but our really great concern is, "What does God say?" If the Ten Commandments came from God, I will accept them as such, but if from the man Moses, I may cast them aside if I saw fit, and set up my own standards of right and wrong, and do only that which is pleasing in my own eyes. The great question that has troubled the minds of all ages is, "Have we anything from God?" If we do not, then crime, adultery, and all forms of lawlessness can be permitted.

It is absolutely necessary for man to have a revelation from God, (I Cor. 2:6-16) for God alone knows the past and the future. H. G. Wells may think that he can write a pre-historic and post-historic history, but even scholars recognize it as only pre-historic fiction.

The Bible claims for itself to be the Revelation of God. Yet it would seem consistent with the Great God, not only

to reveal Himself to man, but also to see to it that this revelation was understood and correctly recorded. In other words, the Bible must be a trust-worthy account of the Revelation of the Almighty God. As a document, it must be recognized for its integrity and authenticity. God further saw that it was not only correctly recorded, but transmitted, as correctly as any man today knows or is able to prove, for the people and generations which God intended should have it. Last of all, illumination is needed to understand this Revelation. The work of His Holy Spirit is to illuminate His written Word. But the Spirit is given by God for this purpose, not to the wise and proud of heart, but to those lowly and humble saints who are not wise in their own conceits, but seek the wisdom from above. The most learned man, as well as the most ignorant, must deny his own wisdom, and accept the wisdom of God. "To the wise, this is foolishness," but such foolishness is prerequisite unto salvation. "The world by wisdom knows not God." History has proved this to be true. Socrates, Plato, and the other philosophers have given us splendid ideas about God and immortality. But have their ideas ever produced any great reforms? Have their followers turned from their idols and sins to serve the true and living God in all purity and holiness. These philosophers spoke not in the certainty and authority with which Christ spoke. Intellectual difficulties always troubled them. Socrates, one of the greatest philosophers, realized that he knew very little. When the oracle of Delphi told him that he was the wisest among men, he doubted the statement. He went among his friends who thought in themselves that they were wise, and proved that they were foolish. He concluded that

he was wiser than his fellowmen in this, that he knew he knew nothing while they thought they knew and did not. So it is with the Christian. Others think they are wise but are not, while he knows he is not wise and accepts the wisdom of Christ. The most ignorant Christian knows that he knows not, and excepts the more excellent way, but the wise man in his own conceit, follows the wisdom of this world and is lost in his own folly. "The wicked through the pride of his countenance, will not seek after God: God is not in all his thoughts." (Psa. 10:4) "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Prov. 1:7) "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (James 1:5).

Truly the young Davids of today cry out for the Sword of the Spirit, saying, "Give me it! There is none like unto it."

Give me Jesus, for there is none like Him. In majesty, glory and power, He reigns supreme! He conquers the affections of men—not by force, as did Alexander, or Napoleon—but by love. Charles Wesley sang, "Thou, O Christ, art all I want." De Wette, a great Bible scholar of Germany, testified: "This only I know, that there is salvation in no other name than in the name of Jesus Christ, the Crucified." Joseph Parker, near the close of his ministry in London, said, "I have companied with Him of Nazareth and Calvary, in all holiness and tenderest love, love passing the love of woman, ardent like an altar flame." Joseph Ernest Renan, French writer and theologian, said, "His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." Diderot called Him "The Unsurpassed." Isaiah called Him "The Mighty God, the Everlasting Father, the Prince of Peace." Paul called Him "the Lord of Glory—God manifest in the flesh."

What is He to you? "Do you know my Jesus too?" inquires the poet. "If you know Him, you'll love Him just as others do."

"Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul's Glory, Joy, and
Crown." Chicago, Ill.

A bright-eyed news-boy was selling papers on a street car that started up before he could alight. As the conductor passed him he laughingly said, "Caught this time, Joe, you'll have to run to Fourteenth Street."

"Don't care," laughed Joe. "I can sell all the way back again." A man overhearing Joe's retort, questioned Joe as to his way of earning a living. He learned that Joe had a brother, Jimmy who was lame and had to be supported. "That makes it hard for you," said the old man; "you would do better alone."

The shabby little figure said indignantly, "No, I couldn't do better alone. Jimmy is some one to go home to; he's lots of help. What would be the use of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide them with?"—Selected.



• MISSIONS •

A DIFFERENT KIND OF CHRISTIANITY FOR INDIA

By Joseph D. Graber

In the truest analysis there is only one kind of Christianity. Christ came once, lived and taught once, died once and rose again. His teaching was absolute and His way of salvation is a well marked course. How then can we say that the kind of Christianity suited to India is any different from that suited to any other people?

This question is vexing many people in the home church because of the prominence in current missionary literature of such phrases as "The Eastern and the Western Christ," "The Christ of the Indian Road," "Missionaries must learn to distinguish between Christ and the Western Church," "Give us Christ but keep your Civilization," "Christ but not Christianity," and many similar expressions. The meaning of them all is the same. India is feeling after a type of Christianity different from that found in Western countries. It is the purpose of this paper to discuss this question from the Indian point of view with the hope of helping some in the home church who are disturbed by these strange and seemingly inconsistent demands of India. A better understanding of each other's viewpoint will do much toward promoting sympathetic understanding.

Those in the West who still believe that Western civilization is superior to the Eastern type are due a very early and rude disillusionment. Mr. Hoyland, an English missionary to the Central Provinces of India, in a recent magazine article¹ says that in India few are willing to admit that the West has really anything to teach India. On the contrary, he says, the majority are deeply concerned lest India be corrupted beyond repair by the pervasive forces of Western civilization.

Mr. Hoyland admits that such sentiments are no doubt crude but insists that they do exist rather generally, and that the missionary to educated Indians must take them into account. The missionary with a mere social reform program who has no positive message of salvation through Christ can just simply get no hearing. It will do him little good writes Mr. Hoyland, to speak of our Western ideal of progress as better than the ancient stationary civilization of the East for the Indian will at once ask, we read, "Progress toward what; toward the universal suicide which we saw in the war; toward the industrial system which the largest of Western nations has repudiated; to-

ward the type of social and domestic relationships which we see in the cinema films with which Hollywood floods our country? We do not want that kind of progress."

One must no doubt live in the Orient for some time to appreciate the quiet and beauty of a simple, primitive civilization. To visit a village farmer in his home, as I now recall a specific case which is typical, his own house on one side of the open courtyard, his sons and brothers' houses on two sides and the cowstables on the fourth: the sun was setting and a soft subdued light fell on the scene. Chickens were wandering lazily about waiting for their evening handful of rice while the homely English sparrow was noisily coming to his roost in the grass thatch. Goats came through the open doorway that led out to the narrow street and the bleating of kids and calves reminded one that it was evening and feeding and milking time. Fires on which the evening meal was to be cooked could be seen through open doorways and under one verandah two women were grinding at a mill preparing the family flour.

The farmer himself, a comfortable old soul of about fifty, sat on the edge of the verandah in front of the cot which had been brought out for the guests. He owned twenty-four acres of land, he said, ten cattle all told, and he spoke of last year's crop, the present prospects of the fields, of his servants and of his children and grandchildren, with which his household was bountifully blessed. We left in the gathering gloom of evening feeling that here was contentment in simplicity and unspoiled primitiveness, and if we did not envy him we at least appreciated his simple contentment. Could we have been magically transported to the farm home of this man's ancestor of two-hundred or even five-hundred years ago I doubt if we would have seen any marked differences. This is a picture of the ancient, stationary civilization of the East.

Compare this to the crashing din of a Western city, or, more accurately, to the dissatisfied and grumbling American farmer who burns with envy as he sees his neighbor driving by in his new sedan, or recalls that some of his fellow farmers or city relatives enjoy modern equipment and improvements in which his already heavily mortgaged land will not permit him to invest. Compare the simple life of the Indian peasant to the dizzy whirl of things, and events, and functions in which the American farmer is caught. It is with mixed feelings of disgust and regret

that we view the havoc and confusion and dissatisfaction wrought in some of the larger population centers of India by the inroads of Western civilization. Economically, India is poor, and her people need a religion that vitalizes, transforms character, and produces integrity and thrift; neither Western civilization nor our ideal of progress will ever produce these results. In fact, it is becoming increasingly difficult to defend our civilization sanctions, on Christian grounds. All western nations are spoken of as Christian nations, while at the same time their imperialism, their avowedly selfish policies, to say nothing of their militarism are the features most evident to the Indian observer. Such national and international etiquette is decidedly non-Christian and the simplest Hindu knows it, and he wonders if the men behind these policies are church members and if they call themselves Christian.

The Hollywood films are doing their vicious bit in spreading information about American social and domestic relationships. Dhamtari, even, has recently acquired its first movie-theatre and there are two shows each night. It is a shame and a reproach to our country as well as to our Christ, with whom the Indian identifies everything Western, that these films represent as a general fact the most immoral, degrading, and nauseating practices. I read of a government official who attended a cinema in Burma, where a Western-made film was being shown. He writes that he felt shame and reproach and felt that he should slink down a back alley home for fear of being mobbed. "In the face of such pictures," he writes, "the idea of the superiority of the white race receives a rude shock." Is it any wonder that the Indian is losing faith in the West and that he says, "Give me Christ but keep your civilization and your interpretation of what it means to be a Christian?"

In this connection Mr. Hoyland writes, "The Missionary can do nothing unless he is willing to confess that we in the West have failed to understand Christ and to apply His teaching to an organized society." This we Mennonites can confess without reservation, but not without shame. We believe in the absolute separation of Church and State and we have always maintained that to speak of a Christian Government is an anomaly. We have never been able to understand the ethics of a man who in private life can adhere to fairly decent moral and ethical standards while in the capacity of his public office he not only tolerates but actively perpetrates policies, laws, and practices that are diametrically opposed to Christ's teaching. We have been historically much more interested in the conversion and

¹Quoted in the Literary Digest of July 6, 1929, page 24.

regeneration of the individual than with the Christianization of the social group because we have believed that the only way to Christianize the group is to make Christians of the individuals who make up the group. We fear that the shifting of this emphasis from the individual to the group and the consequent failure of the effort has led men to remark, as for instance the Indian Social Reformer, that the Western Church has indeed failed her Christ.

In Mr. Hoyland's article we read this ideal for the Missionary in India: "The task of the missionary is to help India find Christ whom the West has never rightly understood." If by West he means our civilization, society, and government taken as a whole we can admit his conclusion unreservedly that the West has certainly never rightly understood Christ. We do hold, however, that there are individuals and groups in the West who have rightly understood Christ and who have been willing to apply all that being a Christian means to every phase of life. I believe that the Mennonite Church is such a group, but let us beware lest the killing influences of worldliness destroy our simple Christ-mindedness and our Christian integrity. If we continue to be like Christ in faith and practice we have a glorious message of salvation for the world, India included. If not our mouths are stopped.

But we have not yet spoken of the type of Christianity that appeals most to India. That there are differing types of Christianity we will all admit. A mere difference of emphasis makes the difference; essentially the types may be the same and neither less nor more Christian than the other. One man puts his greatest emphasis on the ethical. He emphasizes right living as the distinguishing mark of every real Christian. Not that he does not admit that such a life of character ultimately derives its origin from a life lived in Christ, but his emphasis is more on the visible results of such a relationship than on the relationship itself. Such is perhaps the outstanding Mennonite type. But there are many exceptions. There are those who are more mystically minded for whom Christianity is ever and always the life "hid with Christ in God." Not that such a type is unethical. He too values highly a life of character. John, in his writings, is ever placing emphasis on a life of fellowship with Christ and no one insists more strongly than he that from such a union with Him sound morals and right conduct must logically and necessarily flow.

To the Indian mind this latter type of Christianity makes its strongest appeal. The Indian expects the Christian to be soundly moral and ethical in all his dealings, but the merely proper conduct of a Christian is not what attracts him most. He wants to know something of his inner spiritual relationship with the Divine. If he finds out that a man is religiously minded, that he spends much time in quiet meditation and fellowship with God, that his chief interests are not in the affairs of this world, and that he is willing to suffer and sacrifice for the

Christ he loves, then it is easy to get a hearing and a response.

The religious thought of India has been molded along these lines for centuries on end. Being religious in India has had few ethical or moral connotations but very many that are mystical. The ascetic and the wandering saint have been the religious ideal. The task of Christianity, it can be logically and correctly argued, is to fill in this moral content which has been lacking in Indian religious conception. But, let us remember that the New Testament contains Christ's farewell discourses with their deep mystical implications as well as the Sermon on the Mount so full of practical moral and ethical teaching; that the New Testament contains the Apostle Paul's one-hundred-and-sixty-four² expressions meaning, "In Christ," "In the Lord," etc., as well as the practical book of James. Why should we need to hesitate in presenting Christianity to India with this mystical emphasis since the Indian mind is already prepared, as it were, to receive it in that way? The emphasis on sound morals dare, however, not be neglected, especially since theoretical religions with no relation to righteous living have been the bane and blight of India. But instead of teaching morals as a discipline to a people who have not appreciated very deeply what it means to be a Christian should we not rather gain our objective by taking advantage of an avenue of approach to the Indian soul already open and then logically and continually insist that a man who says he has fellowship with God keeps himself pure even as God is pure?

India is asking of us that which is most difficult. Teaching morals is not difficult and living above reproach in private and public life is consistently being done by numberless Christians the world over. But to unite one's soul in that mystical union

with Christ, to dwell deeply in Him, and to be able to lead others into that same sweet fellowship remains an ideal and a challenge to most sincere Christians. It does not imply an attitude of "other-worldliness," but it does mean that besides living a life that is above reproach, besides doing a great deal of self-sacrificing service there be a decidedly religious mind, a deep devotional experience, and an utter resignation to the will of God.

India's demands for her own peculiar type of Christianity are, however, not always sincere. A spirit of pride can often be found at the bottom of these demands. India has had a glorious past and as she galls under the yoke of a ruling power and is not so sure of her future she turns her eyes backward and worships the ancient past. If Christianity is to come to India it must come in the traditional garb, they say. Some nationalists even go so far as to say that India will never have any interest in the history of the Jews and that choice selections from the Hindu sacred writings should be substituted for the Old Testament in the Indian Bible. It is needless to say that such an attitude of pride must be absolutely gotten rid of before anyone can find Christ, and that the classification of the Hindu *Shastras* on a level with the Old Testament is nothing else than plain, modern destructive criticism naturalized on Indian soil and will ever remain an enemy to the cause of Christ.

In the last analysis, the soul of India is hungry and she wants Christ in all His fullness and reality. Have we, the missionary and the home Church, a vital enough experience with Him so that we can share Him and lead others into life everlasting through Him?

Christianity as Bhakti Margab Appasamy, Madras, 1926, page 17.

Dhamtari, C. P. India.

THE CITIES IN OUR HOMELAND—AN OPEN DOOR

By Paul Mininger

Recall your last visit to the city. Perhaps it was business which called you there, perhaps sickness or pleasure. What there presented to you an open door? Was it the bargain counter or theater? Did you see unusual sights or did you see lost souls? Did the beautiful big homes make you dissatisfied, or did the neglected filthy homes stir your soul? "Behold I set before thee an open door." I should like to present to you the cities of our land as an open door which we, the church, may enter and possess for Christ.

Certainly the cities present the largest groups of people with whom to work. In the cities of our land there are multitudes who need Christ. "But," you say, "these all have churches. What need is there of more teaching?" True, there are many churches but very few teach the full Gospel. There is yet much land to be possessed in our cities.

Every city has its class of down and outs:

bums and tramps. You have seen them lounging beside buildings, sitting on door steps and curbs, often drunk. Does Christ see more than human wrecks in these men? It was for these too that He died.

The poor home scantily furnished, you have often heard described. Your wood shed at home would afford better shelter than many hovels which some call their homes. Very likely it was carelessness, indifference, or drink that brought them to that condition; but doesn't God care for their souls as well as ours?

However, not all city homes are like these. Let us notice the hard working man who labors six days a week to supply the needs of the family while Sunday he spends in repairing his home or working in the garden. He may be a good neighbor, pay his debts, and be trustworthy, but so many such do not know God. Morality cannot take the place of salvation.

In direct contrast to these are the wealthy

who live in the elegance and luxury of physical comfort and ease. But does all this afford mental and spiritual satisfaction? Those who work in such homes tell us that true happiness is not known there.

We have noticed different physical environments and situations, but all are alike in their need of Christ—the rich as well as the poor. The question now rises: if the need is so great, why are not larger numbers converted when they hear the Gospel preached? The sad condition of so many of these people is that they do not realize what they lack in their lives. They are seeking for pleasure, are fascinated by the allurements of the world, and as a result, when they hear God's Word taught they feel that it restricts them too closely. They express themselves as did a young girl who when urged to accept Christ said, "My sister had a good time before she became a Christian and I will too."

A very sad class of people are those who have gone to the depths of sin and are living in utter discouragement and despair. They have fallen to such a low plane of life that they would be ashamed to return to their former friends and companions. Such as these are the material for the many suicides of to-day. And yet God's message is "Who-soever." "Him that cometh unto me, I will in no wise cast out."

After having tasted the bitter dregs of sin, some desire something better. Sometimes sickness will make people think of God when nothing else will. We have had a recent illustration of this in Kansas City. A man who had served Satan well until he was sixty-five years old was threatened with ill health. At that time God arrested him and the conviction which had been working in his heart resulted in his conversion. His present testimony is one of praise to God that he is saved; but he deeply regrets his years of wickedness and debauchery.

It is alarming to know how much sin and vice of so many different kinds are in our cities. And even more alarming is the fact that crime is growing. Prisons, gallows, and work houses have not remedied the murders, theft, harlotry, and other vices that prevail. The only remedy for sin is the Gospel of Jesus Christ. Can the church see this open door for making Christ known to these sinful people?

Now how can these lost ones be brought to know Christ as their Savior? We shall notice some of the ways of reaching the lost in our cities. The mission church has proved a great blessing to many of the unsaved. The Sunday school, Daily Vacation Bible School, and Week Day Bible School are opportunities for teaching the Bible to the children. How much better it is to win them

for Christ in their youth before they have entered all of Satan's traps!

Gospel meetings held in jails, shops, and county homes are means of reaching some who cannot attend church. God is not a respecter of time or place when a soul is seeking forgiveness. Week night cottage prayer meetings also afford an opportunity for bringing the Gospel to the people. Some will come to such a meeting who would not enter a church service.

Likely the home department visitation work brings the worker in closer touch with the people than any other way. A country visitor at a city mission once said, "It seems these people should come out without your visiting them so much." Yes, it seems they should, but they do not. They must be dealt with individually if the work is to be most effective. They feel more free to question, discuss, and thus better understand the way of salvation when alone with the worker. One must almost live with them; at least we must live **before** them. We can hardly imagine how much they study the lives of

You may be sure the worker at once brought some more food to the poor lady.

The Rescue Missions deal largely with the continually changing class of down and outs. To some the mission hall is just a refuge from the winter's cold for a few hours during the service. But something may be said or read that will waken them to a knowledge of Jesus Christ. The Pacific Garden Mission of Chicago is an illustration of the rescue mission. The most confirmed drunkards, habit-bound dope fiends, and convicts of various kinds have been converted and now praise God for freedom from the bondage of Satan.

Closely allied to the rescue mission are the rescue homes for men and for fallen girls. Some wonder if it pays to work with such wrecks of humanity. If one is saved, indeed it pays. True some may soon die and not have served Christ long, but if we value a soul as God does, these are His children as much as we were before we were saved. Do we feel ourselves above this class that we do not want to mingle with them? Jesus did not. Recall Mary Magdalene out of whom He cast seven devils. Are we above our Lord?

The Christian hospital is another means of reaching the lost of the cities. A sick person who has much time for thinking may often be led to Christ. The Christian nurse has the opportunity of living an exemplary Christian life before her patients as well as the opportunity of speaking to them about God.

A Children's Home is another institution for making Christ known. Impressions made in childhood are indelible. The workers in such a home have the opportunity of leading the children to a knowledge of God, besides making for

them the atmosphere of a Christian home.

Since noticing the open door which the cities present and the various means of reaching the lost, let us see how the Mennonite Church has endeavored to enter this open door. We have about twenty city mission stations, four children's homes, one hospital, and several old people's homes. The call for workers from these institutions presents an open door to us as individuals. Do we see the open door or are our eyes blinded by prejudice against certain workers or certain methods used so that we cannot see the opportunity afforded us by our cities.

If you cannot help as a worker, you can help with your prayers and support. Perhaps you think that saying gets threadbare because we repeat it so often. But it is **very** real to the mission worker. To know that the church is backing the work in prayer is a genuine encouragement.

Would you get a broader view of the need

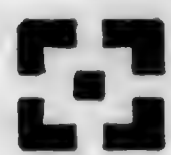
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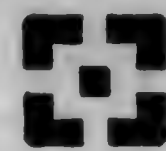
The City Child's Playground

the workers.

Some missions have a clothing and a food dispensary for the needy poor. Some are really worthy while others will be continual beggars if that be allowed. It sometimes takes real wisdom to decide if a case be worthy or not. A mother may say that her children cannot come to Sunday school for they have no clothes to wear. If upon investigation the family is found to be needy they will be supplied with clothes so they can attend. This provides a contact with the home and a better means of reaching them. In just such instances the work of the Sewing Circle is appreciated. A worker recently asked an old lady if she still had plenty to eat. "Oh, I can't complain," she said. "You see I can get along with almost nothing when I have to. The other day I cooked too many potatoes and some got sour, but I couldn't throw them away. I ate them and asked the Lord to keep me from getting sick for that was all I had to eat."



BIBLE STUDY



BIBLE STUDY COURSE

Hebrews

It is necessary to recognize the fact that there has been a long continued controversy as to the authorship of the Epistle to the Hebrews. The notes on Galatians give an account of the relationship that is considered probable between that epistle and this to the Hebrews.

The title to this epistle is only "To the Hebrews." No author is named either in the title or in the text. In this respect the epistle is peculiar. Many authors have been suggested, as Barnabas, Apollos, Timothy, or Alexander. These are all conjectural. There are certain peculiarities in the epistle upon which the claims of the Pauline authorship may well be established. Among these internal evidences are the mention of Timothy, 13:23; the church in Rome 13:24, and the usual greetings of Paul, 13:24, 25. The exhortations and requests mentioned in 13:16-19 are characteristically Pauline. Other references of Pauline nature are scattered through the letter.

The chief objection to Paul's authorship is that of the Greek construction which is said to differ from that used by him in his other epistles. To this objection there is offered this, the doctrine of Hebrews is Pauline. It agrees in many respects with the method, argument and doctrine as found in Galatians. The construction of the language is a matter of interest in this that it may be accounted for by the desire of the apostle to adjust his language to those to whom he addressed himself. It is certain that in the adjustment of the Gospel to the Gentiles and to various districts of the church there was required an adjustment of thought as well as of expression. But, when called upon to address himself to his own people and in terms and thought to which he was accustomed from his youth and in which he was especially trained in the school of Gamaliel, the unrestrained power of thought and language is evident. It is easier to appreciate the adaptability of Paul's language to the circumstances of this epistle than to explain the adjustment of the other teachers to such characteristic Pauline doctrine and expression.

The Purpose of the Epistle

This is an exhortation to the Jewish church. Note the first chapter, "God who at sundry times and in divers manners spoke in times past unto the FATHERS by the prophets, hath in these last days spoken unto US by his son." The reference

to the fathers and the personal pronoun would indicate an address to the people of his own faith. The continued address to those of his own people, the references to the religious forms, ceremonies and characters familiar to the Jews are evidences of such an appeal to the Jews. The close of the epistle gives the nature of the message. "Suffer the exhortation: for I have written a letter unto you in few words." 13:22. When one contemplates the contents of the twelfth chapter, he is led to feel that there was an occasion for this epistle in the fact that many of the Jewish believers were experiencing fearful persecutions at the hands of their unbelieving Jewish brethren. It is the case that some Jewish believers were using their influence to mislead the Gentile Christians; but another source of persecution was that of the Jews against their brethren who believed.

This epistle, then, becomes an exhortation to the Jewish Christians to establish them in their Christian faith, by showing them the fulfilment of the law, of the types and ceremonies in the law as they were fulfilled in Jesus Christ. While this exhortation established the Jews in the faith of the Gospel, it has become the chief source of exposition of the Old Testament for the Christian Church in all of the Christian age. Such a suggestion is given in 2:1-4. It is essential that the church should give heed to the things that have been spoken in all ages. The Lord spoke in the first ages and He speaks in this age in the person of His Son. To all of these messages the believer should give heed. Such exhortations are a blessing to both Jew and Gentile, and are a blessing to-day.

The Outline of the Epistle

- I. Jesus Christ is the Son of God and the messenger of God to men. He is the Son of God and High Priest of God.—Heb. 1, 2.
 1. Methods of God's speaking to His people.—1:1, 2.
 2. The nature of the messenger, the Son of God.—1:2-14.
 - a. He is the Son and heir in image, power, glory and position, and in authority in forgiving sin.—vv. 2, 3.
 - b. He is not an angel but above angels.—vv. 4-14.
 - (1) Greater in name, "Thou art my my Son, etc.—vv. 4, 5.
 - (2) The first begotten to be worshiped by angels.—vv. 6, 7.
 - (3) Called God and eternal.—vv. 8-12.
 - (4) Equal with God.—vv. 13, 14.
 3. The authority of the message.—Heb. Heb. 2:1-18.

- a. A penalty for disobedience.—vv. 1-4.
- b. Appointed to subject all things by His Word.—vv. 5-9.
- c. Qualified by incarnation to overcome for man.—vv. 10-16.
- d. An efficient High Priest by appointment and power to succor the tempted.—vv. 17, 18.
- II. Jesus Christ the Leader and Savior.—Heb. 3, 4.
 1. He is better than Moses. He is the apostle and High Priest of the Christian.—3:1-6.
 - a. Moses of a house, Christ of a people. Moses was a servant, Christ is a Son.—vv. 1-6.
 2. The obligation of faithfulness to Him.—vv. 7-19.
 - a. Keep faith unto the end.—vv. 7, 8.
 - b. The penalty for unbelief.—vv. 9, 10.
 - c. The oath of God against unbelief.—vv. 11, 12. Cf. vv. 16-19.
 - d. Exhortation to believe the Son.—vv. 13-15.
 3. Faith in the Gospel assures the promise.—4:1-16.
 - a. It was the promise of old as it is now.—vv. 1, 2.
 - b. It assures rest to the believer.—vv. 3-8.
 - c. It affords rest from works and the law and sin for the people of God.—vv. 9-11.
 - d. God is able to detect unbelief.—vv. 12, 13.
 - e. The High Priest Jesus Christ the surety of peace with God through His knowledge of men and intercessor with God.—vv. 14-16.
- III. Jesus Christ a new High Priest of God, after the order of Melchizedec, better than Aaron.—Heb. 5-8.
 1. His qualification.—Heb. 5:1.
 - a. Having compassion, as Aaron, called from among men.—5:1-3.
 - b. Appointment and calling from God.—5:4, 5.
 - c. Proved sonship by suffering.—5:6-10.
 - d. To understand His priesthood is strong meat that enables men to understand.—5:11-14.
 2. The principles of the doctrine of Christ and His priesthood enable Christian growth.—6:1-20.
 - a. To understand leads to perfection.—vv. 1-3.
 - c. To reject leads to unfruitfulness and destruction.—vv. 4-8.
 - c. Christian devotion and service an expression of faithfulness.—vv. 9, 10.
 - d. Obtaining the promise dependent upon the faith that is confirmed by the oath of God, His promises and the appointed High Priest, Jesus Christ.—vv. 11-20.
 - (1) God confirmed His promises by an oath.—vv. 11-18.
 - (2) Our hope in promises and in Christ.—vv. 19, 20.
 3. The Sufficiency of the priesthood of Christ, of the Melchizedec order.—Heb. 7.
 - a. As appointed by God it was great.—7:1-14.
 - (1) It needed no preceding priesthood (without father and mother).—vv. 1-3.
 - (2) It needed no stated term of years (beginning of days or end of life).—v. 3.

- (3) It needed no continuing priestly family (without descent).—v. 3.
- b. It blessed Abraham, because of its divine appointment.—vv. 4-8.
- c. It blessed the Levitical priesthood through the father, Abraham.—vv. 9-11.
- d. The call of Jesus to priesthood equal to that of Melchizedec and equally efficient because of Divine appointment.—vv. 12-28.
- (1) The law changed to suit it.—vv. 12-14.
- (2) A new law for an endless priesthood.—vv. 15-17.
- (3) A new law to supercede the weak and unprofitable one.—v. 18.
- (4) God's oath establishes the new priesthood and covenant in Jesus Christ.—vv. 19-28.
- (a) Not a priesthood that dies.—vv. 19-23.
- (b) An unchanging, ever living and perfect priest ever interceding.—vv. 24-26.
- (c) A priest who offered up the holy and perfect sacrifice of Himself; and effectual for our sins.—vv. 26, 27.
- (d) A priest confirmed, since the law, by God's oath, consecrated a priest for evermore.—v. 27.
4. The effectual ministry of Jesus Christ as High Priest.—Heb. 8.
- a. The place of ministry—at the right hand of God in the sanctuary of heaven.—vv. 1, 2. Cf. Ex. 25:10.
- b. Not qualified for an earthly ministry.—vv. 3-5.
- c. A better and a new ministry, because of the faultiness of the earthly service.—vv. 6, 7.
- d. The promised new covenant of the heart, of mercy and forgiveness fulfilled in Christ.—7:9-13.
- IV. The Ministry of Jesus Christ the High Priest in the Heavenly tabernacle.—Heb. 9:1-28.
1. The worldly or figurative sanctuary.—vv. 1-5.
- a. In the holy place—the candlestick of gold, the table of shew bread and the shew bread.—Also the altar of incense (Cf. Lk. 1:8-11).—vv. 1, 2.
- b. In the Most Holy place—the ark of the covenant and mercy seat. The golden censer could not have been the altar of incense, but may have been the golden censer used by the high priest and carried by him within the veil on the day of atonement (Cf. Lev. 16:12, 13).—vv. 3-5.
- c. The daily sacrifices (always)—v. 6, and the annual sacrifice.—v. 7.
- d. The imperfection of the worldly offerings.—vv. 8-10.
2. The high priest's ministry in the true tabernacle.—vv. 11-28.
- a. His tabernacle in heaven.—v. 11.
- b. His offerings—His own blood for redemption.—v. 12.
- c. His atonement and forgiveness.—vv. 13-15.
- d. The confirmation of the covenant by the death of the testator, Jesus Christ.—vv. 16-22.
- e. The offering of blood of atonement in the heavenly sanctuary.—vv. 23-26.
- f. The return of the High Priest to the world with His blessing.—vv. 27, 28.
- Jesus Christ, the High Priest of God and the offerings for sin.—Heb. 10:1-39.
1. The necessity of better offering, because of the vanity of the blood of animals.—vv. 1-4.
2. The offering of Jesus Christ by His own body and blood, of His own will.—A sin offering and a free will

- sacrifice—(The sin offering was demanded; the burnt offering and peace offerings were of free will).—vv. 5-10.
3. The one offering of Christ equal to and effectual as all of the offerings of the law.—vv. 11-14.
4. The new offering of Christ in accord with the Holy Spirit in prophecy, in present relationship with God, and securing access to and peace and a good conscience before God.—vv. 15-22.
5. The blessing of Christ maintained through faith in Him.—vv. 23-39.
- a. Peace and fellowship in Him.—vv. 23-25.
- b. The tragedy of wilful transgression.—vv. 26-31.
- c. The trial of faith and the virtue of faithfulness.—vv. 32-39.
- VI. Admonitions to faith in Christ to obtain the promises of God.—Heb. 11:1-40.
1. The nature of faith which makes faith possible.—11:1.
- a. It is both substance and evidence of the unseen things of God which are promised.—v. 1.
- c. It is practicable,—by it the elders were justified.—v. 2.
- c. By it worlds were created; and by it God is known.—v. 3.
2. Witnesses to faith in order to encourage the exercise of faith.—vv. 4, 5.
3. The object of faith is God.—v. 6.
4. Examples of men who were blessed by the exercise of faith.—vv. 7-38.
5. The waiting of God to bless all the faithful.—vv. 39, 40.
- VII. Encouragement to faith under trials.—Heb. 12:1-29.
1. The cloud of witnesses who suffered and endured.—v. 1.
2. Jesus, who suffered endured and attained His glory.—vv. 2-4.
3. Faithfulness in faith proves heavenly son-ship.—vv. 5-13.
4. What interferes with faith—fleshly lusts.—vv. 14-17.
5. Faith calls to the graciousness of the new covenant and not to the terrors of law and judgment.—vv. 18-24.
6. Faith rests upon security, faithlessness will be destroyed.—vv. 25-29.
- VIII. Admonitions to faithful Christian living.—13:1-19.
1. Love among the brethren manifested in—
- a. Love for the brethren.—v. 1.
- c. Entertainment of strangers.—v. 2.
- c. Concern for the suffering.—v. 3.
- d. Purity of social life.—v. 4.
2. Interest of Christian living.
- a. Contentment, not covetousness.—v. 5, 6.
- b. Respect for authority in the church.—v. 7.
- c. Constancy in Christ.—v. 8.
3. Steadfastness in faith.
- a. Not turned away to formalities of faith.—v. 9.
- b. Bearing the reproaches for and with Christ.—vv. 10-15.
- c. Ministering good to others.—v. 16.
- d. Obedience to the Word for the joy of spiritual leaders.—v. 17.
- e. Prayer and intercessor for those in trouble or need.—vv. 18, 19.
- IX. The prayer of the apostle for the faithful.—vv. 20, 21.
- X. Greetings and salutations, personal message.—vv. 22-24.
- XI. The benediction.—v. 25.

THE KITE IN THE FOG

The morning was thick and misty. Plodding along over the downs, a pedestrian was startled by a lone figure looming up through

the gray. As he came nearer he found a lad. The youngster was gazing upward and holding out his hands in front of him in a strange fashion, somewhat as though he were supporting an invisible fish pole.

"What are you doing out here all alone in the fog, my little man?" inquired the walker.

"I am flying a kite, sir," came the polite answer. And then, because he had leisure on his hands and probing into the mind of a child was always a rewarding experience, the man pretended he was mystified.

"Kite? Oh, I guess not. You are ragging me. There is no kite up there. There is nothing but fog all the way up to the top."

"Oh, indeed, sir," protested the boy, "there is a kite. I know there is."

"How do you know it, laddie? You can't see it climbing. You can't hear it flap."

"But, sir," came the confident rejoinder, "I can feel it pull. You take hold of this string and you can feel it pull, too."

Religion is that department of human interest in which we feel various pulls from the unseen. It deals with those mystic alliances, those holy influences, those spiritual fellowships, which are not part of the everyday coin of social intercourse but which yet have distinct value—like the precious specimens in the collection of the numismatist. When the Psalmist wrote "deep calleth unto deep," he furnished a phrase to describe certain forms of this spiritual experience. When Paul reminded us that we were "compassed about with so great a cloud of witnesses," in whose presence, as though they were filling the seats of a Roman amphitheater, we were to run our life's race, he had in mind another aspect of this reality.

The pull of the unseen God upon our souls we call providence. The pull of the fellowship of other persons upon our souls we call the invisible church. The pull of the eternal Christ upon the heart of the race constitutes the main factor in that process, which we call redemption.

It is easy amid the sunny preoccupations of our merry modern world to forget the spiritual realities. But when the treacherous tempests of fate beat upon the spirits of man, then we are fortunate if we have for our solace a stout and unwavering faith. Happy are we if we can then say, "I know there is an Eternal One out yonder, for 'I can feel His pull.'"—Selected.

THE CITIES IN OUR HOMELAND

(Continued from page 337)

of our cities? Come spend a week at one of our city institutions—not for sight-seeing, but for actual soul winning. Go with the workers to their services, their visitation and personal work; experience with them some of their vital problems. I assure you the result will be a deeper concern on your part for the lost, and your help will encourage the workers.

May I ask these questions: What can God expect of me? What can He expect of you? Will we help to support the work of soul saving in the cities, or must many doors remain unentered?

Kansas City, Kans.

EDUCATIONAL

A FIVE THOUSAND MILE EVANGELISTIC TOUR IN THE CANADIAN NORTH-WEST

By C. F. Derstine

To look at the map of Canada where it merges off into the arctic blue, one sees a land of opportunity,—not only her amazing commercial prospects, but evangelistic responsibility, as the "great lone land" of the North is being populated. Just yesterday the Canadian Northwest was the pioneers' goal, already they are pointing their eyes northward.

A certain wag once referred to Canada as "a country several thousand miles long and an inch wide." With the rolling back of her map the aptness of this remark is passing.

The farthest north congregation visited on our trip, as far as the Mennonite Church is concerned is Tofield, near the city of Edmonton. Already some of the brotherhood, and one of the ministry have gone north into the Peace River District to spy out the land. But yesterday Edmonton and Prince Albert represented the jumping-off places. They were supposed to be worth nothing but for "bushes with berries for the bears to eat." Now these borders are being extended hundreds of miles to Churchill. The Editor of the "Northern Miner," recently back from a flying patrol of the barrens, has returned, saying, "before another five years Canada's front line will be in the Arctic Circle."

But a short time ago when the Grand Trunk Pacific blazed its way, it was spoken of as "the line of the polar bear." In many places where you would see a skyline of pines, you now see them replaced by a skyline of chimneys.

To the brotherhood south of the International Line a new tug of Christian Brotherhood has come, as they have gone north into Ontario, Manitoba, Saskatchewan and Alberta. To get into a Church where approximately eight hundred people can be accommodated was an eye opener. A Brother from Pennsylvania recently remarked, "My heart is full, my note-book is full, and I am going home to do some talking." It may be of interest to some

that at Tofield, the farthest north congregation, about five hundred people attended the closing night services, coming through mud and rain—the building was inadequate to hold the crowd. These are opportunities indeed as the line presses farther north.

But I hear someone say, "O! but it's too cold." We certainly were hot enough this summer we can assure all. Again, I hear some one say, "It's the winters I would dread." Lest any one should be frightened, it is this same cold that is the finest maker of men. It is a dry cold. Many times have we gone south, and been chilled to the bone, as we left the train on a



Shaw Ridge. In sight of Mountain View Church.
(The Editor spent one week in evangelistic work here.)

winter morning. Enough said for an introduction.

We left Kitchener reluctantly, with my wife and two daughters. Tears flowed freely, and hearts were tender as we motored away in silence, leaving behind a boy and girl, with my wife's parents, who kindly consented to come over to our home for the summer. We left trusting that "God would be with us, till we met again." Thank God, He was.

The first night we enjoyed the gracious hospitality of the Bergey family, at Bothwell, preaching to a nice crowd in the

evening. The next night brought us to Elkhart, Ind. Stopped at the Mumaw home, beside the Church. We were glad to enjoy the evangelistic message delivered by Brother Oscar Burkholder, from our own Province.

The next day brought us "back home to Eureka," for so it still feels, having spent nine years of happy Christian fellowship and service at that place. For three nights good crowds attended, and some souls responded to the Gospel invitation.

From here we left by train for the far west, our two daughters, staying to spend the summer with "old friends." Between train time we had the privilege of stopping off on Sunday morning, at Minneapolis, attending Church at the widely known Dr. Riley's congregation. We also saw the splendid buildings of the "Fundamentalist Bible School."

While talking with fellow travelers on the train, we again found out that the world is not so large, for we found ourselves chatting with folks from Norristown, and North Wales, Pa. but a few miles from our boyhood home at Souderton.

We arrived at Calgary, a city of seventy-five thousand inhabitants after three days. About the same time some sixty emigrants arrived to find a new home. These were all without job, home, friends, and with meager funds. My wife being able to speak their language, asked them as to their plans. They replied, "We have none, we are trusting God." When we saw their hungry looking children, we could not eat our breakfast, until we had fed about twenty-five of the little tots. Tears of gratitude rolled down their cheeks, as they wanted to cling to our hands and kiss them. What an oppor-

tunity Churches too often miss, as foreign missionary opportunities come to our own doors, even paying their own fare.

While waiting at the station for the train going south, Brother Noah Weber, of Vancouver, B. C., came in and invited us to "go with him. We arrived at High River, Alberta, the place of the Annual Conference. Here we had the good fortune to fellowship with Bishop Durr, Pa., Bishop Gingerich from Ontario, and Pastor Wolfer from Oregon, and the ministry of the Conference. From this place we could see the Rocky Mountains in the distance.



A Forest Fire, North Fork, near Creston, Montana

The places at which evangelistic services were held are the following: Kalispel, Montana; High River, Duchess, Carstairs, Calgary, Tofield, in Alberta; Guernsey, Saskatchewan. Many decisions were made publicly and privately in these meetings. We had the best of coöperation by the ministry and the Church, and because of this large blessings came to the Brotherhood. This being our third trip to the Northwest, we shall permanently hold them in fond memories, and hope we may some day accept their request for a return trip.

Two experiences we shall never forget. We had crossed the Rocky Mountains before, but this time we spent three days of rest at Banf. Here we saw wonders enough to fill a book. No wonder David said in a moment of awe and worship, "I will look unto the hills." The other was Turner Valley, the great oil field district, forty miles southwest of Calgary. Miles and miles of oil wells, with such powerful pressure, that men were killed, and others are always in danger as they strike new

wells. The pressure being around a thousand and two hundred pounds. The roar can only be described by calling it "an unearthly roar." The oil and fumes cannot be taken away fast enough by the pipes,



Notice the roaring fire as the gas and fumes are burning. Also the frozen pipe during the hottest summer.

so the balance is lit by fire, and the heat is so intense that the ground is afire as a great furnace, and is the nearest illustration of "the Lake of Fire" I have ever seen. Yet within a short distance the gas is so cold as it comes tearing up from below that ice is seen for a hundred feet along many of the pipes. The pipes are covered with ice not alone during winter, but in the hottest days of summer. All this provision of power God made for the use of man. The mountains show His power, this provision demonstrates His goodness, "O, that men would praise the Lord for his goodness, and wondrous works to the children of men."

We spent two days at Herbert, Sask., the former home of my wife for sixteen years. Then we left abruptly to take part in the Young People's Institute at Goshen. After this we attended the General Conference.

To say that we enjoyed the work is putting it mildly, to say that we were glad to be home finds no expression. We appreciated the glad reception on our return. And we say to all we met, "God bless you, God keep you, till we meet again."

THE PERSONALITY OF THE HOME

By Edith Witmer

Homes, like people, have personalities. Some are attractive and very interesting, others are unattractive and very ordinary. Some homes inspire us by their contagious personality, we enjoy the hours spent there; others depress us, we are eager to leave, and have no desire to return.

What is the cause of these varied impressions? Surely we do not find it in the style or size of house, kind of furniture, and its arrangement. Although these factors may and usually do have some effect, yet to prove that they are by no means the only cause of our impressions, we should go to a house open to the public for a "Better Homes Campaign." We may find an attractive house, beautiful furniture, artistically arranged, but we do not feel like staying for a week end

visit. Something is lacking. It lacks personality.

Just as the personalities of individuals have affected us, so homes make lasting impressions on our lives. Undoubtedly our own parental home has made the deepest impressions, because it has touched us more intimately. Yet we could cite other homes which have added shades and tints of many colors to our picture of "home."

Down through the ages people have attempted to describe "home," and will continue to do so, yet when all have finished, there will be much remaining to describe. Probably the finest things about home will never be expressed. Words can not adequately convey the meanings intended. When we think about home we must always recog-

nize the existence of tangible and intangible, abstract and real, physical and spiritual elements. We find these elements in the personalities of individuals, and likewise in homes. There is a familiar motto which attempts to link the abstract qualities of beauty, blessing, glory and crown, with the more tangible elements of order, contentment, hospitality, and Godliness.

"The Beauty of the home is Order.
The Blessing of the home is Contentment.
The Glory of the home is Hospitality.
The Crown of the home is Godliness."

Although this description may not be all inclusive, yet we find in it physical and spiritual elements which are essential attributes to the Personality of any Home.

I. The Beauty of the Home is Order

"Something was decidedly the matter with the Roger's house! You could tell it somehow just by looking at the broad bay win-

dows upstairs, and the front door swinging idly on its hinges.

"Where was the feeling of perfect order that always seemed to hover about the neatly swept walks, the trim smooth curtains, the crystal windows? Alas! Curtains in the upstairs windows blew in the slightest whiff of wind, yesterday's papers flapped spinelessly across the porch, glasses from last night's lemonade stood on the window sill in the living room, and father's hat lay right where he had left it when he came home last night. In the kitchen were left overs on top of and not in the icebox. And could that streamlet of water under the ice box mean that the pan had not been emptied? Yes, decidedly it could. It hadn't been emptied at all. Neither had the dishes been washed, nor the beds made, nor the house shaken into shape, and set on its feet with all the deft little pats that mother knew so well how to administer after the family had been busy having a good time.

"It was Mother's Day in good and earnest. For Mrs. Rogers was a wise woman, and every so often she took a complete day off. Away she went to see friends, to attend to little commissions for herself that she had been neglecting, to have a good time, for there were plenty of places where she was always welcome.—— And could you have been around on the day after one of Mother Roger's 'sprees,' I think you would have seen that she was wise in more ways than in merely realizing that she needed a rest now and then. For the air would be rife with the children's 'It's no fun to come home when you're not here, Mother,' and 'You won't go away very soon again, will you?' and 'I couldn't seem to make things look like you do—,' this last from grown-up daughter Sarah. And maybe the sweetest of all is Dad's blunt 'Guess it's pretty hard to get along without you, Mother. We're pretty used to you, you know,' with Dad's embarrassed chuckle at the end.

"Oh, it doesn't take long to find out where the corner stone of the house rests if mother takes a day to herself now and then."

There may be some conscientious housekeepers who would place a question mark after Mother Roger's wisdom, saying "she might have set the house in order before she left," or "she could train Father to always leave his hat at its own particular place." Yes, probably she could and probably she couldn't. After all, it would be difficult for a group of housekeepers to agree on a definite standard for an orderly house. What one might consider "order" to another would be "disorder." As some one said "There are persons who are never easy unless they are putting your books and papers in order—that is, according to their own notion, where neither the owner, nor any body can find them." If books can not be used because no one can locate them, should we not consider that home in a state of disorder? We would surely pass a verdict of disorder if we could not locate a book in a library.

It is not only the arrangement of household possessions that contributes to order

in the home; in the duties of the household, the personal relations of children to parents, order is essential. Because order is an important element, it is frequently overemphasized in one phase. The woman who could not stop making beds to receive an early morning caller, because it would upset her daily schedule had a distorted idea of the importance of order. She was confused on life's real values. Her energy was spent on creating a house that would be worthy of exhibition twenty-four hours every day; but we question whether she was creating a home.

Child welfare experts tell us that order in

the home is as essential to the mental and spiritual development of children as an adequate food supply for their physical development. All the qualities of a unified and resourceful personality have their beginnings early in a child's life. Any practice in the home which makes life disorderly, and uncertain is a hindrance to sound mental and spiritual growth.

A wholesome and reasonable standard of order in the home contributes much to the character of its members, and incidentally adds beauty to the personality of the home.

Elizabethtown, Pa.

HYMNOLOGY AND CHRISTIAN SONG

The Life and Works of Isaac Watts

By Paul E. Roupp

With this article we are beginning a series on "Hymnology and Christian Song," each making its own contribution for the next six months. The articles like this one are interestingly written, being that, they are none the less informational. If you receive benefits from these articles, tell your friends. If you want some messages, that you do not find in the Monitor, tell us.—Editor.

Isaac Watts, the eldest of his eight brothers and sisters, was born July 17, 1674, in the town of Southampton, England, at a time when spirituality and Christianity was at a very low tide. Though the tide was low at his birth it was predestined to rise to its height during his life.

Isaac's father, a nonconformist, was twice, during the early life of Isaac, thrown into prison because of his religious belief. Many an evening little Isaac was sung to sleep by his mother who sat below the window of the Southampton jail where her husband was imprisoned.

In this condition the boy grew. His taste for verse showed itself very early in his childhood. One day while the family was having prayer he burst out in these words:

"A mouse for want of a better stairs,
Ran up a rope to say his prayers."

The master of the Grammar school of Southampton to which Isaac went was Mr. Pinhorn. In his early years he learned several foreign languages. At the age of five he studied Latin, at nine Greek, at eleven French, and at thirteen the most difficult, Hebrew.

After refusing several offers to attend the Universities in preparation for the Church of England ordination, the young Watts entered the Nonconformist Academy at Stake Newington in 1690 where Mr. Hall was president. His work at the Academy was good but because of his poor health he had to battle that as well as in his religious and intellectual life.

Watts left the Academy in 1694 at the age of twenty. The next two years of his life, which were very eventful, were spent at his father's home in Southampton, where both his "Hymns and Spiritual Songs" were written and sung in the Southampton Chapel.

Watts, as a deep thinker, was not satisfied with the Psalms as they were written and sung in his home Church. One day as he was talking to his father about the matter, his father challenged him to write

any better ones if he could, and in a short time he produced his first hymn "Behold the Glories of the Lamb," which was sung in the Southampton Chapel. With the suggestions of a number of his friends he continued to write hymns to be used in his Church. It is said that he received the suggestion for "There is a Land of Pure Delight" from a view across the waters of Southampton. During the two years at home he wrote one hundred and ten hymns. During another two-year period he wrote one hundred and forty-four more besides preparing himself for the ministry.

The next six years of his life were spent at the Academy as a tutor to the son of an eminent Puritan, John Hartop. During this time he was diligently applying himself, and out of his work came his "Theological and Philosophical Material," which he published; but with these came also the enfeeblement of his body for the rest of his life. Watts was a popular writer in his day. His theological works were many. "Catechism," which appeared in 1730, and the "Improvement of the Mind," in 1741, are still remembered, while his treatise on Logic (1725) had in its day much reputation. His text books on Geography and Astronomy were still being used at the close of the Eighteenth Century in the Universities of England and at Harvard and Yale.

Watts preached his first sermon at the age of twenty-four years, but during the next three years he preached frequently. In 1702 he was ordained preacher of the eminent Independent Congregation in Mark Lane. In the next few years his health gave way and in 1712 a fever shattered his constitution, leaving him an invalid of only thirty-eight years. At this time he moved to the home of the good Sir Thomas Abney, where he spent the remainder of his suffering years.

In 1728 the University of Edinburgh bestowed the degree of D. D. upon him, for

the work which he had done was recognized.

His suffering increased until his death on November 25, 1748. He was buried in the Puritan resting-place at Bunhill Fields, though a monument was erected in honor of him in Westminster Abbey.

Although Watts is noted for his contribution to the world of knowledge, his reputation rests upon the firm foundation which he laid for himself by his hymns. His greatest contribution to the church is his imitations of the Psalms. By that is not meant the copying of the Psalms, but rather a bold and original departure from the original. From Watts "Hymns and Spiritual Songs in Imitation of the Psalms" published in 1707 has come the established free Congregational hymns of the English language. Besides this book he published "Horae Lyrical" (1706), "Divine Songs" (1715), "Psalms of David in the Language of the New Testament" (1719), and "Divine and Moral Songs of Children" (1720).

It is a curious fact and an added honor to Watts, that out of the most unideal period of English history, when moral and spiritual life was at the bottom, came one of the world's most beautiful Child-songs: "Hush, My Child, Lie Still and Slumber."

As Watts preferred the New Testament thought for hymns to the Old Testament metrical Psalms, his hymns were free paraphrases, rather than any metrical revision, thus making some of them, for example "O God, Our Help in Ages Past," among the most famous hymns in the English language. Watts as a reformer of hymn singing had to lead the people to where they would sing the type of songs that he was writing. In the preface to his book of 1719 "Psalms of David Imitations in the Language of the New Testament" he makes the important distinction between translating the hymns of David and imitating them.

"For why should I now address God my Savior in a Song, with 'Burnt Sacrifices of Fatlings,' and with the 'Incense of Rams?' Why should I pray to be 'sprinkled with Hyssop,' or recur to the 'Blood of Bullocks and Goats?' Why should I 'bind my sacrifice with cords to the Horns of an Altar,' or sing the praises of God to 'high sounding cymbals,' when the gospel has shewn me a nobler Atonement for Sin, and appointed a purer and more spiritual worship? Why must I join with David in his Legal or Prophetic Language to curse my Enemies when my Savior by his Sermons has taught me to bless them?

"David would have thought it very hard

to have been confined to the words of Moses, and sung nothing else on all his rejoicing days but the drowning of Pharaoh, in the fifteenth chapter of Genesis....."

"Have not your Spirits taken wings and mounted up near to God and Glory with the song of David on your tongue? But on a sudden the clerk has proposed the next line to your lips with Sayings and Prophecies, with Burnt Offerings and Hyssop, with New Moons and Trumpets and Timbrels in it, with Confessions of Sins which you never committed, with Complaints of Sorrow which you never felt, cursing such Enemies as you never had Where the Psalmist has described Religion by Fear of God, I have joined Faith and love to it."

His religious opinions were more liberal in tone than was at that time common in the community to which he belonged; his views regarding Sunday recreation and labor were scarcely of puritanical strictness. He wrote several works on the subject in which he developed views not far removed from Arianism.

Though Watts, as a poet, was far below Milton and Bunyan in literary power, yet because of the simplicity and universality of his appeal and the sweet and clear soundness of it, he stands out as a very influential figure.

Goshen, Ind.

SONNENBERG

A History

By H. Clair Amstutz

Conditions in Switzerland

In the mountains of northern Switzerland lived a colony of Mennonites. Everywhere before the middle of the nineteenth century people of a different religion were not recognized as having equal rights. During the early years of the nineteenth century, the less numerous Anabaptist sects were oppressed. No Mennonite dared own land. The land rented to them was usually situated in a desolate mountain region. Nevertheless, the rent was extremely high. When, in 1816 and again in 1817, a famine caused much suffering, our Mennonite forefathers decided to find out if America did not offer better opportunities.

The Settlement

Accordingly, in 1819 the first Swiss Mennonite party crossed the Atlantic. This group was made up of Peter Lehman, Isaac Sommer, David Kirchoffer, and their families, and Ulrich Lehman. Crossing the Alleghenies, they pushed well into the "west" of that time. The western foothills of the Appalachians suited their taste, being a hilly, but good, fertile farming country. They bought government land in eastern Ohio, in the present county of Wayne, and started clearing the forest for the building of a community which they called Sonnenberg—after their home in the Alps.

A favorable report of conditions brought seven more families in 1821. Church services were held in private houses. It was not until

the next year, however, that an ordained minister preached. In 1822, Ulrich Gerber and John Lehman migrated as ministers.

The last day of the same year, the first wedding was celebrated. Ulrich Lehman, who was among the first group to migrate, was the happy groom. His beloved had followed him to America. To give an idea of the unconventionalities of that day, it may be stated that Ulrich's brother attended the ceremony in wooden shoes. In September, the following year, Elizabeth Gerber, wife of the minister, died. This was the first death in the settlement.

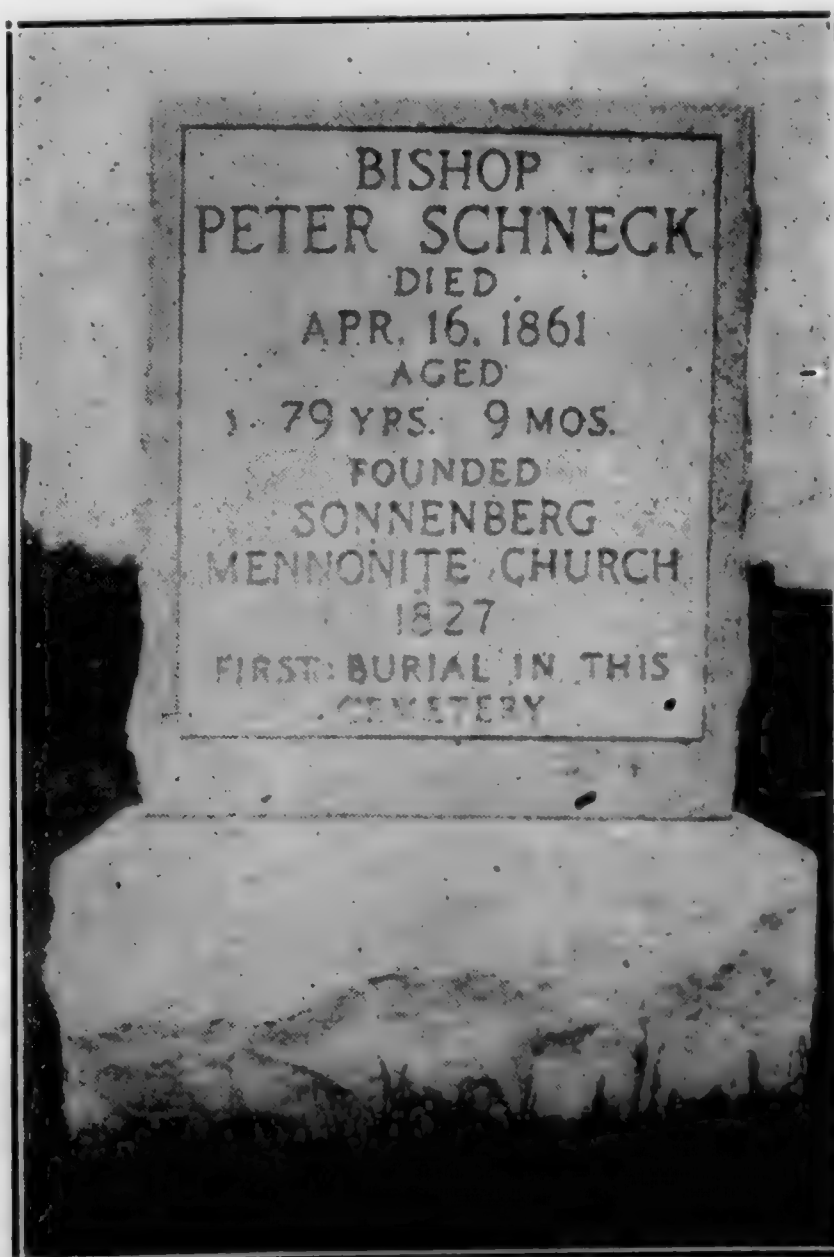
Growth of Other Colonies

Meanwhile, the colony was growing rapidly. Among those who arrived that year was Michael Neuenschwander, who ten years later, started the Swiss settlement at Bluffton, Ohio. In 1825 the Rev. Daniel Steiner settled in Chippewa township, fifteen miles north of Sonnenberg. He frequently journeyed to the main settlement to preach. Later, around his home a church sprang up—the present Crown Hill congregation.

After the death of Mrs. Gerber, the presiding ministers seemed to become indifferent to their duties, and the church saw fit to ordain new ministers. By lot, Peter Schneck was ordained bishop, and Ulrich Sommer, minister.

First Sacramental Services

The year following his ordination (1828), Peter Schneck conducted the first baptismal services. These services were held in secret—a procedure quite necessary in the old country. It was not until 1834 that public baptismal services were held. Ever since 1841, this sacrament was observed each Good Friday. Each Easter Sunday, since the organization of the church, the congregation has gathered to hold communion services.



The Grave of Bishop Peter Schneck

First Meeting House

Every community, as it progresses, sees that it must provide for the spiritual and intellectual lives of its people. Sonnenberg was no exception, for in 1834 a thirty-by-thirty log cabin was erected as a meeting house and schoolhouse. Here the children went to school to study and recite their reading, 'riting and 'rithmetic. Everything was studied in German. The main textbook was the New Testament. There were two teachers—Abraham Sprunger and Ulrich Welty—the latter being on duty most of the time, until John Heyerly was ordained to the ministry in 1839,



The Sonnenberg Church

and who, then, took the responsibility of teaching the children. John taught and preached only five years. He died at the early age of thirty-four, and Christian Sommer was called to take his place.

Second Meeting House

Sonnenberg remained peaceful, prosperous, and quiet until 1861. Meanwhile, many seekers of religious freedom settled in its quiet hills, and Christian Schneck was ordained minister (1853) laboring quietly until 1895. In 1861, Bishop Peter Schneck died, and reorganization was necessary. The minister, Christian Sommer, was ordained bishop. A frame building, forty-by-fifty, was erected to accommodate the increasing number of worshipers. The dedicatory services were held in the form of a wedding, February 13, 1862.

Western Migration

The booming west called this community. Government land could be bought for fifteen dollars per acre. Therefore a number of families, including deacon Peter Lehman, moved to Logan and Morgan counties, Missouri. Christian Welty was chosen to take Lehman's place, but he too moved to Missouri three years later. About ten years later a number of families migrated to Marion county, Oregon.

Jacob Moser was ordained deacon in 1869, and served in that capacity for over forty years.

In December, 1879, Jacob Nussbaum was chosen to take the place of Christian Steiner as minister. Three years later, he was ordained bishop. His ministry was one of long duration and of progress. It was not, however, without its disappointments.

The Salem Congregation

A General Conference school had been established at Wadsworth, Ohio. Several young men attended the school. During vacation, some of their friends were brought to the community. The general impression received was that the students were proud and stylish. After some consideration, it was forbidden to attend that school. A few of the same people who were supporters of the school, wore mustaches. As a general result, nine families de-

parted from the "old" church and organized the Salem Mennonite—commonly called the "new" church. This organization later became a part of the General Conference of Mennonites of North America.

Church Activities

In the spring of 1887, Rev. Nussbaum and Christian Sommer organized a Sunday school. Jacob Nussbaum himself was superintendent, and Sommer was held responsible for appointing teachers. A selected chapter of the Bible was studied each Sunday. In 1903, quarterlies were purchased from the Mennonite Publishing House at Scottdale. They were paid for by quarterly collections. The surplus money was usually sent to the Mennonite Mission Board. In 1907, after a new forty-six-by-seventy-two building had been constructed, the primary classes recited their lessons in the spacious basement. Since English was fast coming to be the language of the people, S. W. Sommer taught the first English Sunday school class. The "Life Songs" were introduced in 1918. Since May 11, 1924, Sunday school is held every Sunday.

Jacob Moser was ordained minister October 2, 1892, but resigned in 1928, due to the fact that his ideas were more conservative than those of the majority of the members. He reentered the ministry again the following year. Cleophas N. Amstutz was ordained three years later. In 1913, he was chosen bishop on account of the age of Bishop Nussbaum, after whose death, July 30, 1924, Louis Amstutz was called to the ministry.

When, in 1917, A. M. Neuenschwander came to this community from Berne, Indiana, he was accepted deacon in the stead of the aged Jacob Moser. On March 24, 1925, immediately after the death of Deacon Neuenschwander, Benjamin F. Geiser was ordained deacon, and serves as such at present.

In 1911, a weekly young people's meeting was started. It was held in the homes. After a petition had been signed, acetylene lights were installed in the church house, and ever since each Sunday evening the Y. P. B. Meetings are held there.

In 1919, a Sisters' Sewing Circle was instituted. It meets each month to distribute garments and to discuss needs. The garments are sewed at home and brought to the next meeting, from which they are sent out to the needy.

In recent years the young people have been taking increased interest in developing the art of music. At the present time the



Salem Mennonite Church

The church building erected by the group that left the Sonnenberg Church and united with the Mennonite General Conference of North America.

Young Ladies' and Young Men's Choruses meet each Tuesday evening in homes to practice hymns and songs. It is felt that the various young people's activities decidedly help in cementing the community into a unit, and in developing a community and church spirit.

At present, the Sonnenberg church has a membership of nearly five hundred. Five hundred and forty are enrolled in the

Sunday school. The meeting house is located in a beautiful woods, and is approached by improved roads. The community at present consists of two thousand souls.

Some of the peculiar traditions and customs of the community might be mentioned. We Swiss people have a great reverence for the old-fashioned. We delight in talking the Swiss dialect. Two Sundays out of three the sermons are preached in German and hymns are sung from the old "Gesangbuch." The sisters wear black devotional coverings, and are generally dressed in black during baptismal or communion services. A very singular tradition is kept each New Year's Eve when the young people of the neighborhood turn out to do some serenading. The "Neu-Jahrs-Lied" is sung at different homes in much the same way as Christ-

mas carolling is done elsewhere.

Of course practically all the homes are country homes. The Swiss are inherently liberty-loving and independent. City life, professional life, and education are new things. The bulk of the people are content to till the fields and milk the cows—and it is for the dairy products that this community is especially noted. Among the Sonnenberg hills can truly be heard "the tinkle of many-toned cow bells." It used to be that most of the milk was used for making Swiss cheese. There were two cheese factories in the community, and one is still in use at Kidron. The milk is hauled morning and evening directly to the factory by the farmer, where cheeses of one hundred pounds and over are made from it.

Dalton, Ohio.

CHEMISTRY AND LEPROSY

By Bernice Schrock

A great philosopher once remarked, "To pity distress is but human, to relieve it is Godlike." If these words are true, the chemist and physician are the most divine among men for they are ever coöperating in an effort to relieve human sufferings. From the earliest times, the chemist and physician united their efforts and their arts to destroy the enemies of our health. The very name chemistry refers to the land of Chemi (Egypt) where chemistry originated in the temples in which priests experimented with simple chemicals for the preparation of medicines. For many centuries indeed the connection between medicine and its daughter science chemistry was so close that in the sixteenth century the great physician and chemist Paracelus stated that "the true purpose of chemistry is not to make gold, but to prepare medicines." The chemist investigates the cause of the disease and prepares remedies for them. He then hands over the results of his investigations to the physician who administers them to humanity. Most of the discoveries which have done so much to advance the medical sciences are products of the chemical laboratory. These discoveries are not confined to any one particular branch of medicine, for the chemist does not confine his work. It is not surprising that leading medical schools are increasing two and three fold the preparation in this fundamental science demanded of students for admission to their classes; it is not surprising that pioneer medical men, engaged in research, are returning in numbers to our universities to study more and still more chemistry as they find it absolutely essential for the proper development of their investigations. By the coöperation of these sciences the frailties and suffering of humanity are being eradicated.

Leprosy is a disease which has attracted attention from the earliest times in history. There are frequent references to it in the Bible. In the Old Testament, Exodus 4, there is the incident of Moses, commanded by the Lord to put his hands in his bosom. When he drew it forth it was as leprous as snow. In Leviticus the disease is referred to as "the plague of leprosy," a "fretting leprosy." It is called "unclean." The horrors of it were well known, and garments and linen were ordered burned as early attempts at disease control. As

early as 1500 B. C. in India and 600 B. C. in Persia history shows measures were taken to control it. During the middle ages in Europe it became necessary to segregate the affected persons, and every considerable town had its "leper house." The Crusaders probably brought it back with them and helped in spreading the disease. During the fifteenth century the disease underwent a remarkable diminution. It practically disappeared from civilized Europe and the leper houses were given up. At the present time it still exists in Norway, Iceland, along the shores of the Baltic, South Russia, France, Greece, Turkey, Spain, and Portugal. There are now more than four million lepers in the world. Since it is such a widespread, horrible disease it is no wonder that scientists and medical men have for so long a time been doggedly on the trail of the causes and cures.

Leprosy holds terrors that consumption, the scourge of the Occident, is wholly free from. Its victims exist in a living hell, robbed of the companionship of family and friends. There was a time when we of the western world never worried much over leprosy, the malady which medical men refer to as the "dean of diseases." The disease is due to the *Bacillus Leproe*, which was isolated in 1874 by Housen. Since the immediate cause was discovered in *bacillus leproe*, there has never been any serious doubt as to its infectiousness. As to the possibilities of contagion, there have always been divergent views. Without going into the minutiae of the question the following facts stand out as incontrovertible, first that those who have been in prolonged intimate contact with lepers often acquire the disease; and secondly, that without such prolonged intimate contact, it is extremely hard to acquire it. It is not hereditary, as has been shown conclusively by recent work at Culion where new born babies, if taken immediately, do not contract the disease. The disease is now known in three types—the so called nodular, the smooth or anesthetic type and the mixed. In the nodular type there is noticeable in the patient at the beginning, irregular fever, vertigo, no appetite and other similar symptoms. Dark red, coppery patches appear on the face, hands, and feet, about the size of a quarter. Gradually the skin

thickens and nodules appear which are pink at first and then brown. The face is generally drawn and the afflicted persons frequently take on the appearance of a lion. The tissues of the eyes are affected next. The mucous membranes of the nose and throat are impaired so that the breathing is difficult and a raucous voice is produced. The nodules then break down, ulcerate, and leave sores. The patient becomes weaker and dies of exhaustion or generally of some incurrent disease such as nephritis, cerebral degeneration or tuberculosis. The disease after it starts, generally extends over a period of two years. The smooth type is less severe but more chronic. The eruption consists of patches of dry discolored skin not elevated above the surface. The cutaneous nerves are affected and small blisters appear. The patches enlarge, sensation is lost and muscular power decreases. Along with these symptoms is found contraction of the tendons, the nails become hard and clawed and finally perforating ulcers cause the ears, toes, or fingers to drop off. Finally general paralysis occurs. The disease may extend over a period of twenty years if the patient is cared for. In general the disease as it is now found combines the nodular and the smooth type. Joe Graber writes from Dhamtari, India:¹

"Here is a common misconception about leprosy that I used to have and I don't know but what you folks still hold the same idea. Leprosy is not a disease of sores and rotting away of the flesh. The sores that always accompany the disease in its advanced stages is merely a result of the disease and leprosy bacillae cannot be found in these sores at all. The very first symptoms of the disease is anesthesia patches on the skin, patches that lose the sense of touch. When they diagnose the extent of the disease they blindfold the patient and touch his skin lightly and see to what extent he feels the "touching." The common form of the disease is that in which the nerves are affected and then finally they die. When the nerves die of course the flesh which consequently is devitalized will slough off. The chief suffering of the leper consists in the numbness and tingling of the arms and legs as the nerves are wasting away. Dr. Cochrane said that it must be the same feeling as when our legs "go to sleep" as we say,

¹ J. C. Graber is superintendent of the Leper Asylum in Dhamtari, India.
(Continued on page 349)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The month of November is one of the crowning months of the year. In this month, especially throughout the more northern portions the harvest of corn and fruit is in the garner and preparations for the cold days of winter are nearly complete. Those who remember that our whole land is united in an exchange of productions can fairly feel that, when the harvest is in, we are all crowned with God's goodness. When we can truly acknowledge the Giver of all things, we are truly happy and grateful also.

This month has been chosen also to be the time for our Juniors to bring in their offerings from invested funds and present them to the Lord in some worthy cause. It is also an appropriate time for all to give some expression of acknowledgement to the Lord by laying apart a portion for the Lord's use. We may well observe a day designated as Missionary Day to consider these matters and give the Lord honor while we consecrate our powers anew to His blessed service.

Honesty in all our conduct will mean a clean business career as well as purity in other walks of life. May we have the insight into life to always be clear as to our duty in every relationship of life.

The Juniors also will be considering what they can do for Jesus during this month in the study of Nov. 10. May we emphasize the foundation truths that make for a real service of heart before we overcrowd the service of doing many outward things.

The work of the month will be crowned with good things if we occupy our minds and hearts and hands in righteousness before God.

WHAT CAN WE DO FOR JESUS (Jr.)?

Matt. 25:34-40; Jno. 6:28, 29;
Jno. 14:21-24

Topic for November 10
MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Doing Something for Jesus.**—We gladly serve those whom we love. Jesus has done more to merit our love than any one. We ought to be glad to do something for Him. If we truly have become His disciples we will surely delight in learning what we may do to please Him.

Jesus has revealed some things that we can do to please Him. In the description of the last judgment where He will be found separating the righteous from the wicked as a shepherd divides the sheep from the goats, He plainly reveals that the things that the righteous did to His least esteemed brethren is credited as done to Himself. The righteous are approved for doing this while the wicked are reproved for neglecting to do it. Among the things done are: feeding the hungry, giving water to the thirsty, entertaining strangers, clothing the naked, and visiting the sick and those in prison.

Very poorly will our service be estimated if we do not have faith in the Lord Jesus as the Son of God. This service is the first work of our life. Without being a true Christian, all our good deeds to fellowmen will fail to please Him and will not be really counted as service for Him.

If we love Jesus as we should and believe on Him, we will want to know what His commandments are and will endeavor to keep them every one. We will gladly tell them to others and seek to get them to believe and obey Him also so that He shall have many who are gladly serving Him. Wherever we go we may use our tongues to tell of His goodness and glory while our lives tell the same story in actions according to His will. What are you willing to do for Jesus to-day?

OUTLINE STUDY

- I. **Deeds of Kindness and Mercy to the Needy** (Matt. 25:34-40).
 1. Feeding the hungry.—I Jno. 3:17, 18.
 2. Giving water to the thirsty.—Matt. 10:42.
 3. Entertaining the stranger.—Heb. 13:2.
 4. Clothing the naked.—Isa. 58:7; Jas. 2:15, 16.
 5. Visiting the sick and imprisoned.—Jas. 1:27; II Tim. 1:16-18.
- II. **Believe on Him** (Jno. 6:28, 29).
 1. As the Son of God.—Jno. 9:35-38.
 2. As the promised Savior.—Jno. 6:68, 69.
- III. **Keep His Commandments** (Jno. 14:21-24).
 1. Things to do.—Matt. 28:20.
 2. Things to keep.—I Jno. 2:5.
 3. Witness for Him.—Acts 1:8.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Obey."
2. Things That Help Others When Done for Jesus' Sake.
3. Without Faith in Jesus No Work Counts.
4. Without Obedience There Is No Love.

For Others.

1. The Great Motive of Service.

PERSONAL THOUGHT

I can serve Jesus best by giving my heart to Him.

SEED THOUGHTS

"I cannot tell how precious
The Savior is to me,
Since I have Him accepted,
And He hath made me free;
I cannot tell His goodness,
Enough to satisfy;
And if you'll only take Him,
You'll see the reason why.

"I cannot do for Jesus
As much as I would like:

But I will e'er endeavor
To work with all my might;
For was not our dear Savior
For sinners crucified?
For me, then, surely Jesus
Hung on the cross and died.

"Whene'er I think of Jesus,
I cannot but rejoice;
To me He's ever precious,
For Him I raise my voice:
I know He has in glory
A home prepared for me
Where I shall live forever
So happy and so free."

—C. H. Gabriel.

"Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift and beautiful for Thee.
Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.
Take my love my Lord I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee."

—Frances R. Havergal.

MISSIONARY DAY (Open Topic)

November 17

Note.—This topic is left open for whatever arrangement each congregation may desire to make for Missionary Day. Suggestive program will be given by the General Sunday School Committee as to a profitable plan for the day. Watch for it. Call for it.

THE ORIGIN AND PURPOSE OF THANKSGIVING DAY.—Deut. 16:9-17; Psa. 136

Topic for November 24

MOTTO

"O give thanks unto the Lord for he is good."

MEDITATIONS ON THE TOPIC

I. **The Whence and the Why of Thanksgiving Day.**—It is the plan of God that His people should remember with gratitude the mercies and goodness of their God toward them. When He gave them a law, He included in that law a time to give expression to their gratitude and set forth an acknowledgment that God is the source of all their blessing. It was also God's purpose that the source of their blessings should be perpetuated in the memory of the rising generation so that God's blessings and His promises might be continued upon them.

God's people have ever been a thankful

people. Any special manifestation of God's grace has been the occasion for rejoicing and thanksgiving. It must have been such a feeling that suggested to the early colonists after the first harvest in New England to appoint a day in which they would all spend the time in a special thanksgiving. Governor Bradford provided for such a season in his colony. Gradually this custom has prevailed in America until not only governors of states but the Presidents of the United States have followed the custom directing their people to observe a day they appoint, in special thanksgiving.

We should not think of observing such a day only because a ruler has appointed it, but because it is fitting that we should remember the source of our temporal and spiritual blessings in appropriate expression of praise and thanksgiving. We as God's children should be an example to the world about us in this respect. Instead of emphasizing the feast on such occasions we should rather emphasize the Giver of the feast and include largely in our rejoicing the gifts that are brought together to bring good cheer to the needy and to further the work of the Lord.

II. The Text.—Deut. 16:9-17.—Two feasts are spoken of in this passage which are special thanksgiving feasts. They were to rejoice before the Lord and to bring their gifts as an expression of their relation to Him.

Psa. 136.—This psalm brings together a number of things which God had done in the history of Israel that was to be appropriately remembered and expressed in their song of praise.

OUTLINE STUDY

I. The Origin of the Day Suggested by the Lord.

1. In the feasts to be held by the Israelites.
 - a. Feast of Unleavened Bread, or Passover.—Lev. 23:5-8.
 - b. Feast of Weeks, or Pentecost.—Lev. 23:10-21.
 - c. Feast of Tabernacles.—Lev. 23:34-43.

II. The Purpose of the Feasts.

1. To remember the Lord in thanksgiving.
 - a. For deliverance from Egypt.—Ex. 12:24-27.
 - b. For privileges of a land of freedom, and blessings of harvest.—Deut. 16:9-12; 26:1-11.
 - c. For the blessings of increase.—Deut. 16:13-15; 26:12-19.
2. To make an offering to God.—Deut. 16:17.

III. Our Thanksgiving Day.

1. Suggested to Christians from the Word.
2. Observed because of gratitude.
3. Perpetuated through rulers' proclamations.
4. Not to become formal or to be perverted.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Thanks."
2. Remembering the Lord When We Enjoy Our Blessings.

For Young People.

1. Thanksgiving Days in Israel.
2. Thanksgiving Day in America.
3. The True Purpose of a Day of Thanksgiving.

For Older People.

1. Memories Kept Green by Times of Thanksgiving.

SEED THOUGHTS

What occasion do we have to remember God's mercies and to express our thankfulness?

YOUNG PEOPLE'S MEETING TOPICS FOR 1930

January

5. What Shall I Plan for This Year?—Psa. 1; Jas. 4:13-17.
12. Rules for every-day life (Jr.).—Josh. 1:8, 9; Eph. 5:1-10.
19. True to Christ in School.—Col. 3:12-25.
26. The Holy Trinity.—I Jno. 5:7; Rev. 1:4-6.

February

2. The Yielded Life.—Rom. 6:13-22.
9. Abraham, the Faithful (Jr.).—Gen. 18.
16. Launch out into the deep.—Lk. 5:1-11; Matt. 13:47-50.
23. The Creation of Man.—Gen. 1:26-28; 2:7.

March

2. Faithfulness in an age of disobedience.—Phil. 1:27-2:18.
9. Lessons from the Sons of Jacob (Jr.).—Gen. 49.
16. The place of personal work in Missions.—Acts 8:26-39; 13:6-12.
23. The Fall of Man.—Gen. 3.
30. Lessons from Christ on Prayer.—Lk. 11:1-13.

April

6. Redemption of Man.—Rom. 5.
13. Jonathan, the True Friend (Jr.).—I Sam. 20.
20. My Redeemer liveth (Easter).—Job 19:24; Ps. 16.
27. The Ministry of Angels.—Gen. 28:10-15; Heb. 1:1-14.

May

4. Systems that destroy our trust in God.—Isa. 30:1-18; Matt. 6:24-34.
11. Is the Young man Absalom safe? (Jr.).—II Sam. 18:9-33.
18. Winning the lost in our rural fields.—Lk. 8:4-15.
25. The Return of the Ascended Lord.—Acts 1:1-12.

June

1. Problems confronting our young people.—II Cor. 6:14-18; I Jno. 2:15; II Pet. 3:17, 18.
8. The Indwelling Spirit and His work in our lives.—I Cor. 3:16; Jno. 14:15-26.
15. Gleanings from the book of Proverbs (Jr.).—Prov. 1:20-33.

22. Gospel Standards for Christians in the use of language.—Matt. 5:33-37; Col. 4:6.

29. God's purpose in civil government.—Rom. 13:1-7; I Pet. 2:12-17.

July

6. Blessings of the Lord's Day.—How may they be realized.—Rev. 1:10; Ps. 84.
13. Little Kindnesses we can do (Jr.).—Gal. 6:2-10; Rom. 12:9-21.
20. Winning the lost in our cities.—Acts 12:19-26.
27. Christian apparel.—I Pet. 3:3-13; Rev. 19:8.

August

- 3, 10, 17, 24, 31.—Lessons in Galatians.

September

7. The way that seemeth right.—Prov. 16:25; Jas. 1:22; Rev. 3:17.
14. Why return good for evil (Jr.)?—Matt. 5:38-48.
21. Winning the lost in foreign lands.—Rom. 15:15-33.
28. Conversion.—Jas. 5:19, 20; I Tim. 1:12-16.

October

5. Growing in Grace.—II Pet. 1:5-8; 3:18.
12. Lessons from the Twelve Apostles.—Acts 1:12-26.
19. Temptation.—Lk. 4:1-13.
26. Sanctification.—Eph. 5:25, 26, 27; I Pet. 1:2.

November

2. Christian motives in education.—I Cor. 12:31-13:13.
9. How may I help strengthen my congregation?—I Thess. 5.
16. Missionary Day (Open topics) (Jr.).
23. Ways of expressing our gratitude.—Heb. 13:10-21.
30. Anointing with oil.—Jas. 5:13-20.

December

7. Soundness in the faith essential to right living.—Tit. 1:5-16.
14. Experiences by the Sea of Galilee (Jr.).—Matt. 4:18-21; 8:23-27; 13:1-3.
21. By the way of the Manger.—Lk. 2:1-20.
28. The Christian principle of peace.—Lk. 6:27, 28.

SEED THOUGHTS

"Thine infinite goodness
Our tongues shall employ;
Thou givest us richly
All things to enjoy;
We'll follow Thy footsteps,
We'll rest in Thy love,
And soon we shall praise Thee
In mansions above."
—Fanny J. Crosby.

BUSINESS INTEGRITY.—Prov. 28

Topic for December 1

MOTTO

"He that walketh uprightly walketh surely."

MEDITATIONS ON THE TOPIC

I. Uprightness in Business.—The Christian is proved as much by his business integrity as in any other walk of life. If he can walk uprightly in business life, his influence will count for God's glory. His profession will not be doubted and the enemies of the cause will have their mouths stopped because they have no evil thing to say.

Business integrity has to do with both buying and selling. If we are fair to those to whom we sell and fair to those from whom we buy we will have covered a large field in business. Truthfulness will not only include the words we may speak but the representations we may make as well as the promises we may enter into either by word or writing. If we labor for others we, to be strictly honest, will endeavor to do the work as well as if we labored for ourselves. If others labor for us, we will treat them as well as we would have them treat us were we laboring for them.

True Christian integrity will lead us into a business that stands the test of honor before God. No form of business that makes gain out of the unrighteousnesses of mankind can pass muster before God and His Word. "The thing that is good" (Eph. 4:28) must have more than just the approval of popular opinion. It must stand before the principles of the New Testament standard. The golden rule reaches farther than just the success of earthly affairs. The soul of our fellowman must be regarded in what we buy from him as well as what we sell to him. The day on which we buy and sell or labor means much for the good or the bad as far as our influence reaches.

II. The Text.—Prov. 28.—This chapter deals with folly of impiety and the wisdom of an upright life toward God and man.

OUTLINE STUDY

I. Notable Examples:

1. Joseph.—Gen. 39:6.
2. Workmen under Jehoiada.—II Kgs. 12:15.
3. Daniel.—Dan. 6:4.
4. Moses.—Heb. 3:5.

II. Points in Business Integrity.

1. Weights and measures.—Deut. 25:15; Prov. 11:1.
2. Payment of debts.—Rom. 13:8.
3. Truthfulness.—Prov. 21:6.
4. True estimate of value.—Prov. 20:14.
5. Justice in wages.—Mal. 3:5.
6. Faithfulness in service.—Col. 3:22; I Cor. 4:2.
7. Reliability.—Ex. 24:14; Psa. 37:21.
8. A business honorable before God and man.—Tit. 3:14; Eph. 4:28.
9. No "sponger," or "slacker."—Prov. 31:27; II Thes. 3:7-12.

(Continued on page 351)

THE SUNDAY SCHOOL

MAKING THE SUNDAY SCHOOL LESSON PRACTICAL

By Lois Diller

In trying to present this topic I hardly knew which side of the question to stress—that of teachers presenting the lessons in a practical way or that of making the lessons practical in our lives after we have been taught. So I shall try to touch on both.

The Bible character who to me, best explains my thought of making our teaching practical is Ezra who declared to the heathen king that his God was able to save and keep, and again declared it in not daring to ask of the same king armies and horsemen for protection in his perilous journey. Ezra made his profession practical. A feeling of reluctance comes to me to speak on this subject, for I have not in the past been the Sunday school teacher I wish I had been. My mistakes have been many, opportunities for good have been lost and I have not always made lessons practical in my everyday life. But in collecting these few thoughts I have resolved, by God's help, to put forth more effort, time and prayer for the cause of Christ through the Sunday school. May we teachers more fully realize the opportunities the church offers us through the Sunday school. Let us set our standard high "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

The aim of the Sunday school regarding the child is to show him Christ and bring him to Christ. For older ones it is to bring us to deeper experience and knowledge of Christ.

Is Sunday school a burden rather than a joy? a form more than true worship? I fear many teachers in our own Sunday school teach their classes without any conviction for saving souls, content with sowing the seed, thinking others will reap the grain. Here are opportunities for us to bring in sheaves, to bring about the salvation of our pupils. Let us sow the seed with one hand, waiting and ready to reap with the other.

Our motive in the Sunday school should be love. Only a glimpse at I Cor. 13 will show us how empty and futile would be our efforts were we not constrained by the love of Christ. A man may be a very good doctor and yet have no love for his patients; or he may be a clever

and successful lawyer and have no love for his clients. A merchant may prosper in business without caring at all for his customers. The scientist and philosopher may explain the mysteries of science and theology without love. But no one can be a true worker for God and a successful soul-winner if love is not his true motive.

Let us then in our aim notice the most direct way of bringing the Sunday school pupils to Christ and into a full and rich knowledge of Him. It is a three-fold view: the teacher, the lesson, and the class.

The Teacher

What a tremendous responsibility, what a blessed privilege is that of a Sunday School teacher. It has been said that the teacher is the hinge on which the Sunday school swings. There are three requirements which I feel must be met by the Sunday school teacher if he would be successful. First, he must be a live, earnest Christian, glad for any opportunity to be used in God's service, willing to spend and be spent for others. It is the busy folks that God uses, never those who sit idly by, or those waiting to be called to some great task.

The second requirement is that he must know how to teach what he teaches and must be adapted to his class. Teaching God's Word is a task worthy of all the highest aspirations of any one and is full of promise. Do we feel unworthy and incapable? Then let God through our weaknesses be strong. If God calls us to such an important task,

He will keep us in that task. Let us come boldly and claim the promises that are for us. James 1:5. "If any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him." Another that has meant so much to me is Isa. 50:4 7—"The Lord God hath given me the tongue of the learned, that I should know to speak a word in season to him that is weary." "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint and I know that I shall not be ashamed."

The third requirement (and it is paramount) is that he must be willing to devote time to prayer and preparation of the Sunday school lesson. The rich treasures of God's Word are ours when we dig deep, when we take time to be alone with God, allowing the Holy Spirit to open to us the Word of God. No commentary, however good, can take the place of original Bible Study. II Tim. 2:15—"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

The Sunday school teacher who has met these requirements, who is zealous for the cause, who knows how to teach what he teaches, and who spends time and effort in prayer and preparation of the lesson, he it is who can make the Sunday School lessons practical and helpful to others. His Christianity is not only for Sunday use; he lives every day what he teaches on Sunday. He realizes that others, especially his class, are watching his life even more than his teaching, and this is a challenge to him. He takes the Lord into his daily life, and walks carefully and prayerfully. O, Teacher! that others might say of our lives, "That's real Christianity; God give us more true Christians."

The teacher is always held as an ideal by one or more of the class. Are we worthy? You, teacher of the adolescent boy and girl, would you care for your class to pattern after your daily life? It is the teacher who has the close touch with the child. Someone has said, "When it comes to winning souls in the Sunday school, the minister is across the street, the superintendent at arm's length, but the teacher is face to face." In the short twenty minutes or so of the lesson period proper we cannot hope to take the place of home teaching; that is not the work of the Sunday school but we do make impressions on our pupils

LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of this lad is without dramatic excitement though sad and real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her home, and church, she allowed the boy to grow unmothered, and thus her grip slipped and the boy was lost to his home.

Ay, the Church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew and made no provisions in sermon or song for his boyishness. And so the Church and many sad-hearted parents are now looking earnestly for the lost boy.—The School Index.

that will never be erased.

Do we teachers let our pupils know that we think of them between Sundays? A visit to their homes means so much to them, and it gives the teacher a touch with the child that cannot be gotten in any other way. Or a birthday or Christmas card? Just a little effort for the teacher, but it means much to the child. It doesn't take much to say, "We missed you last Sunday, Mary," or "So glad you are able to be with us again," and it does tell the child that you think of him individually. A word of appreciation for a memory verse learned, or other work well done helps you to win the confidence of your pupil. It is through the little things that we can enter into the child's life, and we must do this before we can ever hope to win him to Christ.

Let us not be a disappointment to our pupils! Rather let us enter into our work whole-heartedly "as unto the Lord," bringing the Bible and its Christ to them—never forgetting our aim—that of saving their precious souls.

The Lesson

Let us never forget that the printed portion in the quarterly is God's Word and "is given by inspiration of God and is profitable for doctrine, for reproof, for correction; for instruction in righteousness." It can be made practical in our lives that we may be a blessing to others. The teacher should have the lesson well in hand before attempting to teach. We can present only what we possess. Even as Ezekiel was first commanded to eat the Word, and it became a part of his very being before he could give the message to Israel, so we teachers must allow the lesson to become a part of us before we can hope to bring it to our class.

The lesson must be adapted to the age of the class. If the teacher can present the lesson as an interesting story with perhaps a black board or object lesson, he has made the hardest lesson practical for the little folks. It brings the lesson before the child's mind in a way that he can grasp and understand it. At no time is a teacher confined to the printed portion of the lesson. For instance, when the lesson is taken from one of the Gospels, comparing the four accounts is profitable. Often some of the most interesting and practical things are found outside the lesson proper.

The aim of the teacher in presenting the lesson to his pupil should be to give him something on Sunday that will help him on Monday. Telling the class experiences of his own, experiences of answered prayer, unexpected blessings from God, or His special care in some unknown danger helps much to bring the lesson home to the child. If the teacher can present and emphasize one point of the lesson in a helpful and practical way, it is much better than to bring a number of applications in a confusing way. To the child especially, the lesson can be vague or it can be made clear. Blessed is that teacher of the child who can present the lesson in a clear, everyday, practical way that young minds can grasp and understand.

If the teacher allows his pupils to feel that the lesson is uninteresting and burdensome

to him, he can never hope to benefit his class. On the other hand, having more material ready than he can possibly use, makes every minute full of interest for both teacher and class.

Some teachers feel that Old Testament lessons are more difficult to teach, especially to children. They oft times are; but with a little effort, even the hardest lesson can be presented in story form and the difficulty is overcome. For with very few exceptions all children love stories and especially Bible stories. For instance in the lesson of the Return From Captivity, God's great love and care can be emphasized and by having each pupil tell how God's love is shown to him, to my mind would bring the lesson home to the class. Or in the lesson of Rebuilding the Walls of Jerusalem can we bring to our classes the regard and concern the Israelites had for God's temple? And explaining how that our bodies are God's temples and should be kept from sin for God's habitation would, it seems to me, be making that Sunday school lesson practical.

The Class

Am I right in saying that a Sunday school class can easily be too large in number? Especially I feel that this is true with the primary and junior classes. It is impossible for the teacher, however efficient, to give personal interest to each pupil if the class is too large. The child does not feel any particular responsibility regarding attendance or interest, because it is impossible for the teacher in the short time of the lesson to give one the personal touch so much needed with the child.

Teacher of beginners, do not think that because your class is little folks, just any story will do and you need not put forth special effort in preparation of the lesson. Do not forget that those little folks are watching you, and they know whether or not you are interested in them. The little things you do or do not do are noticed by them. They hold you as an ideal in their little lives. Let them know you love them, you pray for them, and you are trying to help them. But do more than entertain and amuse them. Any one who loves children can do this but may be far from a successful Sunday school teacher. Making lessons such as forgiveness, helpfulness, obedience, and truthfulness real to them is a task worth while. Be an example to them in courtesy, kindness, and love, never losing sight of the goal—that of making Jesus Christ real to them.

The junior and intermediate classes are full of live boys and girls with active minds on which are made indelible impressions. Great care and prayer should be used in choosing teachers for these classes. Those children of the adolescent age who feel their ability in choosing between right and wrong can be greatly helped by the Sunday school teacher who is interested in their problems. Here is a great opportunity for the teacher to present Christ to them. Meeting with them between Sundays in their homes or in class meetings and being interested in their every day affairs helps the teacher gain their

confidence. Why is it that statistics show that so many children leave Sunday school at the age of sixteen? Have we as teachers made an effort to win them to Christ? Have we prayed for them and with them individually as we should have done?

Let the class feel that they too have a responsibility in Sunday school. Encourage them to take Sunday school papers or flowers to sick folks in the neighborhood. It helps to make Christianity real and practical. Or having note book work for each one, reading chapters or books through the week and reporting on Sunday is one way of bringing the lessons to them in their homes.

D. L. Moody tells of a young girl, a teacher of a primary boys' class who when asked about her absence and failure to notify the superintendent or secure a substitute replied, "O well, there are only five little boys." He also tells of a wealthy girl who was converted in a boarding school. When she returned home she felt she wanted to do some definite work in the church. The superintendent refused her a class, though teachers were needed, but told her she could have a room if she found a class for herself. She found one ragged little boy and brought him, faithfully teaching him. Sunday after Sunday. But his father bitterly opposed and unmercifully flogged him each time he came home. So he asked his teacher if he might not come on Saturday, for his frail undernourished body was growing weaker under the treatment of the cruel father. Gladly this wealthy girl gave her Saturday afternoons to this one little boy. He accepted Jesus and secretly was a happy Christian. But one day at the station while boarding the train to sell his papers, the train gave a lurch and he fell under the wheels.

"Will I live?" he asked the doctor who was tenderly bending over him.

"No, you are dying," the doctor sadly replied.

"Then tell my father I died a happy Christian."

Was the effort worth the while?

Fellow teachers let us not forget that our call to teach our class is God-given and we have a peculiar responsibility to that class. We cannot hold our Sunday School standards too high. Let us strive for more and better Sunday Schools, ever letting love be our motive, and our aim to save precious souls for Jesus Christ.

Kansas City, Kans.

CHEMISTRY AND LEPROSY

(Continued from page 345)

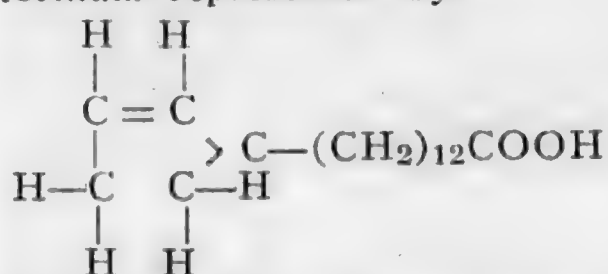
only this is even so much worse. Dr. Cochrane dressed a number of the worst sores among the inmates here Monday. I helped him and soon got used to it but they were a bit gruesome. They are perfectly painless of course and that helps some. We found maggots in two of the worst feet. Dr. Cochrane pulled dead bones out of some feet and cut several toes off but the patients never winced. One fellow had a pretty bad sore under the middle of the foot and when Dr. Cochrane reached in with a nipper he got hold of the tendon that led to one of the toes.

When he pulled, the toe would respond. It looked like a laboratory experiment on a frog. It looks barbarous the way they give those lepers injections. The oil that is injected is the same original chaulmoogra oil but it is more commonly known and labeled as hynocarpus oil. With this a little bit of creosote is mixed. Then trichlor acetic acid is applied to the spots on the skin, and in some cases K I (potassium iodide) is also given by mouth."

This chaulmoogra oil, extracted from the dried fruit of the hydrocarpus tree, is expected to stamp out leprosy within the next decade according to the annual report of the British Empire Leprosy Relief Association. The use of this oil and other oils of similar character has developed from the observations noted during the past several centuries, that natives in the Far East afflicted with leprosy knew that they received relief by rubbing the wounds with the oil and by oral administration. The date of the discovery of this oil and its efficacious properties is unknown. It is like so many of our important drugs at the present time. They have come down to us from uncivilized peoples, and science has found nothing which can surpass them. The chaulmoogra oil used in the treatment of leprosy has until very recently almost always been secured from the fruit of the *Taraktogenus Kurzii*. It resembles the grapefruit in appearance and when cut open is found to contain irregular shaped seeds. These seeds are pressed and the crude oil which is a thick semi-solid, yellowish brown mass at room temperature is obtained. Other oils of importance are those of the *Hgdnocarpus Wightiana* and *Hydriocarpus Anthelmintica*. With the increased interest other sources have been sought and many species of plants have been discovered during the past fifteen years which contain oil of a similar chemical character and usefulness. Steps have already been taken to plant the hydrocarpus tree in all suitable countries in order to ensure an ample supply of the famous oil, and a new process of extraction has been discovered which reduces the expense of manufacture to one twentieth of the previous cost.

But the advance in the treatment of lepers is just beginning. Undoubtedly further improvements may be expected in the mode of treatment with chaulmoogra and natural oils or their derivative, but the hope of the leper is much more likely to lie in the discovery of synthetic products which are more efficacious than the natural—more standard and perhaps less toxic. It was not until 1899 that any attempt was made to study chaulmoogra oil from a medical or chemical standpoint. At that time an attempt was made to inject this oil subcutaneously. A marked improvement in the patient was noticed but the injection proved to be very painful. This painfulness was generally assigned to the fact that the oil being so thick was slowly absorbed. Thus one of the first suggestions was the admixture of chaulmoogra oil with olive oil. The mixture proposed by Heiser gave the most success, (cam-

phorated oil, chaulmoogra oil and resorcinol). In 1918 Dr. Rodgers, a prominent British surgeon in India, connected chaulmoogra oil by means of caustic soda into the corresponding soap just as palm or olive oils are converted into ordinary soap. The soap (sodium salts) was dissolved in water and the solution injected first subcutaneously then intra muscularly and finally intravenously. This treatment proved more satisfactory than any that had hitherto been given and is still used to a certain extent in India and China in the leper colonies. About the same time Dean, president of Hawaii University, digested chaulmoogra oil with alcohol and a little sulphuric acid, thus converting the oil into a simple derivative. The product thus obtained was more effective than the oil and was administered intra muscularly with much success. Just recently it has been definitely established that refined chaulmoogra oil, or the oil heated with one half per cent iodine is superior to any of these admixtures previously prepared, and a minimum of irritation occurs. Still more recently Dr. Johansen of the United States Public Health Service reports that the injection of chaulmoogra oil containing benzocaine, a local anesthetic, relieves the patient of much pain and therefore makes it possible to give the leper a definite amount of oil over a definite period of time. The results of these medical and chemical studies are that for every leper effectively treated eight years ago, probably one hundred are effectively treated to-day. Moreover the scientific worker has now a solid foundation of knowledge about lepers on which to base future work. The organic chemist has studied that portion of chaulmoogra oil which has curative effect, the chaulmoogra acid molecule, in such great detail that the internal structure of the molecule is now understood. It has the formula represented by



Even though the particular leads which have been started should fail, there is no question but that sooner or later scientific study will succeed in finding a remedy which, if it does not entirely eradicate the disease will at least relegate most of its horrors to the past. The task of creating by synthesis a compound of sufficiently high activity against the *Bacillus Leprae*, with sufficiently effective penetration into the lesion and sufficiently low toxicity to the patient as to constitute a marked advance beyond the present known remedies, does not appear to be an impossible one. The work that is being carried on in our leper asylums to-day is wonderful and more and more patients are being cured and carefully cared for each year.

"Over one thousand lepers have been cured at Culion, and sent back to live among their friends." This statement from the wife of Culion Leper Colony left me stupidly wondering. It was like saying am-

putated arms and legs would grow out again. For thousands of years, since the earliest knowledge of leprosy, it has been believed to be incurable. For years General Wood, with a few United States army medical men, a dozen French nuns, and a handful of volunteer missionaries, has worked with limited facilities to show that leprosy could be eradicated, or at least controlled. Now at Culion they have proved that it can be done, and there are a thousand happy people ready to attest to the wonders they have worked. Since its first beginning Culion has developed into the largest leper colony in the world. It is now a real town, with an inmate population of more than five thousand. In many respects these people lead surprisingly normal lives, and, in spite of their physical condition and separation from their relatives, the majority are contented, for now they have hope. Schools have been established, so that while these people are going through the process of being cured they are being equipped to support themselves in even better circumstances than before being afflicted. Culion lies some two hundred miles to the south from Manila. It is a small wooden town, built chiefly on stilts, that rambles up and down hill on the edge of a beautiful but deserted harbor; where once a month a tiny steamer calls. Here, cut off from the rest of the world, Mrs. Wade and her husband with a small group of assistants have worked quietly for years to conquer one of the world's oldest and most dreaded diseases. From the time the United States assumed responsibility for the Philippines a great deal of attention has been paid to this problem. In May 1906 the first shipload of lepers was taken to the island. Since that time the segregation of lepers has been carried out as thoroughly as possible, although there have been many handicaps. The greatest difficulty to overcome has been the hiding away by relatives of those afflicted. For centuries the Filipinos have been accustomed to have leprosy in their midst, and regard it much the same as we in America regard tuberculosis—just something terrible and pitiful, yet beyond the power of ordinary mortals to help. Culion was regarded as a prison, because for many years no leper ever returned from there to tell his people the truth. Many strange stories went abroad about the suffering and misery that those taken there were subjected to. But, now, no longer do they sit and stare vacantly into an empty future. To-day you will see them gathered in groups eagerly discussing their plans for the future, or you will find them pouring over their books, or working to master a trade. To them has come the greatest boon to mankind—the hope of life. Such is the hope of the leper over the entire world, due to the coöperation of the scientific and medical men. A great work has been accomplished with greater promises in the future. The leper now has hope.

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Y. P. M. TOPICS

(Continued from page 347)

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Upright."
2. Fair and Honest in Work Or in Play.

For Young People.

1. Integrity in Buying or Selling.
2. Integrity in Keeping Promises.
3. Integrity in Engaging in Business.

For Older People.

1. Integrity of Employer and of Employee.
2. Reliability.

PERSONAL THOUGHT

The man who carries his integrity into his business life will never need to regret it. He will have a clear conscience before God and man.

SEED THOUGHTS

Religion belongs to the place of business as well as to the church.—H. W. Beecher.

"A man of integrity will never listen to any plea against conscience."—Home.

"Prefer loss to unjust gain: for that brings grief but once; this forever."—Chilo.

"If a crooked stick is before us, you need not explain how crooked it is. Lay a straight one down beside it, and the work is well done. Preach the truth, and error will stand abashed in its presence."—Spurgeon.

"Keep thyself pure! Christ's soldier hear, Thro' life's loud strife, the call comes clear."

Thy Captain speaks: His word obey;
So shall thy strength be as thy day.
"O Holy Spirit, keep us pure,
Grant us Thy strength when sins allure;
Our bodies are Thy temple Lord;
Be Thou in thought and act adored."
—Adelaide Plumtre.

LORD, TEACH US TO PRAY

(Continued from page 333)

must pray in his own way. Some are patient and undemonstrative; some are high spirited and nervous; some are hopeful and cheerful; and some are somber and serious. "John makes a better John than Peter ever could have been, and Peter a more useful Peter than was possible to John..... Nothing could be more intensely individual than the prayers of the Bible..... Some pray kneeling, like Paul (Acts 20:36); some standing, like Jeremiah (Jer. 18:20); some sitting, like David (II Sam. 7:18); some prostrate, like Jesus (Matt. 26:39). Some pray silently, like Hannah (I Sam. 1:13); some aloud, like Ezekiel (Eze. 11:13). Some pray in the temple (II Kings 19:14); some in bed (Psa. 63:

6); in the fields (Gen. 24:11,12); on the hillside (Gen. 28:18-20); on the battlefield (I Sam. 7:5); by a riverside (Acts 16:13); on the seashore (Acts 21:5); in the privacy of the chamber (Matt. 6:6).

Some folks find it hard to pray. They have been taught to pray since infancy, and it has become very formal to them. They find it difficult to keep their thoughts on God and shut out the world. Perhaps they rush into God's presence, hastily repeat a prayer, jump up and go out. An hour afterward they may have forgotten all about the thing they prayed for. If this crust of formalism is broken, if one learns to come to God with a desire that wrings the soul, one's thoughts will not be so apt to wander. To have power in prayer, one must be an earnest student of His Word, and find out what His will is. If we do not give a listening ear to God's commands concerning us, we cannot expect Him to give a listening ear to our petitions.

The example of the prayer life of the child is practical. Florence Nightingale of England writes, "When I was young, I could not understand what people meant by their thoughts wandering in prayer. I asked for what I really wished, and really wished for what I asked. And my thoughts wandered no more than those of a mother would wander, who was supplicating her Sovereign for her son's reprieve from execution..... I liked the morning service much better than the afternoon, because we asked for more things..... I was always miserable if I was not at church when the Litany was said. How ill-natured it is, if you believe in prayer, not to ask everybody what they want..... I could not pray for George IV. I thought the people very good who prayed for him, and wondered whether he could have been much worse if he had not been prayed for. William IV I prayed for a little. But when Victoria came to the throne, I prayed for her in a rapture of feeling and my thoughts never wandered."

It is important that a boy run errands for his father, but of farther reaching influence is the quiet hour spent with him. God is the Father of our great Christian family. He loves to talk with His children so they will learn to know Him better. Israel did not like to listen to Him. The eighty-first Psalm says: "Hear, O my people, and I will testify unto thee: But my people hearkened not to my voice; And Israel would none of me. So I let them go after the stubbornness of their heart, That they might walk in their own counsels. Oh that my people would hearken unto me." Today God has a hard time even to get a word in edgewise. Those people who do not like to listen to God in prayer are like the lady who after a two hours visit in which she talked continuously, remarked at parting, "What a delightful conversation we have had." David said, "My soul, wait thou in silence for God only; For my expectation is from Him. I will hear what God Jehovah will speak." (Psa. 62:5).

Prayer is conversation. Sometimes we talk with our friends just for joy, again we may talk because we want something. Burns was afraid to pour out his soul to anyone for fear they would betray him. What a privi-

lege and opportunity friendship with God is. He is ready to talk at any time or place. God is not far away. Those that seek God in prayer turn the parables of Jesus upside down. It is as though the shepherd were lost and the sheep are going after H.m. "If we love one another, God abideth in us." (I Jno. 4:12) "We are a temple of the living God. (II Cor. 6:16) "If any man..... open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20) Men neglecting prayer rob themselves of life's highest and holiest work, fellowship with God. You talk often with friends you love. God cannot reveal Himself and become real if you do not pray often.

One Bible verse tells us that God is more willing to give to us than fathers are to give to their children (Matt. 7:11). Many fathers want to give their sons education, yet do not. They see the need, have the money, and are willing, yet cannot. Their boys have no desire or prayer for the gift. Through prayer, we give our Father the opportunity to say, give, and do through us what He will. How many things God wants to give and do through our lives, yet prayerless hearts are blockades. God is more willing to give than we are to take. Where can God find a man to do His choicest work? Someone wonders why so much time, money, and talents given do not reap greater results. There is a difference in working for God and having God work for us. D. L. Moody prayed: "Use me then, my Savior, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

As children of this big family of God, what shall we ask of our Father and how does He answer us? The natural child first wants the gifts of the parents and thinks only what his parents can do for his pleasure and comfort. He does not appreciate the value of the personality of his parents. As he grows older, however, his desires change into love for his parents. He delights in their friendship, is thankful for their care. He relies on their counsel, accepts their ideals, and finds joy in their approval. It is interesting to note the various things for which different people ask. Everyone knows our motives should be godly and that we should ask in accordance with God's will. Some think we should never give up praying for a thing until we get it or unless God makes it very definite that it is against His will. Others think it is unbelief to pray more than once. Jesus prayed more than once for the same thing. George Mueller prayed for two men every day for sixty years. One was converted shortly before Mr. Mueller's death, and one just after. One of the great trials of the prayer life of men is their unanswered petitions. The Bible is full of both answered and unanswered prayer. Perhaps God is training and making you strong by compelling you to wait and work hard for the best things. Your prayer may be like a ship gone on a long voyage, not returning until it is laden with golden freight. Again we may have prayed for something not for our good. We are ignorant of our real needs, narrow in our outlook, and very unskillful in tracing

results. If everything could be accomplished by prayer, our second name might become lazy. It certainly would not be well for us to have the omnipotent power of wishing as in fairy tales. Our prayers might be like the boy who asks his father to work out his arithmetic lessons so he can play. The father loves the boy, yet for the boy's welfare, he can only encourage him, assist him, stand by him, and see him through. The Bible is full of answered prayer that ruined men such as the prodigal son, Lot, Ahab, and Judas. Nehemiah always combined prayer and work. "We made our prayer unto our God and set a watch against them day and night" (Neh. 4:9). Adoniram Judson said at the close of his life, "I never prayed sincerely and earnestly for anything, but it came; at some time—no matter at how distant a day—somehow, in some shape—probably the last I should have devised—it came."

As children of this great family, do we enjoy talking to our Father? Some sons only look upon their father as a last resort in critical need. They never seek his advice. When away from home, they only write when in need of money. Other sons live a life of daily gratitude, having their father as their joy and ideal. Daniel did not wait for a crisis or overwhelming responsibilities to force him to pray. He considered it as important

as eating, and did not wait until hunger demanded it to save his life. Typical of Israel is the verse, "Lord in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." (Isa. 26:16).

Will people outside our family of prayer know by our character that we are children of prayer and communion with our Father? Prayer has made beautiful souls out of seemingly hopeless ones. The faces of some Biblical characters shone after they had talked with God. The individual himself may not be aware of the change, but he often speaks of how he used to fret, worry, and lay awake dreading possible calamities, but now all is at peace. Men of prayer have left the deepest impressions on this sin-cursed earth. Prayer is the first sign of a spiritual character, and the means of its growth. Man cannot any more live spiritually without praying, than physically without breathing. The secret of the prayer life is revealed in part of George Matheson's prayer that says, "It is Thee and not Thy gifts I crave."

Prayer unites us into one big family. When we hear a stranger praying to the same God to which we pray, there is a sense of fellowship nothing else can give. The knowledge that someone is praying for you is one of the finest influences men can have. Someone said at the death of the Scotch preacher,

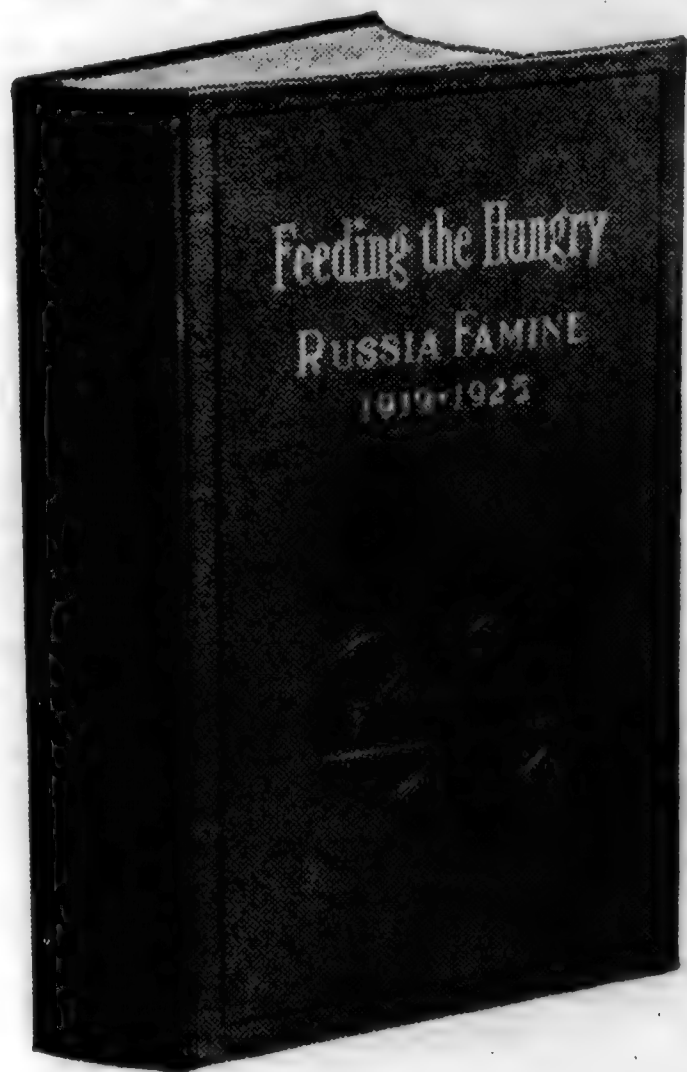
Robert M. Cheyne, "Perhaps the heaviest blow to his brethren, his people, and the land, is the loss of his intercession." Peter knowing his Master was praying for him was itself a source of strength. It is said at times Luther would exclaim, "I feel as if I were being prayed for." One cannot read Paul's works without being impressed with his intercessory prayer. How typical of him the statement, "I cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:15-16). Christ prayed for the children; for the sick, for His disciples, for His enemies, the laborers in the harvest, the whole community. The list seems almost endless. Samuel prayed that he might not sin against God by not praying for Israel. Many prayers have been prayed for missions by God's large family of prayer, but have all reached Him? Have the prayers been accompanied by heart desires to really see the cause of Christ triumph? Have they been accompanied by seeking of information as to the welfare of the missions? Have they been accompanied by generous gifts? Have they been accompanied by our service in strengthening the home base? If we are really interested in the welfare of our brother and sister missionaries, we will not only talk to our Father about them, but try and help them as much as we can.

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THE OLD MAN AND THE YOUNG MAN

By Susan Hubbard Martin

Old Matthew Fairbanks, shrunken and withered, was looking out of the window of his handsome home on Cedar Street. It was a cold November morning, with snow everywhere.

"Mrs. Bixby," he said, turning to his housekeeper, who was engaged in taking away the breakfast things, "who is that young man shoveling my walks?"

Mrs. Bixby looked up. "That's a young man from the university, Mr. Fairbanks," she replied. "He's working his way through college by doing odd jobs. He came to me for work, and I knew if he did it well, you'd have no objections."

Matthew Fairbanks, for the moment, did not reply. He was still watching the tall, broad-shouldered young man shoveling his walks so industriously. Old Matthew Fairbanks sighed. He had spent fifty years in making money. Now, at seventy, the fires of life were burning low. He was ill a good deal of the time, and lonely, too. The old activities of business he had so delighted in had of necessity to be laid aside. He needed a good deal, too, under his physical restriction. He grew impatient and restless and longed to please. Patient and long-suffering Mrs. Bixby used to shake her head.

"He needs a touch of young blood to warm him up and keep him interested," she thought many times to herself. "Too old to be a child of his own."

Well, poor man!—perhaps he can't help his unhappy turn of mind; but it's hard on those who live with him."

Matthew Fairbanks was still watching the shoveling from the window.

"Mrs. Bixby," he said again, "I wish you'd ask that young man to come in. I'd like to speak with him."

"Very well, sir," replied the astonished housekeeper, hurrying from the room, for Matthew Fairbanks never wanted to talk to any one.

In a moment or two she came back, followed by the young man with the broad shoulders and the rosy cheeks.

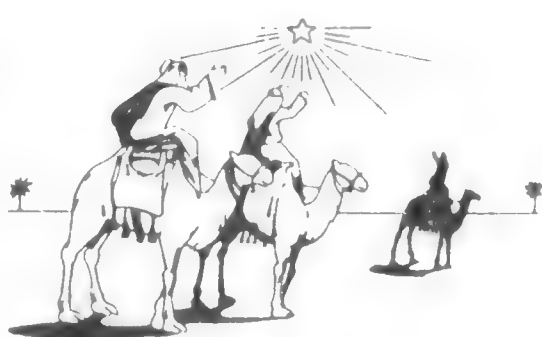
"You wished to see me, sir?" asked the young man, courteously.

Matthew Fairbanks pointed to a chair. "If I hadn't, I wouldn't have sent for you," he retorted, dryly. He bent his keen eyes on the young man sitting so near him. "You shovel snow as if you liked it, but, of course, you don't," he began.

The young man smiled. "I do like it, because I must," he answered. "I'm trying to get through that college yonder on the hill, and it's a good motto to do everything that has to be done well, if I expect to make any progress."

"Humph!" said old Matthew Fairbanks.

"I started in at the university



this fall," went on the young man. "I'm still there, but I don't know how long I will be.

The trouble with me is that I want to take care not only of myself, but of some one else."

Old Matthew Fairbanks was studying him. "Got a younger brother to help, I suppose," he said.

The young man shook his head. "No, I'm alone in the world. But I've set my heart on doing something other than just looking out for myself."

"I should think that would be enough for a poor boy in college," remarked Matthew Fairbanks, still dryly.

"Not when souls are perishing every day," was the unexpected reply. "I was converted a year ago. I went to church one night, and heard a missionary sermon. It changed my whole life. I haven't been satisfied with just doing for myself since."

"What is it you want to do?" asked Matthew Fairbanks, gruffly.

"I want to pay the expenses of a native missionary over in Africa this year. It takes a good deal, but I'm going to have that fifty dollars in my pocket," he said earnestly.

Old Matthew Fairbanks stared a little.

"A native of Africa?" If a bolt of lightning had fallen out of a clear sky, he would not have been more surprised. He had heard of boys of his age who

loved philanthropy, but he was not prepared for anything like this. Besides, missions was one of his aversions. In all his fifty years of money-making he had never contributed one cent to them. If he knew a missionary sermon was to be preached, that was the day he did not attend church. "I guess the Africans will get along without any of your help," he said, laconically.

The young man smiled cheerfully. "They won't need to," he added, earnestly. He paused. "And you, are you interested in missions?" he added.

Old Matthew Fairbanks frowned. "Do I look as if I were?" he demanded. "Do I look like a man who wastes his time over the question of how to help the heathen? No, sir—I let them alone, as they deserve to be. I've made some money in my day; but so far missions have not received a penny of it, nor will they."

"Perhaps, sir, you have never had missions laid on your heart as I have."

Old Matthew Fairbanks suddenly held up

his hand. "We won't discuss it, please; I need not detain you any longer."

But, a morning or two after that, he was watching for him again. There had been a snow in the night, and the paths were covered. He rapped on the pane.

"Come in when you get through," he called.

The young man nodded.

When he came in, after his work was done, old Matthew Fairbanks held out his hand. "By the way," he began, a little shamefacedly, "I neglected to ask you your name the other night."

"Grant Watson, sir."

"Indeed. Well, Grant, still shoveling snow for the heathen?"

The young man nodded. "Yes, sir; so much so that yesterday I—I guaranteed the mission board \$50 for the support of that native missionary I told you of."

"How are you going to pay it?"

Grant shook his head. "I don't know, sir; but I do know one thing—that God will help me."

A sharp twinge of rheumatism seized Matthew Fairbanks, and he groaned a little.

"What is it, sir?" asked Grant, with ready sympathy.

"Nothing but this rheumatism." He paused. "One thing, Grant, there's no use in our not being friends, because I don't believe in missions, and you do. I think it's a pack of non-sense that you, a poor boy, are giving \$50 to support a native missionary in Africa for a year; but we can be friends, can we not?" Grant detected the wistfulness in the old voice. He leaned forward and laid his firm, strong hand on the withered one resting on the arm of the chair. "Sure we can," he said, boyishly, and with a smile.

Left alone, Matthew Fairbanks had many thoughts. In some unexplained way his old, worldly heart had warmed to Grant Watson. He liked the lad. He admired his spirit and his grit and the determination that caused him to shovel paths and do odd jobs to work his way through college.

"He'll do it, too," thought old Matthew, with a little thrill of pride.

Christmas Eve found him in better spirits than usual. He was sitting before a big fire in the grate almost cheerful.

"Mrs. Bixby," he said when the housekeeper came in to hang up a Christmas wreath in the window, "I want you to send for that young man who does work about the place, shoveling paths and the like. I have something to say to him."

"Yes, sir," said Mrs. Bixby.

In his bare little room, that Christmas Eve, Grant Watson sighed. The good spirits and the zeal and the hope that had stood him in stead all these hard weeks of labor and study, flagged a little. To-morrow would be Christmas Day, and, as far as he knew, there would be no Christmas dinner for him. Gifts he did not expect. In spite of himself, his spirits sank. He

(Continued on page 365)



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No. 12

GREATER THAN GOLD, FRANKINCENSE AND MYRRH

By Leonora M. Harkins

Silently, silently the snow fell covering all the earth with a spotless white blanket. It clothed the trees in beautiful cloaks of ermine. It piled high on the roof and on the bell tower of the little country school house. It laid on the porch a carpet of pearly crystals. Wrapped thus in winter's embrace the battered, weather beaten school house presented a beautiful appearance to Miss Ammon as she approached it.

She hesitated a moment reluctant to mar the beauty of the velvety carpeted porch. Then stepping lightly upon it she unlocked the door and went inside.

The room was cheery and warm; it was redolent with the message and spirit of the Christmas season. There was the fireplace constructed for the holidays, the gay holly wreaths at the windows, the decorations of spruce and pine and evergreen which Nature herself lent for the occasion, the paper trinkets made by busy hands of little pupils, and most meaningful of all the drawings of the Wise Men and the Shepherds.

Removing her snowy garments Miss Ammon seated herself at the desk. She tried to recall the events and the work of the past few weeks. A pleased smile crossed her face as she remembered with what degree of success she had instilled in the hearts of her pupils the real Christmas spirit. "I have succeeded," she said aloud, "they are telling me by their acts of unselfish kindness that they appreciate the wondrous gift of sacrifice that brought the Son of God into the world for them. I think," she mused further, "that they no longer believe Christmas means candy and nuts and toys and Santa Claus but something far more wonderful." Then she thought of little Jane who just the morning before came to her with a box of candy saying, "Miss Ammon, Grammie gave me this box of candy but I want you to give it to some poor girl like the one you told us about." Miss Ammon knew what it cost Jane to make this sacrifice because there was not another child in the school who was as fond of candy as little Jane. She saw from the sparkling eyes of her little pupils as they deftly formed paper roses to send to the children's hospital.

But suddenly a cloud came and settled upon her brow. There was one who had not responded to her teachings. She had hoped

that during this season the barrier might be removed. But instead it had only heightened. "Somehow I just cannot reach Harold," she murmured sorrowfully. "He persists in being obstinate, indolent and disobedient. All my kindness he receives with an air of sullenness and scorn. Oh, Harold, why did you not obey me?" She reviewed again the event of his rebellion. Just that week he had deliberately disobeyed her in skating on the pond in the forbidden property of Mr. Gray. The children had been permitted to skate on a small pond within sight of the school. There was a much larger pond adjoining but unfortunately it was owned by Mr. Gray who was no friend of the children or the school. Early in the term he had found occasion to warn Miss Ammon to keep "the little pests" off his land. The children had promised her faithfully never to trespass on Mr. Gray's ground. And now Harold had disregarded her commands and had induced several others to follow his example.

The merry voices started Miss Ammon from her reflections. Gaily they marched in calling out a cheery "Good morning." How happy they all were! No lessons to-day; for besides the Christmas program which they had arranged, Miss Ammon had promised to tell stories. To the children this was indeed a treat.

After the morning exercises she drew her chair up to the fireplace, and invited the children to circle around. In a clear, sweet voice Miss Ammon began. She made the characters in the stories live. The little boy, who gave his coins of unselfish love thus causing the long silent chimes to ring again, was to the children a real joy. They listened with eyes sparkling and occasionally interrupted with exalted exclamations of "Oh," or "Please tell it again."

Was she only dreaming or did she really see a change in Harold's face, a look of sadness, a glance of repentance?

After a time Miss Ammon asked one of the girls to sing. Sweetly the child voice rang out in the glad strain:

"Angels sang out the sweet story,
Fear not for lo, this morn,
Jesus the Prince of Glory,
A little babe was born."

The door flew open and in burst Old Mr. Gray white with anger.

"How dare you allow these little torments on my land?" he stammered. "I'd just like to ketch 'em; I'll teach 'em to skate on my land." Thus he continued breathing out threats and shaking his fist angrily at teacher and pupils.

Miss Ammon was about to reply when to her amazement Harold stepped forward and addressed the enraged old man in a commanding voice:

"What right have you to come here and insult our teacher?" She isn't to blame. I am the one who was on your property. Punish me as you choose.

Mr. Gray stood dumfounded. He was not prepared for this strange occurrence. He shifted uneasily first on one foot and then on the other. Mr. Gray was a man whose bark was louder than his bite.

Miss Ammon interposed, "I am sorry, Mr. Gray, that the children annoyed you. We are quite willing to make amends for any injury."

Abashed he lamely said, "We'll talk it over later," and started for the door muttering something about a mighty spunky lad and a fine little teacher.

Miss Ammon heaved a sigh of relief at this easy disposal of old Mr. Gray. And inwardly she rejoiced greatly at Harold's brave loyalty. What had wrought the change? Was it really to continue?

She did not understand fully until that evening as she was about to take her departure. Opening the door her eyes fell upon a long, narrow box on the door step. She snatched it up quickly. Inside was an exquisite bouquet of love's flowers. "To Miss Ammon from Harold," she read. On the back of the card these words were penned:

Dear Miss Ammon:

I am sorry for the grief and pain I caused you. Please forgive me. You have brought great joy to me. As you told the Christmas story this morning the light dawned. The Christ came to my heart just as He came so many years ago to Bethlehem. I opened the door to Him. He entered and filled my heart with peace and good will. It was your kindness that showed me how wicked I really was. I can never thank you enough, but from henceforth I shall ever be,

Your obedient pupil,

Harold.

Her cup of joy was full. Through her influence peace and joy had come to the heart of one of Christ's little ones. She had brought the greatest of all gifts to the Christ, it far excelled the gold, the frankincense and myrrh presented by the magi.—Sel.

START SOMETHING

By John F. Bressler

If you want to know who is boss around here, start something.—Motto.
Every fool will be meddling.—Proverbs 20:3.

People are always starting something. This trait may be good or bad according to the good sense of the individual who starts it. The noble man deviseth noble things and in noble things will he continue, but the churl deviseth wicked devices to destroy the poor. His evil shall return upon his own pate.

It is easy to start something with words. A word fitly spoken is like apples of gold in a setting of silver, but an evil word setteth on fire the whole course of nature and who can stop the conflagration? "Of thy unspoken word thou art master, thy spoken word is master of thee." If you start something with your tongue you will soon find that your sharp tongue is your master to bring upon yourself and others strife and ill will. And though you may be penitent, but the individual with a poison tongue or pen seldom is, you have started something,—a tempest, that you cannot control; and before it subsides may have wrecked the frail bark of your fellowman's life and character on the rocky shores of the ocean of humanity.

Do not forget the words of the prophet, "The wicked are like the troubled sea which can not rest but casteth up mire and dirt." And once having started your tongue in the nefarious occupation of slander you will find that you have started something—your tongue—that you cannot stop; and the tongue is the only edged instrument which grows sharper with constant use. And you started something else, too,—rumor. That also you cannot stop. Learn early in life and hold yourself rigidly to it, to speak evil of no man or woman. Eggs that are not laid never hatch into serpents. But hatched they bite and kill as soon as they burst the shell.

"But words are thoughts and a small drop of ink has made thousands, perhaps millions think." You can start thoughts in the minds of men. Karl Marx started a new political and social philosophy. It has grown to enormous proportions. Socialism, communism, free love, etc., has been its offspring. If Karl Marx had known how big that child of his brain would grow and what a horrible giant orge it would become, crushing the lives of millions in malicious glee, would he have allowed himself to father such a child?

Could Charles Darwin have realized how his mind child would revolutionize, at least for a time, the scientific thought of mankind until millions believed and taught each other that man is only a highly developed animal and that right and wrong are not stable, eternal things but only matters of convenience in human relationships; thus destroying faith in God and His Word, would he have allowed himself to give birth to such a child? Could Neitsche have realized that his philosophy would result (at least it is partly to

blame) in the most terrible war of history, would he have started it forth on its deadly mission?

It is easy to start something. A match may light a conflagration that will lay a city in ashes. Are you sure that the thing that you are starting is going to be a blessing? If not, never start it.

But many things should be started. By sowing a field in grain you prevent weeds from starting. Inactivity is not normal to mankind. Man will do something. And given nothing else, the devil always finds plenty for idle hands to do.

The child needs to start to learn. And thus to acquire an education if he continues after he has started until he reaches the goal. He needs to start to labor, and thus become a useful member of society, a support to his parents in youth, and a provider for his family in adult life.

He needs to start in developing strong character by daily assaulting the evil tendencies of the flesh and bringing them in subjection. The main obstacle to being good is human nature and you cannot start too soon in bringing it into subjection.

The child needs to start early in fulfilling his obligations to God. The time to start in the Christ-life is in youth. And though you may start later in life every year develops a stronger desire for procrastination with a corresponding decrease in will power to overcome it, until by the time people have reached the age of three score very few ever start in a new life.

Start something. Do not wait for somebody to give you a start. God and your parents started you when they gave you being.

You are started—now you start to make something worth while of yourself. Show who is master in the kingdom of your soul. Start to train your mind and body so that they shall become proficient in the service of God and mankind. Start in the service of God and Christ by yielding yourself to Him, and thus prepare yourself for that perfect, endless life in eternity in fellowship with God, angels and saints.

Evil started can hardly be stopped; but not so with good. It is fine to start in training body and mind for the service of mankind, it is noble to start for God and righteousness, but you will often get weary of continuing. Much study is a weariness to the flesh; the body craves ease and indulgence; and it is only by the sternest self discipline that you can keep yourself going steadfastly forward in the path of duty. And the conflict in the kingdom of your soul is still more terrific; it is only by buffeting your body, closing your eyes to earthly vanities, closing your ears to the siren music of earthly pleasures, that you can steer your bark safely past the Scylla and Charybdis of pleasure and ambition, and anchor safely in the harbor of eternal joy at last.

Yes start, and start now. But keep going tomorrow and the next day and the next month and the next year and the next decade or score of years. Carry in your hands the banner inscribed, "Excelsior." Hold it high, and whenever you would feel like stopping, look aloft and press onward and upward to the fulfillment of the highest ideal God has set before you.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Lancaster, Pa.

THE ORIGIN OF THE MENNONITE CHURCH

By John Horsch

II. DEVELOPMENTS LEADING TO THE ORGANIZATION OF THE FIRST MENNONITE CHURCH

(Conclusion)

Zwingli, in the last mentioned letter to Vadian, said that the conflict with the party that was led by Conrad Grebel "cost unbelievably much sweat," and that "all former conflicts (with the Romanists) were mere child's play compared with this." A similar statement he made in a letter to Berthold Haller, the Zwinglian reformer of Bern. Leo Judae, Zwingli's most prominent coworker in Zurich, on August 8, 1525, wrote to Vadian: "It was a very small and easy task to expel anti-Christ (the pope).... The conflict with these men is more severe; it is by far the most difficult ever waged." The party led by Conrad Grebel was in fact not overcome by the theologians. The movement was curbed and partly crushed by the civil authorities through the executioner, but even by such means the Swiss Brethren Church

in the canton Zurich could not be wholly destroyed. It is in this connection interesting to notice that the ancestors of many of the oldest Mennonite families in America were natives of the canton Zurich. Among the Swiss Brethren who were taken to account for their faith by the authorities of this canton the following family names are found: Brubacher, Landis, Mueller, Weber, Hagi, Kolb, Huber, Frick, Hess, Schneider, Gochnauer, Strickler, Schnebely, Guth, Grob, Baumann, Forrer, Baumgaertner, Bachmann, Egly, Schmidt, Muessly, Sommer, Schuhmacher, Giger, Bosshard.

III. THE FIRST CHURCH OF THE SWISS BRETHREN ESTABLISHED. RELATIONSHIP TO EARLIER EVANGELICAL SECTS AND TO HUMANISM

Conrad Grebel and his friends had been hoping against hope that Zwingli might be persuaded to reconsider his attitude on the

relation of the church to the state. They were fully aware that the opinion which he held at that time on the point in question was contrary to his earlier reformation program. They had hoped that he would cease to commit matters that concerned the reformation of the church to the Council. Grebel's petition, as previously quoted, indicated the hope that the Council would decide to tolerate the practice of believers' baptism, or in other words, that the civil authorities would consent to the organization of a church separate from the state church.

The circle in which Grebel was the principal leader acted prudently by exercising patience and adopting a policy of waiting for the decision of the Council as long as this could be consistently done. When, after the debate of January 17, the Council decided against them and decreed that no deviation from the practice of infant baptism nor dissent from the established creed would be tolerated, the Brethren found themselves face to face with the question whether they should once for all decide to obey the civil authorities on the points in question and abandon their program for the establishment of a New Testament church, or proceed to follow the dictates of their consciences despite the opposition of the state. They were not at all in doubt as concerned the solution of this question.

In the face of the final decision of the government they naturally felt that their organization as a congregation could not be further postponed. It was clear to them what Peter and Paul and John would have done in similar circumstances. To take a course contrary to Scripture and their consciences would have been, in the language of Menno Simons, "to consider God a dreamer and His word a fairy tale." With persecution staring them in the face they saw themselves compelled to count the cost, and they were willing to pay the price. Within a short time after the publication of the mandates mentioned (the exact date is not known), they met in Zurich, or possibly in the village of Zollikon near the city, to be baptized and to organize themselves as a congregation. Fifteen persons constituted the charter membership, receiving baptism on that day. The ordinance of the Lord's supper was apparently observed for the first time at the same occasion. (In the Zwinglian state church the Biblical communion service—giving the cup as well as the bread to the laity—was introduced a few months later).

An Old Chronicler's Account of the First Mennonite Baptismal Service

Caspar Braitmichel, one of the early Anabaptist chroniclers, gives the following graphic account of the first baptismal service of the Swiss Brethren:

"Conrad Grebel, Felix Manz, and George Blaurock came together and counseled together regarding questions of faith and found that they agreed. They were led to see, in the pure fear of God, the need of learning from the divine Word a true faith which worketh by love, and the necessity of receiving upon the confession of faith the true

Christian baptism as the answer of a good conscience toward God (I Pet. 3:21) and henceforth to serve God in all devotion of a holy Christian life, also to remain steadfast to the end in all tribulation.

"And it further came to pass that they were assembled together being burdened in conscience and feeling the need of taking steps toward this end. Then they knelt together in prayer before Almighty God, calling upon Him who knoweth the hearts and asking Him to grant them mercy and lead them to do His divine will.

"Flesh and blood or human forwardness led them by no means in this endeavor; for they well knew what would fall to their lot to suffer and endure in consequence.

"After the prayer George Blaurock arose and earnestly asked Conrad to be baptized with the true Christian baptism upon his faith. Having thus entreated him he knelt down and Conrad baptized him, since there was at that time no ordained minister to administer this ordinance. After this had been done, the others in turn asked Blaurock to be baptized. He granted their desire and thus they, in the true fear of God, surrendered themselves to the Lord. Then some of them were ordained to the service of the Gospel and they began to teach and to keep the faith. Such was the beginning of the separation from the world and from its evil works."

Relationship to the Waldensians

The question may suggest itself here, What about the relationship between the Swiss Brethren and the then existing older evangelical nonresistant denominations, in particular the Waldenses who had much in common with the Swiss Brethren and had maintained their identity despite all persecution? It is to-day impossible to ascertain to what extent Grebel and his friends were informed about them and their doctrine and practice. The Waldenses at that time had congregations in the Provence in southeast-

ern France; they were comparatively strong in the mountains of Piedmont in northern Italy. Though an actual historical connection has not been established, there can scarcely be a doubt but that the rise of the Mennonite Church is partly to be ascribed to Waldensian influences. This view is held by various prominent historians including the late Professor Troeltsch, of the University of Berlin. Besides the similarity in doctrine and practice, there are other indications pointing to the probability of some connection between the two denominations.

In the year 1277, for example, a number of dissenters, obviously Waldenses, were burned at the stake as heretics in the city of Bern in Switzerland. A congregation of Waldenses numbering one hundred and thirty members was discovered in 1399 in the same place. In the year 1430 there existed in the neighboring canton of Freiburg a large Waldensian congregation. Among those who were persecuted for the Waldensian faith there were men and women having names which are found among the oldest Mennonite families, such as Stuckey, Treyer, Reiff, Bucher, Meyer Nukomer, Huser, Rolet. In the canton Bern the Mennonites were during the Reformation period and later especially numerous. From such facts as these it may be assumed that, as already intimated, Waldensian traditions and influences were partly responsible for the rise of the Mennonite Church in Switzerland.

Humanism and Mennonitism

A few writers have assumed that the rise of the Swiss Brethren was partly due to humanistic influences owing to the fact that Conrad Grebel had received a humanistic training. Humanism, or the New Learning, arose in the fourteenth century through a revival of the study of the humanities, principally of Greek and Latin classical literature. There were two types of humanists: those who studied and prized the classics for their cultural value, and others who adopted certain objectionable ideas and ideals of the Greek and Roman writers who of course were pagans. Often however the humanists used some of the expressions of the classics in an unreal sense; their agreement with those writers was sometimes more apparent than real. For example, in imitation of the classical writers some spoke of heathen deities as actually existing though in fact they did not believe it. This was true of Conrad Grebel in his earlier years, as well as of Ulrich Zwingli who also had received a humanistic training.

To what extent Conrad Grebel before his conversion accepted humanistic ideas inconsistent with Christian truth may be a debatable question. Certain it is that after his conversion his attitude to humanism, in so far as it stood for unscriptural ideas, was the same as to Roman Catholicism in which he had been brought up. Apparently the only Anabaptist who may in a measure have yielded to unorthodox humanistic influences was Hans Denk. It may be recalled that Denk was never identified with the Swiss Brethren and that he finally recanted his views as to



the need of practicing believers' baptism. A few writers have been of the opinion that Felix Manz, Balthasar Hubmaier and Dirk Philips received a humanistic training. For

this assumption there is no evidence. As concerns Hubmaier, his biographers (Loserth, Sachse, Mau, Vedder) evidently had never heard of such a supposition.

ON CHRISTMAS NIGHT BY BETHLEHEM TOWN

By Robert P. Tristram Coffin

THERE were green hills by Bethlehem Town—
Sleepy hills the sheep came down
When the Folding Star burned in the West,
And sheep and shepherds went to rest.
Year after year the Shepherds' Star
Hung on the western hills afar;
Year in, year out the shepherds knew
Nights of silence sweet with dew,
And silently they took their peace,
Weaned their lambs and sheared their fleece,
And had no songs but those that run
Through tired hearts when day is done.

But on a night of nights there came
A star on the eastern hills aflame,
A star that seemed another dawn!
The cedar shadows lay upon
The earth; and suddenly the night
With angel wings was white on white—
Rose-white with burning seraphim,
Snow-white with singing cherubim—
And through the flames a song came down
The little hills of Bethlehem Town:
"Christ is born! The red, red Rose
Of spotless Beauty buds and blows!"

And all the years of silence ended.
The patient shepherds who had tended
The flocks took up the heavenly mirth
And welcomed Christmas to the earth;
Beneath the choirs of the sky,
"Nowell! Nowell!" went up their cry.

UNDER the hills of Bethlehem Town
A baby lay like angel down,
Like petals of new roses curled
When June comes singing across the world;
Under the lanthorns, in the hay,
The King of kings of ages lay.
The breath of oxen stirred his hair
That looked like flakes of amber there;
The breath of oxen warmed him sleeping
Who holds the stars within His keeping;
The soft, big eyes of barnyard things
Brooded on the King of kings;
The little hens aroost for night
Made gentle noises in the light,
And chanticleer sang carols high
Upon the roof against the sky.

UPON the hills of Bethlehem
The dew hung on the holly stem;
One by one the shepherds came
To the manger lit with flame;
The oxen and the shepherds all
And all the beasts of barn and stall
Bent the knee to Him who lay
Like a diamond in the hay.
Over the bleating of the sheep,
Across the midnight's starry deep,
The angel wings were winnowing
Lullabies for the Christmas King.

DOWN the hills of Bethlehem old
One king came riding, bearing gold;
One king came with a morning star,
A great pearl in an azure jar;
One king had summer in his hands,
Roses of a thousand lands,
Myrrh and musk and all the dawn
From shores the sun shines first upon.
Diamonds like icicles in thaw
They scattered in the stable straw,
Gold to match a rooster's eyes—
For these were kings both rich and wise.
All their frankincense was shed
Like scent of mown hay on the bed
Where slept the King who will reign on
When all the stars are dust and gone.

THE little hills of Bethlehem Town
To dreamless slumber laid them down;
The little hens closed eyes at last,
And on the roof the cock slept fast;
The topazes of oxen eyes
Were dimmed with sleep; the three kings
wise
Bowed beards into their bosoms low;
The shepherds nodded in a row;
The angels shook down a starry haze
Till heavy grew their starry gaze,
Till white heads on white shoulders lay—
And Christ slept on in the manged hay.

O FAR green hills of Bethlehem Town!
O fair green hills the kings came down!
Where angels sang and shepherds knelt—
Kings that of the pasture smelt!
Two thousand years with starlit sky



Have marched your sheep and shepherds by,
Yet still the Star that lit Christ's birth
Hangs shining in the eyes of earth!
This night we hear the whisperings
Of angel wings, and see the kings
Come out the dusky East, and hear
White angels singing, tier on tier.
And men who love God's sheep and kine
Keep close to God, and see Him shine
In stars and dew, and find His face
In an humble stable place.
Tall Troy is down, and Babylon;
But Bethlehem stands singing on!

God rest us all this night in peace,
And through the years till years shall cease!

—The Ladies' Home Journal.

CHRISTMAS?

Paul Horsch

In a few weeks, the world is to celebrate Christmas—according to optimistic newspaper business forecasts, a "bigger and better" Christmas than ever before. The Christmas spirit seems to be universal—everyone happy, giving, receiving, all outwardly peaceful and friendly. It is to be the one day of the year when ordinary trials and troubles are forgotten in joyous celebration. On the surface, the Christmas season seems indeed to be a universal overflow of the better qualities of mankind, in which man's better self comes to the surface for its annual brief dis-

play period, before being confined again for the following 364 days.

Theoretically, Christmas celebrates the birth of Christ. And since the Wise Men of old brought sacrificial gifts of worshipful good-will to the Holy Child in His humble abode, we likewise bestow fitting gifts upon our more intimate friends, or we drop a few pennies into the alms-box to appease our injured consciences. Let us give full credit for the giving that is done at this season. But how foreign to all but a few on this day is the true celebration of the birth of Christ. The mere mention of religion at this time seems absurd to a great majority of the celebrants. In reality, the Christ-child has been almost totally displaced in the hearts of men by more or less pagan impersonations who, the children are taught, will reward them each Christmas according to their conduct during the preceding year, and who is held over them as a sort of whip throughout the preceding year to effect acceptable conduct.

In this land we seem to have adopted the most pagan of these impersonations—Santa Claus. The very embodiment of materialism, the portly gentleman who is decidedly the center of Christmas attraction in our country, stands in marked contrast to the poverty amid which was born the Savior in whose honor the holiday was originally instituted. Indeed, had our contemporary materialistic, pagan Santa Claus presented himself with his gifts in that humble, yet holy, stable, he would in all probability have been invited to withdraw his obnoxious presence at once. For the spirit of Santa Claus is certainly not the spirit of the Christ.

That the religious, and after all, the fundamental, phase of the celebration has been widely abandoned cannot be doubted. In its place has come a wild orgy of give-and-take exchange of gifts, with but little semblance of the true spirit of giving. Goaded by gluttonous shop-keepers whose annual sustenance in many cases depends upon the profitable trade of the Christmas rush, materially persuaded by scheming advertising-managers of newspapers, who capitalize their glowing opportunities, and overcome with a jealous fear that perhaps some of their neighbors will outdo them in their purchasing, many spend the entire year hoarding hard-earned savings in Christmas Clubs, to purchase for others impractical gifts which they would never purchase for themselves.

Instead of the good old-fashioned spirit of sacrificial giving, two ignoble motives apparently underlie the wholesale exchange of gifts—the selfish motive which would certainly prompt to give nothing at all if the giver did not believe he would come out nearly even, or perhaps a little ahead, in the exchange; and the jealous zeal with which so many families attempt to "keep ahead of the Joneses." How much better would be a few well-selected, inexpensive, practical gifts, given unselfishly from the heart to our intimate friends or those who are materially poor. "The gift without the giver is bare."

Christmas should indeed be a joyous time. But that joy should be the joy of the heaven-

(Continued on page 365)

CHRISTIAN MONITOR PULPIT

THE BIRTH OF CHRIST

By Elmer B. Moyer

Unto us a child is born, unto us a son is given.—Isaiah 9:6.

Man was created in the image of God; a moral and spiritual image, not a physical image. However, man fell from this state of holiness and righteousness in which he was created. He now has a totally depraved nature, estranged and alienated from God through sin. The Lord God in His love and mercy expelled man from the Garden, lest he put forth his hand and eat of the tree of life, and so would live forever in a sinful state.

God who is omniscient made preparation for man's redemption before the fall of man. In purpose the Lamb was slain from the foundation of the world. Romans 13:8. Ere Adam was expelled from the Garden God gave him a promise, a star of hope: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

This first ray of hope of a coming Redeemer was sufficient for the time being. But the Lord God revealed Himself and His further plan of Redemption to the human family as time moved on. Notice how seed is stressed in the first promise, *thy seed*. From this time on humanity is looking for a Redeemer to save man from the curse which sin has brought upon him. Thank God they need not look in vain.

The promise is verified to Abram: "in thee shall all the families of the earth be blessed" (Gen. 12:3). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ" (Gal. 3:16). Thus man knew where to look for the Redeemer more definitely.

But he still needed a still more definite revelation. "In Isaac shall thy seed be called." Ishmael was excluded. Again Jacob had twelve sons. The Lord designated Judah to be the one through whose line the Redeemer should be born after the flesh. Gen. 49:8-10. A still further revelation was given for Jesse had seven sons. And again the question was settled. The Lord, through Samuel, designated the family of David as the progenitors of the Christ.

Isaiah in looking ahead for the coming of the Christ, in the spirit of prophecy declared: "Unto us a child is born. Unto us a Son is given." In these foregoing prophecies we have the human side largely depicted. But here the Holy Spirit very definitely depicts Him as al-

so being divine, a Son given. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Proofs of His Sonship

We have a sevenfold testimony. 1. The testimony of the angel. "That holy thing which shall be born of thee, shall be called the Son of God." 2. The testimony of the Father. "This is my beloved Son, in whom I am well pleased" (Matt. 17:5). 3. The testimony of John the Baptist. "And I saw, and bear record, that this is the Son of God." 4. The testimony of the disciples. "Thou art the Christ, the Son of the living God" (Matt. 16:6). 6. The testimony of the centurion. "This is the Son of God" (Mark 15:39). 7. The testimony of devils—orthodox but faithless. Mark 5:7.

Thus we have a complete revelation and testimony of the Sonship of Jesus Christ. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

"The people that sat in darkness have seen a great light." Through the long dark night of sin a star of hope pointed to the coming of a Redeemer. Godly people of all ages lived in hope of the Messiah. Prophecies were to become history. God's clock was

about ready to strike. Simeon, the aged, understood the Old Testament prophecies, and was waiting for the consolation of Israel. The prophetess Anna, would not depart from the temple, but spake of Him to all that looked for Redemption in Jerusalem. Others might have known had they studied prophecy aright.

The sun set behind the Judean hills, and all was quiet: the shepherds kept watch over their flocks through the night, Lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them. The angel said unto them, "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, and this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The Naming of the Child

"His name shall be called Immanuel, God with us." "Thou shalt call his name Jesus, for he shall save his people from their sins."

Praise God He was all that His name implies, in the language of Scripture; as His name is so is He. Immanuel, God incarnate in Christ, reconciling the world unto Himself, not imputing men their trespasses.

Immanuel, Jesus, the Divine—Human One, a Son given, a child born. Praise God for His Son! No other name can save, Jesus alone.

Magnify the Son, for the shed blood. Adore the Holy Spirit for making the work of Christ real in the heart of man. While others are born to live, He alone was born to die, not an accidental, neither a martyr's death, but a voluntary and vicarious death. Such love is too wonderful for man. I Jno. 3:1. In this Christmas season while we mingle in thought with the crowds in the streets of Bethlehem, and in the crowded inns, let us not forget that the multitudes, the manger, the mother, and the Babe are but the means of the end—the salvation of the souls of the sons of men.

Oh magnify the Lord with me and let us exalt His name together.
Souderton, Pa.

Fruits of the Spirit

Joy is love exalting.
Peace love in repose.
Long-suffering love on trial.
Gentleness love in society.
Goodness love in action.
Faith love on the battlefield.
Meekness love at school.
Temperance love in training.—Sel.

THE FIRST CHRISTMAS GIFTS

By Mary Davis Reed

Three kings journeyed into strange lands afar,
With gaze e'er fixed on the bright, guiding star;
And wise men traveled o'er uncharted lands,
With all paths obscured by the shifting sands;
And shepherds left flocks unguarded at night,
To follow that wonderful, shining light.

The kings bore treasures of silver and gold;
Spice, incense, and myrrh, the Wise Men of old.
And just one ewe lamb did the shepherds bring
To lay at the feet of the new-born King.
Slowly the star moved onward all the way,
Until it rested where the Christ-child lay.

Then, while the angel choirs in the sky
Sang, "Peace on earth, and praise to God on high;
The Prince of Glory comes to bless the earth;
Rejoice, ye people, in the Christ-child's birth,"
They knelt in solemn adoration there,
And each one breathed a humble, little prayer.

The gifts of priceless treasures from far lands
Through dangers, threatened by marauding bands,
Were laid with homage at the Infant's feet.
But which do you think to Him was most sweet?
Those prayers that rose like incense to His throne,
Forever pledged their authors as His own.

—Exchange.



EDITORIALS



THE SUPREME GIFT

Christmas has become a day of giving and receiving of gifts. The Wise Men from the East who worshipped at the shrine of the Babe of Bethlehem, the Son of the Highest, did not begin the giving of gifts. It had its beginning in the heart of the Eternal God, of Whom it is said, "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE." This is the **Supreme Gift**.

This gift has no equal. The Wise Men brought gifts with a meaning. Every one of the gifts placed at the feet of the infant child Jesus were purchased with wisdom, and deep soul worship. Each gift signified some characteristic of the Son of God.

Too much of our Christmas to-day has no connection with the true adoration and worship of the Lord Jesus Christ. Our yuletide spirit often crowds out the Christ of God. Merry bells, evergreens, heaped tables, gifts, but no room for Jesus in the "inn" of our hearts. It seems impossible for some people to be happy without a sumptuous banquet. We would not say a word against the enjoyment of a good Christmas dinner, but want to say, that is not Christmas. May the purchase of our gifts be wise!

Place a wreath on the tomb of a prominent man, and he knows nought of its being placed there. But our risen Lord ever lives. His eyes behold how we celebrate the day selected for His honor. May we celebrate to gladden His heart. May our adoration of Him be so real on that day, yea every day, that it will remove from His heart some of the stigma of being born in a manger, and then nailed to a cross on Calvary.

We wish you all a "Merry Christmas" in the Lord, and a "Happy New Year." We wish it to all, and everywhere.

"Everywhere, everywhere, Christmas to-night!
Christmas in lands of the fir-tree and pine,
Christmas in the lands of the palm-tree and vine,
Christmas where the snow-peaks stand solemn and white,
Christmas where the cornfields stand sunny and bright;
Christmas where old men are patient and gray,
Christmas where young folks are happy and gay;
Christmas where peace like a dove in his flight,
Broods o'er brave men in the thick of life's fight;
Everywhere, everywhere, Christmas to-night.
For the Christ-child who comes is Master of all;
No palace too great, no cottage too small."

SHALL I AS A YOUNG PERSON BEGIN THE DRINK HABIT?

The temptation to form the drink habit comes to all young people. It is not a question of being a drunkard or an abstainer. It is always whether one should be a moder-

ate drinker or an abstainer. No man expects to die and fill a drunkard's grave.

1. It is within a man's right to be an abstainer.
2. It is not only his right to let liquor alone, but his DUTY. This is necessary to be sober, clear-minded, steady-nerved. Liquor dulls the life, never brightens the senses.
3. It breaks down the INTEGRITY of a man. Slowly, insidiously, but surely. The pace may be slow, but the goal is certain.
4. It breaks down the VITALITY of a man. He may find a little joy in liquor to-day, but in the morning the pendulum swings to misery when he becomes sober.
5. It fastens a HABIT that hardly any one can break.
6. It robs a man FINANCIALLY.
7. It wrecks a man's CAREER. The noted lecturer Chauncey DePew, who died recently at the advanced age of 92 traveled to Peekskill, N. Y., the city of his birth, some years ago. While there he studied the careers of the boys who started life with him. All who began the drinking habit were dead. Not a single one of his age who drank was alive. All proved a wreck, in their life, as well as the family. Of the church-going and sober people, many were alive, with money laid away for many a rainy day.

The **Mind of the Lord on the drinking question** can be seen by noticing the passages of Scripture dealing with the question.

Noah blotted the pages of the account of his otherwise noble career, by getting drunk.

The antediluvian world made "wine, women and song" the gateway to their destruction and fall.

Nazarites unto God, were commanded to abstain from all liquor.

The mother of Samson, the physical giant, was a teetotaler and taught him to abstain from strong drink.

The mother of that prince of a man of God, Samuel, abstained from wine and strong drink. Her boy was a rare character.

The mother of John the Baptist, that powerful evangel of God, the forerunner of Jesus, was told that her son would be great in the sight of the Lord, and would drink no wine nor strong drink.

Belshazzar went to his doom, under the judgment of God, with the tables filled with wine and strong drink. Five passages alone mentioning strong drink.

Daniel made his mark in the world on "pulse and water."

The **WARNING NOTE** in the Bible is worthy of notice.

Neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God.—Deut. 29:6.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—Isa. 5:22.

Thou shalt not go to the drink-house.—Jer. 16:8. (German.)

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.—Isa. 5:12.

They also have erred through wine.—Isa. 28:7.

Whoredom and wine and new wine take away the heart.—Hosea 4:11.

Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

Not given to much wine.—I Tim. 3:8.

Be not among winebibbers.—Prov. 23:20.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20:1.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:29-32.

THE EDITOR'S LAST EDITORIAL

It scarcely seems possible, but six years and one month have passed by since we were asked to take charge of the Christian Monitor during an emergency in 1923. This task was to last until arrangements could be made for a resident editor, who has now become available. The task at first seemed hard, but through the years it became lighter. We really enjoyed serving the Church in this capacity. We want to thank all the readers for their hearty support, likewise, all the contributors for their loyal support so freely rendered in love for a great cause.

The future of the Monitor ought to be better than its past, for more good writers are appearing among us. The work of our three schools is showing its effects. Then also more books, and other literature is developing more writers among those who have not gone to any of our schools.

The management of the House feels that a resident editor could be of better service to the Christian Monitor. We do not find ourselves able to leave Kitchener and move to Scottdale. Bro. Daniel Kauffman's improved health condition enables him more fully to take charge of the editorial work of the Gospel Herald, thereby making it possible for John L. Horst, one of the associate editors of the Herald, to assume the editorship of the Christian Monitor. We wish him Godspeed, your cooperation, and a worthy paper.

We have been asked to remain as a department editor. This department will be called A DIGEST AND COMMENT ON WORLD NEWS. We trust that it will be helpful to our busy workers and readers.

BUDGET YOUR TIME NEXT YEAR

This is the best BUDGET OF TIME we have ever seen, for twenty-four hours of the day: WORK, enough to

earn my wage, my bread, and my self-approval. PLAY, enough to escape the peril of my work; that I may not take my task too solemnly, myself too seriously, and my annoyances too savagely. SLEEP, enough so that my powers will be on edge, and not my nerves. BOOKS, enough to give me a sense of companionship with great minds, and souls. FRIENDS, enough to keep my friendships warm; to convince my friends that I think them God's best gifts to me. SERVICE, enough to make a decent payment on my vast debt to the community, to my forbears. WORSHIP, enough to keep my vision clear of God, of Good, and of the whole of things; to rest, restore and replenish my oft-exhausted spirit.

A noted writer uttered these undying words near his dying hour: "I will forgive all mankind everything they have ever done or said against me, for having had the choice privilege of having had friends through life." Life will be rich according to the friends you make. Even Jesus Christ had to be tried at night, because He made too many friends in the daytime, and these were of the kind that spent their nights at home in bed.

Common sense is the sixth sense, which is needed to keep the other five senses from making fools of themselves.

There is something like a "saving sense of humor." I have known men who have thus thrust away from themselves some of the sharpest, and hottest shafts ever hurled at them. Smile at some things, and it will keep the temperature normal under the collar.

Don't hold a grudge, for it won't take a sage to tell you that you are holding nothing.

WE BEG YOUR PARDON

We very deeply regret the mistake in the Pulpit Department of the November Monitor. The wrong title and name were attached to our Thanksgiving sermon which thereby detracted from that timely message. The title should have been THE OVERFLOWING HEART. The author was Moses M. Brubacher of Waterloo, Ont. We most sincerely crave the author's pardon and that of our readers. Perhaps you will read it over again to see how peculiarly suitable and well chosen the title was.

Also the story of SAM'S FIGHT was credited to Levi J. Miller, Garden City, Mo. Bro. L. J. Miller was not the author. Levi Miller was the author's name but his address has been lost. Somehow the address Garden City was inadvertently added.

YOUR OPINION MATTERS!

Your friends set a value upon your opinion. There is no more potent influence than the expressed judgment that passes in friendship's circle.

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How about giving it as a Christmas gift to ten friends for five dollars? The gift will be twelve reminders of you during the year with its cargo of Christian reading.

CHRISTIAN LIFE

WHY THE SAVIOR WAS BORN

By Elsie Eigsti

What is the greatest need of humanity? The commercial world is doing all within its power to supply the natural needs of the body with the best of foods and raiment. The moral world is doing all within its power to best develop and enlarge the mind through its educational institutions. But what effort is being made to reach the deeper recesses of the soul and supply the greatest need—Salvation?

The world is not greatly concerned with this. But is this the world's duty? The commission given to the church was: "Go ye.....and teach all nations.....and, Lo, I am with you alway, even unto the end of the world." This is the whole duty of the church. Are we doing all within our God-given power to fulfill it, remembering that without Christ we can do nothing, but that we can do all things through Christ who strengtheneth us.

Let us see from Scripture why salvation is the greatest need of the universe. We need to look on the dark side of life first, for Christ came to enlighten our souls. Hence the darkness and sin that came into the world through Adam was dispelled by Christ. For the sins of all peoples, for our sins, He bears the scars of death upon His body throughout all eternity. As light dispels darkness, just as the morning star fades into oblivion when the sun in all its radiant splendor appears, so the guilt and grip of sin is lost when the King of kings is enthroned in the hearts of mankind.

Some maintain that all people will eventually be saved on the ground that the exclusion of a soul from Heaven would be impossible for a God of love. But He is not only a God of love but also a just God. If He spared not the angels who sinned, but cast them into hell and delivered them into chains of darkness to be reserved for judgment. If He spared not the world but only saved Noah and his family. If He turned the cities of Gomorrah and Sodom into ash heaps, will He be more mindful of those who reject His great love? "As I live, saith the Lord, God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Sin can never enter Heaven and that is why a Savior was sent to redeem mankind.

The first picture of spiritual darkness might be: "If we say we have no sin, we deceive ourselves, and the truth is not in us." In answer to this we are given spiritual light in the words: "He hath made him to be sin, who knew no sin, that we might be made righteous in him."

Another picture of the degradation of sin is given in the words: "The heart of man is deceitful above all things and exceedingly corrupt, who can know it." Isaiah gives us a picture of the purity of life with the words, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Heaven rejoices over the sinner who repents and desires the salvation of Christ. And God removes our transgressions as far from us as the east is from the west.

But for the wicked there is no peace,—many sorrows are their portion. But to him who trusteth in Jehovah loving kindness compasseth him. "For there is no other name under heaven given among men, whereby we must be saved." Our salvation is through Jesus Christ.

A glimpse of the broad way that leads to destruction is: "All have sinned and come short of the glory of God," and "All we like sheep have gone astray; we have turned every one to his own way." How our hearts should rejoice at the words: "I am the way, the truth, and the life: no man cometh unto the father, but by me." He, in His own body bore our sins that we should live. The

way to heaven is narrow but broad enough for Jesus to walk with us.

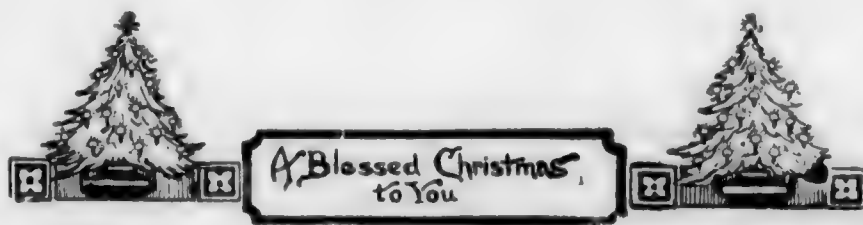
Human nature is so much inclined to do certain things by which to merit salvation. By observing ceremonies, living good moral lives, keeping the law, giving to charities, etc., should and will be faithfully carried out by all consecrated Christians, but are not the means of salvation and regeneration. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Another proof of humanity's need is: "They are all gone out of the way, they are together become unprofitable; there are none who doeth good." The only way from this condemnation to peace and pardon is through Christ who suffered for us that we may be reconciled. John 3:16 is sufficient remedy.

Paul speaks of man's unfitness in his letter to the Romans. He says: "There are none righteous, no, not one." "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." The righteousness of Christ is imputed to us by faith. This work of grace becomes effective so that old things pass away and all things become new. Some of the old things or works of the flesh we are told are: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, and they who are partakers of these evil things will not see the kingdom of God. For those who are born of God do not commit sin voluntarily. Sin binds, blinds, paralyzes and separates from God, but the love of Christ constraineth us to do good. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "For while we were yet sinners Christ died for us."

Man's righteousness is as filthy rags. And our iniquity has separated us from God. Our sins have hid our faces from Him. For this separation Christ made reconciliation. "His grace is sufficient for he gave himself for us that he might redeem us from all iniquity, who of God is made unto us wisdom, righteousness, sanctification and redemption." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Our way may be illuminated by His divine presence.

Not until we realize that before God we are guilty sinners, without any merit of ourselves, can we come to God for the remedy of sin, salvation through His Son, Jesus. Paul exclaims: "God forbid that I should boast save in the cross of Christ." On the cross our Savior stooped to deliver us un-



WHAT

By Lina Z. Ressler

"What does it mean, dear Mother,
This thrill of the Christmastide?
So many now think of Another
Who alone gives joys that abide.

"You tell of the Gift of heaven,
You teach me to love and give;
Why, then, was Christmas given?
Why does the Christ Child live?

"My heart is thrilled with the story—
My home is glad with new joy."
Oh, how can I paint the real glory
In the eager heart of my boy?

O God, my trembling heart falters;
How can I the Story tell?
I bow in tears at Thine altar—
Teach Thou me, Emanuel.

And so, O mother of children,
Let God speak to you to-day,
Glad Christmas, the feast of the children
May come to your home to stay,
Scottsdale, Pa.

worthy creatures. That was a divine condescension because it was not the condescension of degradation or low morality, but the downward reach of divine love that it might fasten its golden chains in the very roots of humanity and lift men into the very presence of God, the place of victory and mastery.

Christ, the Savior of the world, came as the most precious Christmas gift the world ever could receive. Christmas was the beginning that made the end,—Calvary,—possible. He left Heaven's noonday of brightness for earth's midnight of sin. Jesus left Heaven's sweet air of holiness for earth's foul, polluted air of sin. He left the throne for the manger, left power, glory, and honor for humiliation, poverty, and death. If Christ isn't the Master and Savior of our lives, the darkness of sin is still upon our soul, our eyes are blinded, and life is empty and void.

Man is given the privilege of deciding for himself his future destiny. It is not God's will that any should perish. It is not our sin that evil is in human nature, but it is our sin if we do not mortify and subdue it as God has provided.

There is a great difference between man's conception and the Bible conception of sin. The Bible says: "All unrighteousness is sin," "whatsoever is not of faith is sin," "the thought of foolishness is sin," "sin is the transgression of the law," and "to him that knoweth to do good and doeth it not, to him it is sin." Men often think that sin lies in being found out. When we get the Bible view of the source, character and results of sin, we will have a horror for sin and a willingness to forsake it. For it is sin that makes this world so black, and only the grace of God and the forsaking of sin can save us from its awful results in eternity. "The wicked shall be turned into hell and all nations that forget God." "Except ye repent ye shall all likewise perish." Luther said: "Oh, to have no yesterday than to vision the Cross of Christ. To have no today but to enjoy His loving care. To have no tomorrow but to hope for His coming in glory."

Christ is either nothing or everything to us. He is our Light, Life, and Salvation. He is our Ransom for He gave His life for us. He is our Substitute who died in our stead. He is our Intercessor. To adequately describe the all sufficiency of our Savior all the languages of man would have to be exhausted and then half of its grandeur would still remain untold. He is our "unspeakable gift."

It is written that it behooved Christ to suffer and rise from the dead that repentance and remission of sins should be preached "in his name among all nations." One writer said: "Were highest heaven my pulpit, were the world my audience, and were eternity my day, my theme would be Christ." Are we carrying out the program as God intended it, making it possible for others to enjoy a Christmas with Christ as the center of it?

Surely we can not be silent about such a great Savior, such an unfailing Friend, who in time of weariness is our Rest, in times of weakness our Strength, in times of perplex-

ity our Guide, in distress our loving Comforter, in time of trouble our Deliverer. Let us shine as a Christmas light in an undarkened world, for He says: "He that followeth me shall have the light of life."

"Nothing, either great or small; nothing, sinner, no,
Jesus did it all; long, long ago.
When He from His lofty throne, stooped to do and die,
Everything was fully done; hearken to His cry

'It is finished;' yes indeed, finished every jot!

Sinner this is your need! Tell me is it not? Weary, working, burdened one, wherefore toil you so?

Cease your doing, all was done; long, long ago.

Till to Jesus' work you cling by simple faith, 'Doing' is a deadly thing; 'doing' ends in death.

Cast your deadly 'doing' down at Jesus' feet, Stand in Him, in Him alone, gloriously complete."

Morton, Ill.

GOLD, FRANKINCENSE, AND MYRRH A Christmas Meditation

Gold for kingliness! It was a king the wise men sought, and what a King they found! That Babe has placed His royal will upon a thousand million hearts. His little hands have waved a world into a new and a more tender way of life. He has brought new hope to motherhood and a new nobility to fatherhood, while He has opened the gate of mercy to childhood. It was indeed the King of humanity they found, destined to hold His throne not by the fear of men, but by their love; not by their bondage, but by their freedom; not by the brittle power of the sword, but by the magnetic might of the cross; not by the shallow claim of heredity, but by the inherent worth of peerless character. Moreover, they found the King whose "kingdom hath no frontiers." Because it is not of this world it is for all the world and for every world. Jesus is the great "point of rest" in human history. Other kings come and go, are crowned and deposed, but this King is the stone which the builders rejected, but who is become "the head of the corner" never more to be moved, "the same yesterday, to-day and forever." He holds His court in every human heart for homage or for judgment, and no living soul can now escape the challenge of His scepter, the question, "Wilt thou have this man to reign over you?" Gold was indeed a fitting gift! In Richter's famous words we may say, "He is the holiest among the mighty and the mightiest among the holy; with His pierced hands He has lifted empires off their hinges and turned the course of the centuries."

"Ina So"

Not many years ago, under a starry African sky, there might have been seen, in the heart of the Soudan, a ring of black men gathered reverently round a white man. They were representatives drawn from the tribes of the interior, where there are millions for whom the name of Jesus was at that time the merest rumor. These men had been under the white man's tuition for several months. It was their last night together, and very solemnly he was pressing finally the claims of Jesus upon them and their tribes. For them to go back with this message might very probably mean their death, certainly persecution. They and he knew this, and when presently he asked the great question, "Who among you will return to your people to make Jesus King?" there was a deathlike silence. Then up stood a stalwart

figure. Raising the right hand he said very simply, "Ina So"—"I will." Another and another rose and made the same momentous yet simple promise, till the circle was complete. Presently those pledged heroes melted away into darkest Africa—King-makers at the cost of life for the supreme King of the human, the divine story!

Have we brought to Him our gold? Is our merchandise consecrated? Is money laid at His feet—all of it—in use as well as in gift? The wise men brought gold. God give us the same wisdom to lay this mighty power upon the same shrine in these latter days. Gold for His Kingliness!

Worship

Frankincense for worship! It was the symbol of divinity. Kings were as gods in those days, yet this King was God Himself. All their vain and foolish aspirations after divine honors but bespeak their human frailty, while all the sweet and perfect humanity of Jesus befits His claim to be more than man. These wise men, giving only a formal recognition to the supposed divine right of kings, spoke better than they knew. There is no escaping Christ's awful claim to Deity. How terrible it must have been for Him to enter so slowly and yet so surely into the awful secret of His own being. Something of this experience is reflected in the modest and quiet way in which His greatest claims are made. There is no pomp, no display, no parade, but quiet assertions that take one's breath away. "None knoweth the Father save the Son, none knoweth the Son save the Father." "Before Abraham was I am." "I am"—that historic self-description of Jehovah! "And the Son of Man shall sit on the throne of his glory and before him***all the nations***and he shall separate them***the sheep from the goats." Is this of a truth the high and ineffable majesty of the Babe in swaddling clothes? Then frankincense is indeed a fitting gift! And how this God in human-wise befits our human need—God unseen and spiritual, and only that! How shall He ever dominate hearts that are bound about by material things! How shall He ever rescue souls buried, lost, in matter? "'Tis the weakness in strength that I cry for! my flesh that I seek In the Godhead! I seek and I find it. O Soul! it shall be A Face like my face that receives Thee, A Man like to me

Thou shalt love and be loved by, for ever.

A Hand like this hand
Shall throw open the gates of new life to
thee. See! the Christ stand!"

Yes! Frankincense for worship! "Let us
worship and bow down." He alone of all
men is worthy of our worship. "Let us come
before the Lord our Maker, for he is our
God, and we are the people of his pasture,
the sheep of his hand!"

Sorrow

And myrrh for the sorrow that redeems!
"Was there ever sorrow like unto my sor-
row?" "Is it nothing to you, all ye that pass
by?" It is part of true wisdom to remember
that suffering is the price of life; hence the
inclusion by the wise men of this highly
symbolic gift. Yet how perfectly suitable!
Already the Cross was hidden there in that
sacred life! Already the great sacrifice had
begun! Heaven's glory and Deity's privilege
had been surrendered for the risks and pains
of earth. Again these men prophesied better
than they knew. The mark of sacrifice was
early evident in that young life. At the age
of twelve we find Him resisting the mighty
impulse to seek a "religious" life in the tem-
ple in order to return to the drudgery of
Nazareth and to the aid of his mother and
brothers and sisters. "He pleased not him-
self" from end to end of a perfect life. The
cross erected at Calvary was the final out-
ward expression of the inner and ever-pres-
ent cross of a perfect self-denial. And again
how this meets our human need! There
was a time, perhaps, when it seemed strange
to us that God should come to men with
"garments rolled in blood," with "pierced
hands and feet and side," a "Man of sorrows
and acquainted with grief," but that was be-
fore we had suffered and found our own
Gethsemane. Now we feel how unbearable
it would be if God should come to us as the
"gay Apollo" of pagan hope or the non-suf-
fering "on-looker" of latterday cults of heal-
ing. It is this God, and this God alone, who
meets the need of our broken heart and
bruised life—crucified, "afflicted in all our
afflictions," "bearing our griefs and carry-
ing our sorrows," "wounded for our trans-
gressions and bearing our iniquity." And
when conscience smites us with its majestic
and overwhelming judgment as it does so
peculiarly at Christmastide, smiting us from
the eyes of an Innocent Babe, rebuking our
selfishness and pride, our cruel indifference
to human need, our callous pretension of
ease and privilege in the face of widespread
human privation, our personal sins and mor-
al failures—then is it not everything to
know that God has not left us to face the
appalling burden of human sins with only
our impoverished human resources? He has
Himself lifted our burden and made our sin
His concern that we should be free hence-
forth to live only unto Him. Myrrh! 'tis the
bitterest and the sweetest of these gifts!
"In His bitter is our sweet," "by His stripes
we are healed." The incarnation of God is
perfected in atonement.

Do we come with these wise men and also
bring these gifts? Gold, frankincense and
myrrh! Will Christmas be Christmas for
us unless we make our own full and free

tribute to Him, who is our King, our God
and our Redeemer?

"Come! let us adore Him!"—Christian
Advocate.

CHRISTMAS IN BETHLEHEM

By A. D. Wenger

In some respects Christmas is the same
everywhere. It comes at a set time each
year. It commemorates the birth of the Mes-
siah. All Christendom thinks of Bethlehem
then. It is a joyful time for young and old.
Even many who are not Christians make
merry then. Christians in all ages since the
shepherds and the wise men rejoiced so
wondrously have found this a glad time, a
time of gifts to one another and of glorify-
ing God.

But there is no other place in the world
that Christmas can be observed as in Beth-
lehem. It is the birthplace of Jesus Christ.
The traditional spot is likely the real place of
His birth, for if tradition handed it safely
down the first few centuries there is no doubt
that it is the real spot. As early as the time
of Justin Martyr, A. D. 100, it was commonly
accepted. In 327 A. D. Helena, the mother
of Constantine, erected over it a great basil-
ica a portion of which is still standing. It
is the "oldest monument of Christian archi-
tecture in the world." To celebrate Christ-
mas where Christmas originated must be a
thrilling experience to any one.

The hallowed events connected with Beth-
lehem have drawn multitudes of Christians
from all parts of the world to behold the
site. It is the city of David. It is first men-
tioned when Jacob gave up his beloved Ra-
chel and buried her near the town. The
tomb is still well preserved. Here Ruth mar-
ried Boaz and became the ancestor of David
and Solomon, of the twenty kings of Judah
and the world's Redeemer. Here David
lived, kept the flocks of his father Jesse and
was anointed king by the prophet Samuel.
"The children of Bethlehem, an hundred and
twenty-three" faithful ones returned from
Babylonian captivity to their ancient dwell-
ing-place. The prophet Micah says "And
thou, Bethlehem—Ephratah, though thou be

little among the thousands of Judah, yet out
of thee shall He come forth unto me that
is to be ruler in Israel; whose goings forth
are from old, from everlasting." Nearby in
the fields the angels heralded the glad tidings
of the crowning event of all ages, the advent
of Christ the Lord. The pious shepherds
visited the place and saw "the babe lying in
the manger." The wise men came from afar,
presented their gifts and worshipped Him.
Keeping Christmas here must fill and thrill
the soul with emotions that are inexpressible.

Another picture may help the reader to
see the oriental Christmas more clearly.
The visitor makes comparisons between con-
ditions now and the long ago. The typo-
graphy of the place, of course, has not
changed in a perceptible degree. In sum-
mer the terraced slopes around the town are
graced with fruitful vines and fig trees, no
doubt just as in ancient days, while fertile
fields of grain are beyond in the lower lands
where Ruth the Moabitess gleaned after the
reapers. Braying donkeys, camels, sheep and
goats are reminders of Bible times as well
as the yoke of oxen at the plows. The old
stone houses with level roofs, the narrow
streets, the Well of David, the inhabitants
in loose garments, women with dowry of
coins on their hair bands, tables of money
changers, pilgrims, tourists, priests and
monks, lighted candles, burning incense, im-
ages, pictures, crucifixes, and other things
ancient and odd contribute toward giving one
a correct impression of what Christmas was
and what it has grown to be in Bethlehem.

Another picture more strictly modern and
we shall close our discussion of the original
spot and its immediate environments. From
photographs of Bethlehem on Christmas
Day we can see housetops, windows, bal-
conies and streets crowded with spectators
while processions of pilgrims, priests and



Bethlehem. (X) The Church of the Nativity

monks move to and from the Church of the Nativity. This Church is a huge, fortress-like pile of buildings at the eastern end of the town. In it are five rows of marble columns of the Corinthian order, each a single stone, said to once form a part of the temple at Jerusalem. Some of the mosaics on the walls are still in good condition. In the roof are rough beams of the cedar of Lebanon.

"The Chapel of the Nativity is a cave in the rock, over and around which the Church and Convent buildings are reared, and for the sake of which they exist. It is twenty feet below the floor of the church, and is approached by two spiral staircases.

"Descending by either of these staircases, the visitor enters a vault thirty-three feet by eleven feet encased with Italian marble, and decorated with numerous lamps, figures of saints, embroidery and various other ornaments.

"On one side of the grotto is a recess where a silver star on the pavement indicates the spot where our Savior was born. Around it is the inscription.

"Hic De Virgine Maria Jesus Christus Natus Est."

Above this spot sixteen silver lamps are perpetually burning (six belonging to the Greeks, and five each to the Latins and Armenians). Close by there is a plain altar, which each of the three sects use on their special festivals, and decorate according to their own ideas." Nearby and fully armed are stationed a number of Turkish soldiers day and night the year around to keep peace among the so-called Christian priests, a sad comment on the peace message of the angels.

There is also the Chapel of the Manger, the Altar of the Magi, the Chapel of St. Joseph, the Altar of the Innocents, the Chapel and Tomb of Jerome who gave us the Vulgate translation of the Bible. There are also many other things of interest at least to the sects in charge.

Bethlehem has only six or eight thousand inhabitants. The tens of thousands of professing Christians in Palestine could not find room there to celebrate Christmas, so others hold their own services in their respective communities.

The writer was on the Island of Ceylon at Christmas time but having seen ordinary services in the Bethlehem Church on two different occasions as well as services by the same religionist in the Church of the Holy Sepulchre in Jerusalem and in many other sacred places, he can easily understand the character of the Christmas ceremonies. We prefer to look beyond all the empty forms of worship, the bigotry and fanaticism that seem to pollute the place at present and find comfort and satisfaction in knowing it is the actual place of the birth of our Savior and in meditating upon all the inspired messages concerning it. Bethlehem's Christmas at the fountainhead was pure and sweet but far down the stream of time it is polluted by the filth that it has gathered through the ages.—Eastern Mennonite School Journal.

"His name shall be called Wonderful."

OLD MAN AND YOUNG MAN

(Continued from page 354)

was only a boy and it was Christmas Eve. He was aroused from his thoughts by a knock at the door. He opened it.

"You're wanted over at Mr. Fairbanks'," said a very small boy, with a cheerful smile. "Merry Christmas!" and he started off.

Grant smiled back. "Thank you. I hope you'll have a merry Christmas. Wait a minute." He looked over his small, bare little room for something to give away, but all he saw was a new lead pencil lying on his table. Some one had given it to him that day. "Here, take this," he said, giving the small boy a pat on the shoulder, "It's all I have to offer."

"Thanks," said the boy, "Pencils always come in handy. I've got a little sister who'd rather have a pencil than candy any time. She's great on drawing. Mrs. Bixby gave me a quarter to find you." The small boy darted away, and Grant put on his coat and hat and followed more leisurely. It was snowing again, and to-morrow the paths would be full again. He was glad of that, because he needed the money more than ever, since he had that pledge of \$50 to pay. Well, he would make it somehow, God would see to that.

He made his way through the driving snow up to the Fairbanks' home. He was admitted by Mrs. Bixby. Old Matthew Fairbanks greeted him almost gaily.

"Well," he said, "how are the heathen over in Africa by this time?"

Grant smiled, and answered, with a handshake. "We're getting the message to them."

"And you're still pledged for that fifty dollars?"

Grant nodded. "Surely, sir."

"You don't regret it this Christmas Eve, when all the world's making merry, and you, alone and poor, are burdened with an obligation like that?"

Grant shook his head.

"It's no burden, sir. And I'll never regret it. What does it matter if life is a little hard just now? I'll win out. Look at that snow. That means work for me."

Old Matthew Fairbanks gazed at him queerly. Then, all at once, he spoke. He handed him a little, narrow slip of blue paper.

"Thought I'd make you a little Christmas present," he said, abruptly. "Understand, I don't believe in missions; but if you choose to pay your obligation with the money I am giving you, that is no affair of mine."

Grant looked at the slip of paper. It was a check of \$50. His fine face flushed, then paled, the gift was so unexpected.

"Mr. Fairbanks," he cried, "how very kind of you! But I—"

Old Matthew Fairbanks held up his hand. "Don't thank me," he said, "and—don't you dare to refuse it. I'm a cross, crabbed old man, I know; but even the Christmas spirit gets into a hard old heart like mine and does a little of its work sometimes."

At that moment Mrs. Bixby came in.

"Mrs. Bixby," he said, "get the blue room ready. This young man is not going out in

the storm to-night, and to-morrow he'll eat his Christmas dinner with me. Do your best, ma'am."

Mrs. Bixby curtsied. "To be sure I will, sir. And the paths will need to be shoveled, too, sir."

But old Matthew Fairbanks shook his head. "Not to-morrow, Mrs. Bixby," he replied, quietly. "My guest will shovel no paths to-morrow. It's Christmas Day, Mrs. Bixby. Another thing—"

"Yes, sir," replied Mrs. Bixby meekly.

"Let the turkey be a big one, with plenty of fixings and plum pudding, Mrs. Bixby."

"Certainly, sir."

But old Matthew Fairbanks had turned to Grant again. He was smiling all over his grim old face. He looked years younger and happier.

"But, understand me, Grant—I don't believe in missions," he added.

Grant took the old, withered hand gently in his. "I see you don't," he answered, with a misty smile. "Merry—Merry Christmas, sir!"—Boy Life.

CHRISTMAS

(Continued from page 358)

ly places rather than the revelry centered about the personification of a pagan Santa Claus.

Let us give gifts at Christmas. But let them be true gifts; given in the spirit of the Magi, who brought their offerings to the Holy Child; given unselfishly, in a small way like the unselfishness of God in presenting to mankind His Supreme Gift; given so that we can truly feel ourselves given with the gifts.

Let us be happy at Christmas. But let that happiness be centered about a more holy figure than our portly Santa Claus.

Let us really celebrate at Christmas. But why not make a material part of that celebration thanksgiving and adoration to God for His Unspeakable Gift? Why not sing the old Christmas carols? Why not try spreading just real **good-cheer** and a happy Yule-tide spirit without succumbing to the selfish demands of shop-keepers?

Above all, let us bear in mind that Christmas is primarily a religious festival, ordained to celebrate the birth of our Lord Jesus Christ in the Bethlehem manger. Let us therefore keep Him and His Spirit foremost. That Santa Claus should entirely disappear is scarcely possible, and hardly advisable. He has a place in the celebration. But let not that place be the throne of honor. Let him occupy a position far inferior to that of the embodiment of the true Christmas spirit—the Christ. Let our conduct during the Christmas season reflect our appreciation of the Christ, not primarily of Santa Claus. Let our Christmas be **Christmas**.—Sel.

Trusting the guidance of the Spirit, never be afraid to speak to any soul. "What led you to Christ?" a young man asked a companion. To his utter surprise the answer was, "It was something you said to me."—Scattered Seed.

• MISSIONS •

CHRISTMAS IN OTHER LANDS

CHRISTMAS IN INDIA

Irene Lehman

"Bara diu ke salaam!" "Merry Christmas!"
From the day of Christ's birth, men, women,



and children from every corner of the earth have sung praises to God for His unspeakable Gift to us. How wonderful it is to you and to me to think of India as one of the far eastern corners of the earth, where Christmas carols mean as much as they do in America.

What could be more thrilling than to wake at four o'clock Christmas morn-

ing to hear a real Indian Christmas carol in your front yard? The Indians, too, are learning the true Christmas spirit.

It is winter, but instead of icicles hanging from the eaves, and snow on the ground, the mild rays of the hot Indian sun smile down on green gardens and lawns, pretty lotus flowers, and thousands of low thatched roofs. How happy every child is! Today he will put on the new dress or shirt that has long been made for this wonderful occasion. Today **nearly** every boy and girl will have meat curry for his Christmas dinner. He will show the other boys and girls his new toy which he received at the Sunday School Christmas Program.

Any foreigner seated on the pulpit at the Christmas service, would undoubtedly be reminded of "the feeding of the five thousand." Red, green, orange, yellow, blue, pink, and white. Men, women, and children seated on the ground. The sight is never forgotten. The women, dressed in their graceful saris, remind one of the Madonna. Why are western countries so particular in style and formality?

The Christmas service means a great deal to the Indian Christians, because it is the one holiday which the Hindu people celebrate with them. The corners of the church are usually filled with wide-eyed non-Christian people, who have come out of curiosity to know what is going on. After church

come the hearty handshakes, Christmas greetings, and then at last the very best part of the day—at home, as a family, to spend a few hours alone with each other.

All too soon these minutes pass by. It is customary in India for people to go visiting on Christmas afternoon, and to eat a little at each house. The missionaries are expected to do likewise. Oriental Christmas designs can be seen everywhere. We can stop but a few minutes at each place, for there are so many places to visit.

Christmas day means a lot to every Indian, and especially to the one who knows the Christmas story. I am so glad Jesus came for everybody. What a difference it makes to the Indian when he knows the true meaning of Christmas!

CHRISTMAS IN GERMANY

Jacob Sudermann

It is the day before Christmas, a bustling crowd of happy, smiling people chokes the waiting rooms of every larger German depot. No one inquires of his neighbor as to his destination for all have but one—home. Since Christmas from childhood on was the supreme expression of family love to these Germans, an invisible force now draws them homeward once again to make contact with this love.

The Christmas Eve celebration at home is the main feature of this holiday. After the evening meal, which is mostly left untouched because of the prevailing excitement, the children of the family line up according to age and to the tune of some Christmas melody march into a room, which a few days before was closed in preparation for this occasion. Only mother and father knew what was happening in that room, so you can imagine what excitement reigns among the youngsters as they speculate on what this Christmas has in store for them. Once in this room, they behold an artistically decorated Christmas tree with candles alight. Without this Christmas tree, a German cannot imagine Christmas. After each child has read its *Weinachtspruch* (Christmas reading) they are led, one by one, to their respective chairs, on which they find the long-wished-for toys their *Weinachtsmann* (Santa Claus) has brought them. This *Weinachtsmann* is believed in, in a remarkable degree. In fact, he rules the conduct of German children for at least a month before Christmas. A common saying among them is, "Wenn du nicht artig bist, bringt dir der Weinachtsmann nichts zu Weinachten," meaning that if the child does not behave, Santa Claus will leave

nothing for him. So unnaturally well do they manage to behave for this month before Christmas that it is a pity the good man has no longer memory.

Leaving the children engrossed in their new toys, the older folks gather around the family table, well supplied with nuts and sweets. Here they spend the evening by chatting and playing some new games. Such is the German Christmas celebration, the best of its kind in the world. If you have never seen one, make it a point to do so. You do not necessarily have to cross the ocean, either.

CHRISTMAS IN THE ARGENTINE

Beatrice Hershey

'Tis Christmas in Argentina! How warm and how fragrant is the early morning air! How pleasing—even at this time of the day—are the shade trees which would invite us to their retreat from the mid-summer heat!It is nearly ten o'clock, now. Many boys and girls have already gathered in the yard waiting for the missionary to open the church door. They have come, each one dressed in his best ready for his part in the Christmas Day Program. The grown-ups are coming, too, to hear the children.... Services are over. All are on their way home. The children are skipping along, laughing with their large brown eyes, and singing Christmas hymns—in Spanish, of course. Each one is carrying a tiny gift box of sweets and a large yellow orange. Yes—they are happy and pleased!.....

The smiling missionary, as he returns to the house after the last child has disappeared from his sight, can now have the rest of the day to spend with his family. He cherishes, this golden opportunity, especially since the older children are home from Boarding School for the summer vacation. (They already had their exchange of surprises and gifts early in the morning).

The Argentines, we might suggest, are "lovers of holidays." They celebrate both Christmas Day, December 25, and "The Day of the Wise Men," January 6. On Christmas Day, and throughout the season, the Catholic folks enter their churches to worship and again enjoy the Scene of the Nativity there: off in one corner we see the manger with the Holy Child—a baby doll. Nearby we recognize the image of Joseph, the Virgin Mary, the Shepherds, the Wise Men of Old—yes, the "cattle" and a donkey or two are in their stalls. An impressive scene!

However, "El Dia de las Reyes" (January 6) is not celebrated with such solemnity! Stores are again closed, but now a gayer holiday atmosphere pervades the air. This

is the day when Argentine children receive their gifts. The evening before they have placed their shoes outside the door (the one not entering upon the street, but into the "patio" or inner court), for the Wise Men will come in the night and leave each child a present. If they have been good, beautiful gifts will be their reward, but if they have

been very naughty children, their shoes will have sand in them. (The above is true of the part of the Argentine where we lived.)

Somehow, I like the plan of making more "fuss" on January 6, reserving Christmas Day for a time of worship and of meditation on the birth of our Holy Saviour. Is it not fitter? Would it not be more consistent?

CONFESSIONS OF A MISSIONARY CANDIDATE

By Paul H. Bartel

Since so many of our young people are in course of training in our own, and other schools we pass this article on as a warning, and inspiration to others who may be tempted along the same line.—Editor.

DeQuincey with his versatile pen pictured in graphic words the dreams and hallucinations of a dope fiend in his Confessions of an Opium-Eater. I shall not pretend to portray any experiences of that type nor in any such immortal language, but I do wish to share with the readers of this magazine some of the mental states and revolutions of thought which I have experienced in the past few years.

Having been born and raised in China, I have from early youth felt the call of God to service in that great land. The need of spiritual light on the part of the millions, together with the joy I had experienced, to a slight degree, in giving out the light of the Gospel, made the call to service imperative. In response to what I felt was God's call to me, I came to America to prepare myself for service in China. It was my privilege to associate with Christian people in a good denominational college. My missionary zeal remained at par for the first year or so. Then being engrossed in my studies and looking forward to higher education, my center of interest shifted gradually from the mission field to educational pursuits. I found it extremely difficult to keep my original missionary fervor with the many encroachments of various lines of study. I was interested in languages, and, getting a smattering of science, mathematics, history and literature, they all offered such vast fields of learning, I hardly knew in which line to strike out. They all were alluring and with my eager desire for further education, I became fairly bewildered in the great labyrinth of knowledge.

In order to maintain my proper equilibrium, I was repeatedly compelled to emphatically remind myself of my original purpose and the cause for which I was preparing myself. My last year at college was an especially busy one and my devotional life became somewhat neglected. I found my mental attitude toward various Christian truths gradually changing in different details. For example, I grew somewhat skeptical about personal Christian experience as the initial step for a Christian, thinking that God in His manifold ways had a great variety of means of drawing men to Himself. Thus almost unconsciously my mental attitude was one of laxity as to urging genuine conversion. I do not mean to say that I denied its reality and necessity but merely that I thought less seriously of it.

It was perhaps during my first seminary

year and the following summer that the greatest change came in my religious conceptions and general Weltanschauung. The seminary I attended is a very fine school and I would not want to blame it for my personal reaction, so much as my own heart relationship with Jesus Christ. I have found that a true and appreciative understanding of God's Word depends largely upon one's **personal obedience** to what he knows to be God's will in the affairs of his life. The one who is out of God's will, will doubtless find his spiritual vision blurred.

My seminary work brought me from the west among a farmer folk, where more frugality is practised, to the wealthy east with its luxury and refinement. This, too, had its effect upon my calling. Not having been accustomed to wealth, I hitherto should have considered it a privilege to live with almost any privations for the cause of Christ, but seeing the wealth and luxury enjoyed by so many, I began building my air castles of how nice it would be to drive a good car or have a good salaried clerical charge. On my walks through some of the wealthy residential districts of the town, almost intuitively I imagined the comfort of having a home of my own. One can scarcely appreciate what it means to a missionary to be a nomad all his life and when some catastrophe strikes the missionary cause, to be thrust with a family, upon his own resources, without any or at most very little financial backing, to start life over again in the homeland. This happened to so many missionaries of my acquaintance, who were forced to vacate their fields in China in 1927. I saw this and silently said in my faithless heart, "I do not want that to happen to me." I forgot for the moment the many blessings God had given me in trusting Him for my needs and how wonderfully he had cared for me. In candid terms, I was rebellious at the idea of living a life of simple faith in God, who even careth for the sparrow.

Together with this sentiment came a longing to be a missionary to the elite of China. I wanted to preach, as it were, a dignified Gospel, to the people of the upper classes, again forgetting that "the poor have the Gospel preached to them" and "the common people heard him gladly." I wanted to be an aristocratic missionary but the Lord shows me that all Christians are aristocrats for they belong to "an elect race, a royal priesthood, a holy nation, a people for God's own possession." (R. V.)

I again turn to some of the changes in my spiritual thought as they come to me in moments of reflection. The creation story of the Old Testament became rather nebulous and I thought it mattered little just how one did interpret it. The Old Testament miracles began most strangely to seem ridiculous and nonsensical, as I assumed a more rationalistic frame of mind. Coming under post-millennial influence my convictions on the coming of the Lord grew dim. In a very strange way I shifted God to a rather remote corner of the universe, although I struggled to maintain a vital relationship through prayer with Him. Man's lost condition outside of Jesus Christ was not a vital issue. This view came largely as the result of association with brilliant university young men and women at a summer camp. I was reading humanity and drawing my conclusions instead of basing my convictions upon the Bible and what it had to say.

I have very briefly stated some of my mental attitudes, now it behooves me to say how I came to find my bearings again. I returned to my seminary with full intentions of spending another year there. After enrolling and getting located and adjusted for the winter's work, I was very suddenly brought to realize how careless I had grown about my missionary call, through a letter from a very dear friend. I was compelled to review the past and face the future frankly in the light of the tremendous need on mission fields today and my own obligation in its relation to Christ's command in the great commission. In a furious soul struggle of several days I decided to give up my purpose of finishing my seminary course at least temporarily and to go to a missionary institute where I would have brought home to me anew the fundamentals of our faith and where I might be brought into a more vital relationship with Jesus Christ and His great program in the world.

At this writing I find my faith strengthened in Jesus Christ as the only hope for a wayward world. Jesus is a real and personal friend to me through the abiding presence of the Holy Spirit. Since reconsecrating my life to His cause and promising to follow wherever He may lead, I have experienced such an inflow of divine joy and benediction in my soul that I must pass it on to others. Prayer has become a delight and His Word a store-house of good things where I love to feast. I covet for all children of God the rich blessings of His Holy Spirit through a definite consecration to Him of one's entire life.

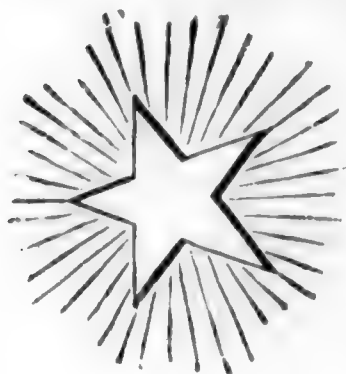
It has not been my desire to belittle higher education. I believe it is a tremendous asset to any one, but I write this merely as a warning not to lose sight of the original purpose for which you may be preparing and thus miss the vital relationship with the Lord Jesus Christ through His Holy Spirit. Surely in all the arduous struggles involved in scholarly achievement, we are liable to lose the Lord, while we are preparing to serve Him! Such a situation is nothing short of tragic. I would to God that these few words may be a help to those passing through similar crises.

Nyack, N. Y.

A MESSAGE FROM THE LAND OF THE ETHIOPIAN

By Anna R. Engle

This letter from Sister Engle of the Brethren in Christ Church, a missionary in Africa is worthy of reading, doubly because of the interest of the Mennonite Church at this time in launching a work in Africa. Our missionaries of the future in Africa (D. V.) will find blessed fellowship with these missionaries we are certain.—Editor.



Sikalongo Mission,
Choma, N. R. S., Africa,
15th September, 1929.

This afternoon as often before my mind is remember the letter I turning homeward and I ought to write to you. Often, often the mind of

the missionary turns from the once strange but now familiar scenes at the isolated inland station and in a moment of time has traversed the thousands of miles lying between and is again back in the homeland. Is memory not kind to us in awakening slumbering chords within our hearts that again we may relive the happy bygone days? Let me assure you that at least we in a foreign land do appreciate the memories of home friendships and particularly so when we realize that our friends there are remembering us before the Father's throne. Yes, I am really glad for this privilege of a visit with you today—but say, what a treat it would be if I might visit with you personally again right here at Sikalongo! How gladly would I show you the ins and outs of life at a mission station in South Africa, and give you a taste of its daily routine and monotony; but since I cannot do so actually, I shall make an attempt to do so by means of my little Remington.

These days the rising bell rings about six o'clock and the bell for morning prayers shortly after, when the boys and girls assemble in the church for worship. After worship are the regular morning duties in the house, garden, fields, with the milking, the dairy work, some days, work in the shop, often there is sawing, giving out of food for the two compounds and the cooking at each place—in fact about all the kinds of work carried on at an industrial mission station—there is also some time for language work and school preparation. Our breakfast time at 9:15 arrives so quickly, often there have been various interruptions when tasks begun had to be left undone. At nine-thirty the bell to stop work is rung, the natives have their breakfast and prepare for school at ten-thirty—our school session then runs on to two-forty-five with a half hour intermission.

At 3:00 the work bell is rung when the boys and girls again report and return to their regular or new duties. Our midday lunch is about this time too, I generally take mine alone as the others have finished before I get in from school. Two afternoons a week are sewing classes for the girls, one afternoon a week I teach the teacher of the women at the married people's compound. Evening quitting time is sun-down, then is dinner, and afterwards evening study period and prayers again in the church—during this evening study period the two herdsmen are taught. My

night out is Wednesday (of course you must remember our use of that word "out")—it means out to evening school and prayers, and then I give out thread and patches to the boys afterwards, meaning I do not return until about nine o'clock. We, the workers, have morning and evening prayers together with a hymn, and Scripture reading in which each participates, and prayer in which each also participates.

Now of course that is but a mere skeleton, as it were, of daily life here at the station, and I see I forgot to include one of the big tasks of the day, namely the treatment of the patients—this is done at midday. I wish you might see some of the cases that are brought here for treatment; at present there is a girl with a huge open sore between the knee and ankle, which will not heal quickly unless the Lord especially undertakes for they waited too long to bring her,—it has been very foul smelling.

This is Sunday evening, I came back just a short time ago from the church, for I have the Sunday evening service. More particularly I have come from the dispensary for several boys came in with me for medicine. You might have smiled to hear each one in turn say "Good night, Nkosizana" in my tongue (often I greet them with our terms Good morning, Good afternoon, Good evening, Good night, and these are quite generally understood amongst those in school). Then as I came on to the house one of the girls called over from the Girls' Compound "A toone, Nkosizana" that is "Let us sleep, Nkosizana"—the native way of saying Good night.

I wish I might hear a few of your questions and thus know in what you would be particularly interested. A few words about school and then I shall tell you of a recent evangelistic and kraal visiting trip I made. There are about fifty in school at present, beside the women at the married people's compound. Of these one is a mother who lives here at the mission, some are young married men and fathers, some are big girls and boys, and some but small children. We teach Scripture, reading in both the vernacular and English, spelling, writing, arithmetic, agriculture, singing and drawing. I have several native helpers. My most advanced boys are in Standard four, which might compare with Grade five at home, this class is reading in the Old Testament in their Scripture work—in English of course, for we do not have a complete translation of the Old Testament in this dialect. In fact, the New Testament which we use is in a slightly different dialect, and is therefore a bit difficult in the teaching sometimes. One needs much patience in teaching the native, it is verily: "For precept must be upon precept; line

upon line, line upon line; here a little, and there a little." Often there is real joy, sometimes there is keen disappointment or discouragement. But we remember God has called and that the work is His, then we rest in Him. I really love the black skinned and am thankful that the Lord has placed me in this part of His vineyard—it is indeed a dark, superstitious, needy field.

A week ago last Friday I closed school early and prepared for a short trip out to the villages. We left here about three-thirty in the afternoon, traveling in a rough cart with six oxen. We reached our first camping place after sundown, pitched tent, cooked our evening meal, and afterwards gathered in the village and had our service under the starry heaven. I wish you might see a typical group gathered about the fire there in the open and watch their upturned faces as the message of Jesus' love for all people is given to them. Some eagerly listen, some do not comprehend, some are indifferent, occasionally one helps the speaker by repeating some of the words or enlarging! Really at times it is amusing, of course one goes on, perhaps tells them "Now you listen" and then again attempts to make the message plain and simple.

The next morning before breakfast we pulled stakes and trekked on to another village. Here we had the service at midday, afterwards cooked, and then again traveled on; we had a long trek and arrived about sundown. Some of the village men came out and helped us to pitch tent; often we find those who are very helpful and appreciative. Having cooked and eaten our evening meal, we went up to the village for the service. In a very short time the people had assembled; we had a very nice meeting here, it was rather surprising to hear how well they helped in the singing, you must remember these are heathen kraals with not a single baptized or even class member to my knowledge—there were perhaps forty-five present.

Sunday morning we started out early on foot for a nearby village, and arrived there after about an hour and a quarter of brisk walking—here we had a big crowd, perhaps one hundred sixty—there were two villages nearby, and people had come from the other village. I wish you might have seen us, upon our arrival they tried to get a seat for the white missionary, which went down when she tried to sit on it, so they tried again and brought something else, I also tried again and this time it held me. Then there were greetings and greetings and more greetings, for the native custom is to greet individually (for instance if a dozen people should come to our camp when out on the veldt it is proper that I greet each one separately—moreover there is quite an extended greeting if one makes use of all of it). Over to the one side were the men, at the other side were women and children and out in front of me boys. It is a joy to give the Gospel to such a group and one asks God to open their hearts, He tells us that His Word shall

not return unto Him void. After the service the old chief came up to me and told me they want a school, and having me look at the many there about us, yes there should be a school in that large village, they should be taught regularly in the way of the Lord.

On a trip out some time ago after the service another old chief came up and said they wanted a school. It reminds me of a missionary hymn we used to sing before I left America: "They are begging for a teacher, their old customs laid aside; Is it nothing to you Christian that the doors are open wide?" Please pray that these needs may be filled. Before we left here a woman came up bringing me a dish of monkey nuts (peanuts). Guess where I put them? In my sunshade! I was wearing a helmet and so could spare the sunshade for a short time, on the way back the boys didn't have much difficulty in finding places for them. In the afternoon we trekked homeward reaching a village not so far away after dark. We did not pitch tent that night but I slept out under the stars on one side of the cart, the boys a short distance away on the other—I had fine helpers on the trip, the two older boys taking an active part in the services.

As I said it was after dark when we reached this village. We had missed our path across and went out of our way; you must remember that often on a trip of this kind our only road is a native footpath, and sometimes not even that, but we simply travel out over the veldt. Even though we did not stop to pitch tent it was late until we had cooked and eaten, we had a short service, and then prepared to retire, quite tired. I suppose I had walked about twelve miles that day with the walk out to the village in the morning and walking behind or near the cart while trekking. Riding on top of part of one's camping paraphernalia in a rough cart becomes tiresome and one appreciates a change in walking. Of course the boys had walked farther. Saturday while on our way to the one village we passed some lovely tall cactus trees, the typical Rhodesian species. I much admire these and enjoy looking at them; while passing by I remarked to the driver boy "I like those trees;" he looked and started back towards them. In Chitonga we express "I like them" and "I want them" in the same words, and he understood me to mean I wanted them and very obediently started back after them; I'm sure I do not know what he would have done when he reached the trees in order to bring them to me for some may have been fifty feet tall; I was quite amused and told him "To look at only;" he smiled and went on with his driving.

Monday morning we got up early and in about two hours reached the mission. I much appreciate the privilege of getting right out amongst the people and giving them the precious Gospel right there in their own villages.

The latter part of July and the beginning of August we had an extended trip out, were gone thirteen days, visited eighteen villages, preached the message of the

Cross to approximately seven hundred people, and walked perhaps seventy or seventy-five miles. The first night out, having arrived after dark, we began to make preparations for our evening meal when to my dismay I remembered the key to our food box was still back at the mission; consequently we had potatoes in the jackets, raw tomatoes, and coarse salt which I got from the boys for supper that night, and that eaten with our fingers—there were two of us on this trip besides the boys. On such trips one finds some of the people who are indeed raw and hard—one's heart is pained; at times the words spoken do not seem to enter their darkened souls; oh, we cannot fully appreciate our Christian heritage of centuries! What would be our condition had we been born and reared under similar conditions?

I should like to ask you to remember in prayer two native evangelists who are out in the work at the present time from this station. They were back over the past week-end with a good report; their names are Joshua and Musa, that is Joshua and Moses, quite a combination, is it not? They are men with messages, men who love God's work among their own people, we miss them here, they had been in school and were amongst our standbys in the work. Musa's oldest child, a little girl of perhaps seven or eight, is a bright, active, lovable child—her name, Mulongo, means "covenant." Years ago when her

father first came to the mission he came with a purpose which you can readily understand by his words to the missionary, to the effect: "Mufundisi," "I want to leave my sins with you."

Not so long ago one evening we had quite a scare here; some boys came to the door reporting an animal in the cattle kraal. We quickly prepared the gasoline and carbide lamps and the superintendent of the station went out. At first he was not successful in getting him, but found out that it was a mad-dog; during the night he was called out again, from my room I heard the pitiful bellowing of the cattle, soon there were two sharp gun reports and the dog was killed. A short time previous while we were out on the trip, there were lions in the kraal one night, one cow was badly torn, was killed the next morning, but all the beasts escaped—according to tracks there may have been six of them. One day while we were walking to a certain village on our trip a boy on ahead stopped and when we caught up to him, he pointed out a lion track there in the road. Would you have enjoyed going on? Sometimes we walked between tall grass considerably above our heads, on either side of the path. African wilds—lions, leopards, elephants, jackals, wild dogs, would you like the company? Well, we are not here after them but after black diamonds which are still in the rough, and that under the commission of God.

SIXTY YEARS ON INLAND SEAS

By George E. Ross

We publish this interesting account of work on the Great Lakes because it is connected with the greatest inland body of water in the world: with its many storms, many of these men meet untimely graves, needing the Gospel to be ready. Then also we publish the same in the interest of Tract Distribution. May God bless this message to all.—Editor.

Sixty years of service on our Inland Seas! What a wonderful retrospect! What a splendid record of achievement by our Society in ministering with unwearied hand and unflagging zeal to the spiritual needs of the brave men who go down to the sea in ships and do business in our great Waterways! Happy indeed must be they, who have long shared in such active service:

Glance for a moment upon the field of operation. Providence was indeed kind to this goodly land of ours, not only in bestowing upon her an uncounted wealth of natural resources, but also in cleaving the mountains apart to make way for the majestic River St. Lawrence, and dredging the vast inland valleys where now roll the blue waters of the Great Lakes—thus making from the Gulf of St. Lawrence to the head of Lake Superior (a distance not less than 2,000 miles) a great inland sea way; or from Quebec to City of Port Arthur, 1,500 miles, the greatest freshwater way in the world.

Some idea of the importance of these inland waters to our national and international life may be gleaned from official records. Through the four Canal locks at Sault Ste. Marie pass annually twice the combined tonnage of Panama and Suez. Last year, through the Welland Canal alone were grain ship-

ments of not less than 125 million bushels. Through the Lachine, Welland and Sault Canals in a single year of eight months' navigation pass to and fro more than 30,000 vessels bearing their precious freight exceeding 13 million tons. So much for the ships; but what of the men?

On this international navigable highway live and move no less than 25,000 men! Twenty-five thousand busily employed, and directly related to the large schedule of shipping and commerce during the season of open navigation. Included in this great procession are the officers and crews of the vessels plying to and fro; workmen at the several Canal locks on duty day and night, seeing the ships safely through; stevedores at every port working overtime handling freight. Besides these are the faithful Lighthouse Keepers living their lonely life on lonely headland or rocky isle, keeping trim their "pillar of fire by night and cloud by day" alike the comfort and the warning to mariners passing up and down. Number also on this list the heroic souls who man the numerous life-saving stations at danger points along this sea-route, who stand ready, aye ready, to respond to S. O. S. signals day and night and to push off in their life-boats to

rescue shipwrecked crews,—guardians of the way.

What a wonderful parish! And the more intimately we come to know these men and their many fine qualities, their strong temptations, their loneliness during homeless days,—in a word their great heart-hunger and need, we begin to realize how tremendously important and how eminently worthwhile our Mission is. And the Tract Society in its nation-wide reach and outlook extends its helping hand farther inland and farther seaward. For not only do the "Keepers of the Lights" on Lake Winnipeg share in the service rendered, but they, too, on Sable Island, that "graveyard of the Atlantic" and also those who light the coast-line of Vancouver Island on "the lone Pacific Shore." Think of it! Even a bird's eye view of the field and the work cannot fail to thrill us with enthusiasm; and on this Sixtieth Anniversary of a Mission that has grown gradually to such splendid proportions and the door of enlarged opportunity swinging wide open, we do well to thank God for the men of heart and vision who inaugurated the work and marked the deep-water-channel for us to carry on.

The beginning of this Mission to Sailors on Inland Waters was nearly coincident with the Confederation of our Dominion. In June, 1867, a special work among the Sailors passing through the Welland Canal was instituted by the American Seamen's Friend Society of New York, with its advisory committee located in St. Catharines. The first Superintendent, Rev. A. McGlashan, died a few months after his appointment. Whereupon the Seamen's Friend Society entered into negotiations with the Upper Canada Tract Society with a view to their taking over the Sailors' Mission as a branch of their work. This was successfully done; and on the 24th of May, 1868, Rev. Thomas Bone accepted appointment as Missionary to the Sailors and began his famous life work on the Welland Canal. One month from to-day, therefore, sixty years ago, marks the beginning of the Tract Society's service to the men who ply their calling on our Inland Seas.

In a retrospect of these eventful years two outstanding personalities, like lofty promontories on the coast-line, are constantly in view. And just as mariners take their observations and set their course by certain lights along the shore, we may well take our bearings and verify our Spirit of devotion in this same service by reference to these two worthies.

Forever associated with the rise and progress of the Sailors' Mission and indelibly inscribed on its records in letters of pure gold will be the names of THOMAS BONE and JAMES S. POTTER, two of God's noblemen, not long since called from the scene of their labours here to the "palace of the King," and now enjoying the reward for long and distinguished service.

Some are present, no doubt, this evening, who knew THOMAS BONE personally and the work he accomplished with such indefatigable devotion. From the gifted pen of the biographer we get a vivid idea of his

wonderful personality. Truly, if ever a man was called of God and fitted for special duty, it was Thomas Bone among the Sailors on the Welland Canal. Born and bred in the Land of the Heather, of humble but godly parentage; with limited academic privileges, but from childhood knowing well the Scriptures and brought up in the nurture and admonition of the Lord; richly endowed with natural gifts and thoroughly trained in the School of Experience; above all sharing in large measure the illuminating and sanctifying power of the grace of God, Thomas Bone, having come to the new world and making his home in St. Catharines, realized the ardent desire of his heart to devote himself wholly to Christian work, when, in 1868, at the age of 43, he received appointment by the Tract Society to this work. But before accepting the appointment he certainly had this testimony that he had been chosen of God. With miraculous physical energy and unrelenting devotion he gave himself to the welfare of the Sailors and those associated with them along the banks of the Welland; and for nearly 39 years, universally respected, greatly beloved and known everywhere as the "Sailors' Friend," he gloried in his work of winning Sailors to Christ and the caring of their souls.

In that busy sphere of shipping he became a familiar figure to all. With the recurring season of open navigation, as ship after ship drew into the locks, whoever might or might not be there to greet the officers and crews, they could count on seeing "Father Bone," and hailed him as their friend. With nimble foot he would climb aboard and was soon at home in every part of the ship—on the bridge, in the chart room, down in the fore-castle or engine room, or on the open deck "Hunting for heirs," as he quaintly expressed it, heirs to the Kingdom of God; and he lost no time, for he seemed to realize to the full that his Master's business required haste. Wherever he went he carried a never-failing supply of tracts; and few ever distributed tracts as aptly and wisely and effectively as Thomas Bone; always cheery; never offensive; unfailingly kind and genial and winsome; blessed with a fine sense of humor; quaint in expression and keen as a razor in retort, he pursued his unwearied daily and nightly round in His Master's name, and at the age of 81 he died practically in harness; enfeebled for only a few months by advancing age; and to the last moment of his life thinking and planning and praying for his beloved Sailors. Surely Eternity alone will reveal the full results of such a life-work as that of Thomas Bone.

In 1891 upon the scene of these Inland Waters appeared the other outstanding personality of the years—the stalwart JAMES S. POTTER. One of the earliest recollections of the speaker is that of standing on the sidewalk one summer Sunday evening in front of the Sailors' Home on Bedford Row in Halifax, listening to the singing of the Sailors at their devotional service led by James Potter. The interest and the thrill of it still remain. Mr. Potter was then in his prime, having served among the fishermen on Labrador and the sailors in port at Hali-

fax and St. John. It was at this latter port that Mr. J. K. Macdonald met him and gave him a vision of the need and opportunity of extending the work of the Tract Society on the Great Lakes. Thomas Bone was fully occupied at the Welland Canal; but with the development of shipping there was need of the full time service of a missionary to establish and promote the cause all along the route from Quebec to Port Arthur. And James Potter was the man of the hour. He responded at once to the call, and for thirty years he served as the Society's honoured Sailor Missionary. For the arduous duties involved he was admirably fitted. Strong and sturdy and of commanding presence; aggressive and capable in leadership, but kindly withal; genial and friendly and far seeing, he won the confidence of everybody and especially of the Sailors. Give James Potter a free hand and all was well. He wrought not only for his own day, but laid foundations upon which others following might rear the superstructure; ay, laid them well and truly too. Many of us recall his presence and his telling messages from pulpits as he visited congregations in the interests of his work, and he was always welcome. Those of us who know Goderich on the Lake have thrilling memories of Sailors and Fishermen's night, when, in Knox Presbyterian Church, we held two special services a year on their behalf—one in the Spring, wishing these men God-speed as they went forth at the opening of navigation; and one in the Fall, bidding them welcome back, and thanking God for their safe return. For one or other of these we endeavoured to secure James Potter and his words were ever a benediction to the men and all concerned. And to-day, in congregations in Montreal, I can name you men, now elders in the Kirk and active in promoting every good cause in our Canadian Metropolis, who, as very young men fifteen years ago received their first training in Christian work by rising early every Sunday morning and until the hour of public worship distributed books and tracts on the boats plying up and down the Lachine Canal. It was James Potter who started them. Happily he was a man who lived to see some of his fondest dreams realized. And these became real largely because he wrought with such tireless energy and determination toward that end.

Two of these outstanding are the "Royal Arthur Sailors' Institute" at Port Arthur, and the supply of Boxes of good Literature to the men on the boats and to the Lighthouses and Life Saving Stations from Quebec to Lake Winnipeg. These were great achievements, and it is fitting indeed that the continuous supply of such welcome literature to the "Keepers of the Lights" from Coast to Coast should be known through all the years to come as the "James S. Potter Memorial." After thirty happy years of arduous service to the men of the Lakes, he safely reached the desired haven at the age of 79. Like Thomas Bone, his memory will ever live, not merely on tablets of stone and bronze and the illustrious pages of our Tract Society, but above all in the hearts of men

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BIBLE STUDY

BIBLE STUDY COURSE

I and II Peter

The First Epistle of Peter

The introduction to this epistle, the first of the General Epistles, is very much after the style of the Apostle Paul. Peter's authority as a writer to the churches is based upon his being an apostle of Jesus Christ. He does not seek to establish his apostleship, as does Paul,—I Cor. 9:1, for there never arose the occasion to doubt his calling or his authority as an apostle of Christ. Besides this possible purpose of calling attention to his being an apostle and a leader among the followers of Christ, there is in this introduction the suggestion of Peter's humility and his subservience to his Master, for an apostle is one who is sent. "The servant is not greater than his Lord; neither is he that is sent, (apostle) greater than he that sent him." Jno. 13:16.

There is no doubt as to the authorship of this epistle; the generally accepted view, based on internal and external evidences, is that Peter, the disciple of Jesus Christ, wrote this letter.

The letter is addressed to the "Strangers scattered," the fleeing and persecuted believers, throughout the districts of Asia, who are called "The Elect." This definition might apply to the Jews, who were called according to the foreknowledge of God the Father. But the same term applies to the Gentiles, in Eph. 1:4, 5 and Rom. 8:28-30. James, indeed, writes to the twelve tribes scattered abroad, but Peter's letter is so full of suggestions concerning the Gentiles that the scattered ones must be understood to be the members of the Churches in Asia, both Jews and Gentiles, for such was the membership in those provinces from the beginning of the preaching of Paul. In 2:9, 10, the reference to the "Chosen generation, the Royal priesthood, applies directly to the Jews, but verse 10 suggests Gentiles. Also note 4:3.

Tradition alone is responsible for the claim that Peter was ever in Rome. In this letter Peter sends to the Churches the salutations of the brethren in the Church in Babylon. Many Jews were still living in the Eastern districts, having remained there after the Babylonian captivity. In his day Babylon was still inhabited, although a ruin, and was a country of commercial and political activity. The Jewish people there were in need of the Gospel of Christ, and who but Peter, recognized as the apostle to the Jews, should carry the message of salvation to them? From Babylon came the salutation of the Church by the hand of Peter to the

brethren in the western and homeland congregations.

The Purpose of the Epistle

As an elder of the Church of God, as a shepherd appointed by the Master to feed the sheep and the lambs,—Jon. 21:15-17,—it was the duty of Peter to care for the scattered members of this persecuted flock of the Lord. He wrote to them and to their elders for the express purpose of comforting them in a time of great distress.—5:1, 2.

It is the common opinion of scholars that the epistle was written during the time of Nero's persecutions, and not many years before the death of Peter—II Pet. 1:14. Abundant evidence is afforded in the epistle to show the severe character of the trials through which the Church was passing.

1. The trial of your faith, tried by fire—1:7; 4:12.
2. Buffeted—2:20.
3. Spoken against as evildoers—2:12.
4. Suffering—2:20, 21; 4:13-19.
5. Suffering for righteousness sake—3:14, 15.
6. Falsely accused—3:16.
7. Spoken of as evil—4:4.
8. The adversary, a roaring lion—5:8.

From the above references one may gather that the message was sent to the scattered brethren to console them during the trials which they were to endure. There is a note of comfort in the hope which is so definitely set forth to them. There is assurance in the certainty of the faith which they hold. There is help in the counsel concerning the manner of life which they are admonished to live, justifying their faith although it does not appease their enemies. Love for each other and compassion is given as a defense against the accusation of their adversaries. Patience is counseled and encouraged by the example of Jesus. The Word of God is counseled as the help of all.

The Outline of the Epistle

- A. Introduction.
 - I. The Address—1:1, 2.
 1. Author, Peter an apostle of Jesus Christ—v 1.
 2. To whom addressed.
 - a. To the strangers scattered—v 1.
 - b. To the elect,—Note that it was not to the son of Abraham, or by the covenant of paschal blood, or of the law; but, by the sanctification of Spirit, and blood of Christ including both Jews and Gentile, by faith.
 3. The salutation of grace and peace—Cf. Paul's salutations.
 - B. The Epistle—Encouragement for Believers under Persecutions and Trial.
 - I. The believer's incorruptible and unfading inheritance—1:3-12.
 1. It is from God the Father and from

- our Lord Jesus Christ—v 3.
2. It is an inheritance for those who are begotten of God unto a living hope by the resurrection of Christ, and also begotten by the power of that resurrection unto a new life—v 3. Cf. Eph. 2.
3. It is incorruptible, undefiled, unfading, reserved—v 4.
4. The believer is preserved for it through faith—v 5.
5. There is joy in its assurance, though the faith is tried—vv 6, 7.
6. It shall be received at the last time, at the appearing of Jesus Christ; it is salvation—vv 8, 9.
7. It is the salvation promised by God—vv 10-12.
 - a. Spoken of and inquired into by the prophets—vv 10, 11.
 - b. Proclaimed by the apostles through the Holy Spirit—v 12.
- II. Living in holiness is consistent with the hope of the inheritance—1:13-25.
 1. Because of the hope the believers courage should be renewed—vv 13-16.
 - a. The time of grace is at the appearing of Christ—v 13.
 - b. The hope is not in the past lusts—v 14.
 - c. The hope is the holiness of God—vv 15, 16.
 2. The hope is worthy of a holy life—vv 17-25.
 - a. Passes the judgment of God—v 17.
 - b. Redeemed from sin by the precious blood of Christ—vv 18-21.
 - c. Secured by obedience to the truth—vv 22, 23.
 - (1) Shown by fervent love of the brethren.
 - (2) Obedience and love the result of regeneration through the Word.
 - d. The Gospel which gives hope endures forever—vv 24, 25.
 - (1) Flesh and its glory perishes.
 - (2) The Word endures forever.
- III. Aspirations for those who have persecutions in this life, but whose hope is eternal—2:1-22.
 1. Growing in the grace of the Lord—vv 1-3.
 - a. Laying aside the spirit which injures and persecutes—v 1.
 - b. Live and grow by the Word and grace of the Lord—vv 2, 3.
 2. Aspire to the glory of the spiritual house, the Royal Priesthood, as the chosen of God by Jesus Christ—2:4-10.
 3. Abstain from fleshly lusts—v 11.
 4. Keep from reproach by an honest and pure life—v 12.
 5. Give rulers no occasion for accusations—vv 13-17.
 6. Doing good and conscientiously serving God should be the only cause for suffering—vv 18-20.
 7. Suffer as Christ suffered—vv 21-25.
 8. Family relationships should be above reproach—3:1-7.
 - a. The aspirations of holy women—vv 1-6.
 - (1) To honor husbands and win them for the Lord—vv 1, 2.
 - (2) To live a chaste life—vv 3-6.
 - (a) Not an outwardly adorned body—v 3.

- (b) The hidden, meek and quiet spirit the true adorning—v 4.
 (c) As holy women, be subject to their own husbands—v 5.
 (d) Glory in their own husbands as did Sarah—v 6.
 b. Aspirations of holy men—v 7.
 (1) Give honor to the wife as a weaker vessel.
 (2) Enjoy the grace of God in fellowship with the wife.
 (3) Seek the efficacy of prayer in fellowship with the wife.
 9. Seek the virtue and unblamableness of peace and love in the brotherhood 3:8-22.
 a. Love unity and compassion among brethren are desired of the Lord—vv 8-12.
 b. Adversaries are less inclined to harm those that do well—vv 13-17.
 c. Christ's suffering brought Him victory and glory—vv 18-22.
 (1) He died unjustly for our sins, and was raised by the Spirit—v 18-22.
 (a) In the Spirit he suffered in the days of Noah, when preaching to the disobedient ones, now in prison—vv 19-21.
 (b) By obedience eight souls were saved by water—v 20.
 (c) The figure of baptism—v 21.
 (x) Not the putting away of the filth of the flesh.
 (y) The answer of a good conscience toward God.
 (z) Saved by the resurrection of Jesus Christ.
 Note.—Read verse 21 omitting the parenthesis—The power of salvation is the resurrection of Christ. The power of salvation in the figure, the world of disobedience and Noah's obedience and the ark, was the Holy Spirit by which Christ preached and by which Noah was saved. Hence, the emphasis placed on the Holy Spirit in connection with baptism, as in the figure,—The Holy Spirit which raises from the dead.
 d. The glory which follows suffering—v 22.
 IV. Resignation to suffering—4:1-19.
 1. As Christ suffered, the believer must have a mind to suffer—v 1.
 2. Ceasing from sin causes suffering in the flesh—vv 1-6.
 a. The believer shall live by the will of God—v 2.
 b. The past life sufficient to have lived after the flesh—vv 2, 3.
 c. Gentiles speak evil of those who do not riot with them—vv 3, 4.
 d. Live so as to give account to God the Judge of all—v 5.
 e. By the preaching of the Gospel all shall be judged after the flesh, but should live unto God through the Spirit—v 6.
 3. Live in the light of the ending of all things—vv 7-19.
 a. Be sober, watchful, prayerful—v 7.
 b. Be charitable toward brethren—v 8.
 c. Be hospitable and generous—v 9.
 d. Be faithful in using spiritual gifts—vv 10, 11.
 e. Be ready to suffer as Christians—vv 12-19.
 V. Pastoral instructions—5:1-11.
 1. To elders concerning their oversight of the flock of God—vv 1-4.
 a. Peter's experience as an elder and witness—v 1.
 b. Feed and have oversight of the flock—vv 2-4.
 (1) With a willing and ready mind, and as examples—vv 2, 3.
 (2) Not by constraint—v 2.
 (3) Not for filthy lucre—v 2.
 (4) Not as lords—v 3.
 c. The reward—v 4.

2. To the younger, submit to the elders—v 5.
 3. To all—vv 6-11.
 a. Humble themselves.
 b. Submit to each other.
 c. Wait upon God to exalt them.
 d. Cast all cares upon the Lord.
 e. Be sober and vigilant because of the adversary, the devil—vv 8-11.
 (1) As a roaring lion, walking about, seeking whom he may devour—v 8.
 (2) Resist the adversary in faith—v 9.
 (3) He accomplishes the same afflictions in other brethren in the world—v 9.
 f. A prayer for God to perfect, establish, strengthen and settle the tried ones after they have suffered—v 10.
 g. Praise to the Lord—v 11.
 VI. The messenger, Sylvanus, undoubtedly the former companion of Paul—v 12.
 1. The bearer a faithful brother of the Asiatic churches.
 2. The message a true attestation of the faith.
 VII. Salutations—vv 13, 14.
 1. From the Church which is in Babylon. (Not the supposed mystical Babylon of Revelation. Only later interpretations have referred to these babylons a mystical Rome).
 2. The salutations of Marcus. Probably the Marcus of Jerusalem at whose home Peter was a frequent guest.
 3. The admonition concerning the kiss of charity—v 14.
 4. The benediction—v 14.

The Second Epistle of Peter

The second epistle of Peter was written on account of misunderstandings, or misinterpretations, concerning his former epistle. We recall that Peter referred to the last times in the first epistle, 4:7. He also referred to the adversary, the devil as a roaring lion, walking about seeking whom he may devour. These statements may have afforded some teachers a basis for certain speculations and ground for doctrines concerning last things. For this reason Peter writes in the second epistle regarding false prophets and speculators, preachers of heresies and presumptuous persons, even angels that sinned against God. How careful should teachers be that they do not wrest the Word of inspiration in this day, when the inspired writers so unsparingly condemned those who wrestled their teachings in their own day!

The Outline of the Epistle

An Epistle to Encourage the Growth of Christian Experience, Warn Against False Teachers, and Correct Errors of Interpretation by False Teachers

- A. The Introduction—1:1, 2.
 I. The writer, In this epistle, called Simon Peter, a servant and apostle of Jesus Christ—v 1.
 II. The people addressed—To them that have obtained like precious faith with us, etc. v 2. Not addressed to the scattered ones, yet to the same group. See II Pet. 3:1.
 III. Greeting of grace and peace through the knowledge of God and our Savior Jesus Christ—v 2.
 B. The Epistle.
 I. Spiritual attainments through the knowledge of the Lord—1:2-11.
 1. All things given that pertain to life and godliness—vv 2, 3.
 2. Believers called to glory and virtue—v 3.

3. Exceeding great and precious promises that bring attainment—v 4.
 a. To be partakers of divine nature.
 b. Escape from corruption in the world through lust.
 4. Growth through the knowledge of the Lord—Additions of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity—vv 5-7.
 a. These abounding make the life fruitful in the knowledge of the Lord Jesus Christ—v 8.
 b. The misfortune of lacking these things—v 9.
 c. The assurance of a fruitful life—vv 10, 11.
 II. The need of reminding believers concerning the truth—vv 12-21.
 1. Peter's purpose—vv 12, 13.
 2. His departure at hand—v 14.
 3. A testing time for the church after his departure—v 15.
 4. Verifying the Gospel before his departure—vv 16-21.
 a. Eye witness of the Lord and God's approval of Him—vv 16-18.
 b. The fulfillment of prophecy concerning the Lord—v 19.
 c. The testimony of the Word of God by the Holy Spirit—vv 20, 21.
 III. The condemnation of false teachers—2:1-22.
 1. The character of false teachers—2:1.
 2. The evil influence of their followers the way of truth is evil spoken of—v 2.
 3. Their motive and method—covetousness and feigned words—v 3.
 4. Their judgment—vv 3-9.
 a. Certain and Speedy—v 3.
 b. Illustrated by
 (1) Angels that sinned—v 4.
 (2) The old world and the flood—v 5.
 (3) Sodom and Gomorah—vv 6-8.
 c. God rewards good and evil—v 9.
 5. The sins of false teachers—2:10-17.
 a. Walk after the flesh—v 10.
 b. Despise governments—v 10.
 c. Presumptuous—vv 10, 11.
 d. Brutish and corrupt—v 12.
 e. Unrighteous rioters—v 13.
 f. Adulterers, unstable, covetous, cursed—v 14.
 g. Like Balaam—vv 15, 16.
 h. Like empty wells and flying clouds—v 17.
 6. Their deceptions—2:18-22.
 a. Former Christians are allured by vain words and by lust and wantonness—v 18.
 b. Persons who had escaped the pollutions of the world are again enslaved by promised liberty—vv 19, 20.
 c. They make the latter end of their followers worse than the first—v 20.
 d. They cause men to return to sins that had been repudiated—vv 21, 22.
 IV. A Reminder of the Prophecies and of the Word of the Apostles concerning the Coming of the Lord—3:1-18.
 1. The purpose of this second epistle—v 1.
 2. A warning against scoffers—vv 3-9.
 a. Such will come in the last days—vv 3, 4.
 (1) They walk after their own lusts—v 3.
 (2) They doubt and deny the coming of the Lord—v 4.
 b. They willingly ignore the Word of God in creation and in the flood—vv 5, 6.
 c. The world is reserved by the Word unto perdition with the ungodly—v 7.

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EDUCATIONAL

WILL THE RULES OF JESUS WORK IN INDUSTRY TO-DAY?

Industrially We Have Played Tin Whistles Long Enough. It Is Time For the Trumpet Call.

By Helen Welshimer



Romance and chivalry of knighthood are not dead. Crimson banners still wave and the trumpeteer stands at the gates as knights go forth from Camelot to seek the Grail. Youth and courage and bravery! Gallantry of a far-flung vision! There never was a time down a trail of nearly two thousand years when the call came so repeatedly.

As crusaders went forth, steel clad, once upon a time to seek the lost sepulchre of the King of kings, so we today must march again, armed with orders from the highest Kingdom, to prove to a world that has grown afraid in the dim gray dusk, that the rules of Christ will work if we shall only try to prove them. We must follow the gleam of the same invisible Grail until we shall have placed it in the wheat fields of the far west where the winds are singing of promises; until we shall have stood it as a golden lamp in the midnight mines where men dig coal in loneliness; until we have made it a bugle call to mingle with the factory whistles that they may call to consecrated, not compulsory, endeavor.

Will the rules of Jesus Christ work in industry? The skeptical world shakes its cynical head and turns away.

If the rules which Christ has given for fair play, the "do unto others as ye would have others do unto you," the "bear ye one another's burdens," will not work, then His long look through the ages was wrong.

We do not take God seriously enough when He said, "Prove me, and I shall open the windows of heaven and pour out such treasures as ye never dreamed of." Like Peter, we are afraid to walk on the waters, and again comes the reproof in a voice as soft as the winds that blow at dusk across the Mount of Olives, "Oh, ye of little faith!" --Just once does the world recall the story of a man who was fearless enough to make the rules of Christ the rules of His factory. He decided that every man and woman who toiled in his industry at Cincinnati, Ohio, should share in his profits, should so enjoy the arrangement of his labor and the surroundings, that he would become an integral

part of the whole.

"You are too generous. Your factory will fail. You can't give so lavishly and win. What of yourself and your profits?" the world asked.

"Perhaps I am my brother's keeper," the man answered.

The factory grew large and strong and fine, the people were happy and healthy and prosperous, as Christ had meant when He said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured unto you again."

Financial reverses and panics came to others but the Golden Rule factory remained secure. There is a story which the Beloved Teacher told of a foolish man who built his house on sand and a wise man who built his house on a rock. When the rain descended and the floods came and the winds blew they could not prevail against the house which stood on the cliff but the other was swept to sea. But only once, in industry, does the world know of an incident where a man interpreted the parable in his own life.

Christ worked a long time to bring the world to the state of development where we find it today, and whether industry shall act as a feudal lord who controls a trembling but revolting peasantry, and whether laborers shall toil as disinterested automatons must be decided by the two factions.

"I shall treat you as I would like to be treated if I worked for you," Capital must say.

"And I shall treat you as I would like to be treated were I the employer," Labor must reply.

"Then we shall give each other a square deal!" they shall say together, which, after all, is the meaning of the Golden Rule.

There is a great difference in the relation of that which we do and that which we are. We believe the rules but we do not obey them. They are very simple, too. Perhaps that is why we hesitate. Love is the law of the way, some one has said. Prayer is its privilege; the Bible, its guide book; endurance, its test; happiness, its reward; and heaven, its goal. But industry forgets to put the guide book in its pocket too often.

Life has grown more complicated since the days when Peter and Andrew cast their nets into the Sea of Galilee and Matthew sat at the place of toll. Society is a cooperative, pecuniary, specialized, individualized organization. No man may live unto himself or work unto himself. Christ, in His long, long look through the ages, spoke not only to those who listened in Galilee but to those who meet at the cross-roads today.

Even as the people of Jerusalem came bringing their gifts to the general treasury in order that those who had not prospered as they had, might have a life sustaining gift slipped into their weary hands, so down the shining trail of nineteen hundred years, Christ asks that we also share. It is the principle of "fair play," of permitting one's heart, as well as one's head, to speak.

A few years ago some one was commending very highly the religious interest of a man who controlled a great industry.

"Perhaps," another answered, "but I have seen his factories and I know the conditions under which his men toil to make the money which he so generously sends to India and the South Sea Islands! Why doesn't he apply religious principles at home, first of all?"

Application of Christianity at home! That is the "Jesus way" in industry. Maybe it will use one's profit at first, but profits are only trust funds to be used in service. And there is the ringing promise: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you!"

The way may seem doubtful and one may wonder if an industry so conducted can pay. But the promise stands as clear and radiant as the chalice that led the knights who sought the Grail. We can only see one section of the rainbow until we have climbed above the clouds when the entire circle is disclosed. Christ is reaching down His hands, warm, firm, tender, to pull us to the mountain top. Can we ask more? We must dare to place industry on the farthest heights, for we cannot prove Christ's rules until we do. The gold at the end of the rainbow? It will matter little then, and because it has lost its importance the crimson of the dawn, the gold of the noon-day sun, and the dream-blues and violets of the dusk shall make a gay, brave road to carry us to the Promised Land.

A little Chinese girl who had no money to aid missionary work among her people brought a handful of copper coins to a missionary one day.

"But you are too poor to give," he told the child. "You have no money and you would not steal!"

"Do you see that farmer in the rice field?" she asked.

"He is a heathen and very cruel. He would not help."

"But I sold myself to him, to be his slave and work in his fields forever so I could give the money to Christ," the thin little voice explained. "I don't really belong to him, though. I'm sold to Christ because I'm giving the money to Him. I won't mind the sacrifice because I am doing it for Christ!"

The Jesus way in industry? Not the heathen way which takes all for a shekel or two. But the triumphant way that is not afraid to give though it gives everything! A strong golden candle of courage shining in the sanctuary of a heart.

A myriad chorus of factory whistles

sounds through the world, calling men to toil, as God always meant that they should, for toil is noble and gracious. Now and again, high above them, comes the braver challenge of a trumpet that has learned its lesson. Industrially we have played tin whistles long enough. It is time for the trumpet call. Society has gone the first mile in achieving a fine level of consideration for the rights and privileges of others. The second mile will bring the reward.

And Youth marches forth again, a triumphant procession, led by a silver trumpet and the flame of a scarlet banner. Not to war this time but to peace. Not to kill a dragon but to play fair with his fellowmen.

—World Call.

IS SCIENCE SELF-SUFFICIENT?

By Jonathan Yoder

This article is written to counteract the idea which so many people have, that science does not need God to solve the mysteries of nature. The way this article reads one is impressed that our brother gets bored betimes by the "we'll-dig-it-all-out" attitude of many materialistic scholars of the day. We do not blame it at all. Thanks for the message.—Editor.

"Father, what makes blood clot?"

It is little Willie speaking to his father. He has noticed the thickening of blood with which we are all familiar. And father, who is a devout Christian and can see God in nature, replies,

"Willie if blood didn't clot when it reached the atmosphere, you would bleed to death from only a slight cut. So God has so constituted blood that it will clot when it reaches the open air. It has saved the lives of every living thing hundreds of times. It is wonderful, Willie. God does it."

And so Willie is satisfied and his respect for an all wise and merciful God is increased.

But William grows up and enters college. And again the mysteries of life bother his thoughts. And one day in Physiology class he asks his professor the same question that he asked his father.

"Professor, just why does blood clot?"

And this time the answer isn't so simple. "I'm glad you asked that question. It shows that you are thinking. However, I can't answer the question in this recitation period any more. I will tell you all about it next class period." And so William has forgotten the explanation which his father gave him, instead is impatiently waiting for the next lecture period. And it arrives. It is interesting, immensely interesting.

The professor is speaking. "Class I know that this is a little out of the regular course of our work, but the clotting of blood is one of the most intricate and most important phenomena that Nature has provided for the maintenance of this wonderful thing called 'Life.' Without this one little detail the elements would not have permitted the development of many celled organisms that demand a stream to carry nourishment to the inner cells and to remove waste products from them, And so a little insight into the

workings of this provision of nature will be well worth while.

"If clotted blood is examined under the microscope, a veritable mass of tiny fibers, or threads, will be noted. These compose a dense network, and it is they that really constitute the clot itself, merely a mass of threads. But those threads weren't in the blood all the time were they? If they had been they would have choked the heart it-



THERE WAS A DAY

Fred Scott Shepard

There was a day, in the time long ago,
When to the earth, with its sorrow and woe,
Jesus, the Son of the Father above,
Came on a mission of grace and love.
Born of a virgin, our nature to have,
Yet being God, He was mighty to save;
Jesus Divine! Saviour of mine!
Coming in gracious love!

There was a day, when on Calvary's tree,
Christ paid the ransom for you and for me;
Poured out His life as an offering for sin,
From Satan's bondage our souls to win.
Wonderful love He for sinners hath shown,
Thus to redeem us and make us His own;
Jesus Divine! Saviour of mine!
Dying our souls to win!

There is a day, when again from on high,
Christ will descend in the clouds of the sky;
Not as a babe will He come back again,
But in His glory and power to reign.
Will His return bring us gladness or fear?
Will we rejoice as the time draweth near?
Jesus Divine! Saviour of mine!
Coming on earth to reign!

—The Evangelical Christian.

self. Well, we have discovered a liquid which is in all blood, which we call fibrinogen. Now under certain conditions this substance will precipitate out, just like sugar does from a thick syrup, and when it precipitates out it forms these threads or fibers. After we found this substance we still wondered what made this fibrinogen precipitate out at just the right time. And after hunting we found another substance in all clotted blood which we call thrombin. We found that whenever thrombin and fibrinogen got together these threads were formed. So our next task was to find just what made this thrombin appear at just the right time so that the fibrinogen will form these threads, and thus stop up the blood flow so that the organism will not bleed to death. We found that this thrombin was made of two other substances which were found in the blood at all times, calcium and prothrombin. And so whenever calcium and prothrombin unite they form this thrombin and the process is started.

"But if calcium and prothrombin are in the blood all the time, why don't they start to 'tie up' and thus make thrombin. Well, nature has taken care of that too and has fixed it so that the liver gives off a substance called Heparin which doesn't permit calcium and prothrombin to unite. Under normal conditions this Heparin is present in sufficient quantities to keep blood from clotting. How kind of nature, because without it our blood might any instant start to form thrombin and the clotting machinery would be set in motion and we would die. But whenever cephalin gets next to Meparin, Heparin just isn't any good at all, so prothrombin and calcium are then permitted to unite to form thrombin and clotting is started. Now this cephalin is found in little bodies which are in all blood. They are blood platelets. They are little particles which have a life of their own. But whenever they get to a cut they just die and break all apart and pour their cephalin into the blood. Then the heparin is powerless and the prothrombin and calcium start to unite to form this thrombin. And then this thrombin starts to work on the fibrinogen and it precipitates out in the form of little fibers and the blood is clotted.

"It is just like the story of the old woman who had a pig that wouldn't jump over the stile. You all know the story how she finally found a piece of cheese which she gave to the rat and 'the rat began to gnaw the rope, the rope began to hang the butcher, the butcher began to kill the ox, the ox began to drink the water, the water began to put out the fire, the fire began to burn the stick, the stick began to beat the dog, the dog began to bite the pig, so the pig jumped over the stile and the old woman got home that night.' And this is the story of how blood clots."

And so William is enthused with the professor's explanation, and although it may not have entered into his conscious thinking, the explanation hasn't involved an

omnipotent God at all. And so he gradually forgets the explanation that his father has given him. Gradually his attitude towards his father changes from one of respect to one of kindly indulgence for the peculiar and ancient ideas which his father holds. Ideas, which in William's mind, are out of date and big enemies of scientific progress.

But let us analyze these two answers for ourselves. In the first place has the professor completely explained the question? He has not, not nearly. Here are some things which he has not and could not explain. He did not tell why this fibrin precipitated out in the form of threads instead of precipitating in the usual way things precipitate, which is in lumps. He didn't explain just how a substance like heparin went about it to keep two other substances apart. He didn't say what killed the blood platelets when they got to the cut. In fact there are literally hundreds of questions that remain unanswered, and which so far cannot be answered, in this one little process. His answer probably is correct, indeed most of it has been proved beyond a doubt, but it is incomplete. It is interesting, immensely interesting, but it hasn't explained the process at all, because it is incomplete. It may be that he raised some of these questions and admitted that they were unanswered and ended up with an expression of faith that science would soon clear up these details which were still unknown.

He has tried to make science complete, in itself. Here is the difference between the so called purely scientific view and that of the Christian who is also a scientist. The purely scientific view holds that all truths are based on other truths, which in turn are based on other truths, and each of these truths are based on still other truths, and----- In other words everything has an explanation, and the explanation in turn has explanations, and so on back. I cannot see the end, perhaps he can. His trouble lies in the fact that he will admit of nothing as being true just because it is true, but looks for a reason, and so the problem grows. You can see that this line of reasoning can have no end, but instead he is constantly making his problem more complicated and harder to solve.

It is just another example of the classical mistake of the ancient Chinese scholars, who wanted to know what held the earth up and finally discovered that there were four elephants, who were supporting it. And so the problem was solved. But they now had to find out what held the elephants up. Then if some one was wise enough to figure that it was their legs that held them up, the problem was increased. For they now had the task of discovering what held each of those legs up, so instead of having the one problem of finding out what held up the earth, they had sixteen problems. This is just a crude illustration of what science is constantly doing. It is like a man exploring a river whose source is an infinite distance away. If he follows it back he will soon

come to two branches. And shall he then say that he has discovered where all that water is coming from. He may say that he has discovered that these two branches supply the main stream below, and he will be right, but he has not discovered the source at all. He has only complicated his task, for he now has two branches to explore. And this will continue as long as he tries to solve the problem. Instead of becoming clearer the problem becomes more intricate.

The scientific explanation of magnetism is another illustration of this same difficulty. All of you know that if two iron bars that are unmagnetized, are held near each other, they will not attract each other. But if one of those bars is pointed downward and Northward and then struck a sharp blow with a hammer, it will have a slight degree of magnetism. Now where did that magnetism come from? Well it is supposed that the bar is made up of millions of molecules, which are really little magnets. But these are all mixed up in such a way that they neutralize each other. Now if the bar is held just right and then struck with a hammer, the magnetic force of the earth will pull those molecules around so that they will now work together. But that doesn't tell how magnetism works at all. It just pushes the question further away, and now instead of having one magnet to explain there are now millions of them. And so on. *Pure science has not explained one thing, not one.* The very rule that it has imposed upon itself prohibits its ever solving a single problem. The rule is, "all truth is based on other truth, there is nothing true just because it is true."

Now you may wonder if the sole purpose of this article is to discredit the study of science and to keep young people from studying it. No, that is not the purpose at all. Science is one of the most interesting and most worth while subjects that are being

taught. But too many take the wrong attitude towards it. They seek it as a complete explanation, in itself, of the things, about which they have wondered. They study science so that they may know "all about it." But instead, if they are honest, they will admit that there are more things about which to wonder, after they finish studying, than there were before they started. What then should be the proper attitude? The proper motive should be to unravel, for just a little way, the long chain of related facts which must inevitably lead back to the Foundation Of All Truth, which is God. There is the big difference between the purely scientific attitude and that of the Christian scientist. He holds that there is such a thing as intrinsic truth, and that that truth is found in God himself. To him a thing is true because of other truths, which in turn are based on other truths, and so on back to things which are true just because God made them true. You see the difference. The pure scientist has built up a chain of related events but he has absolutely nothing on which to hang the chain. The Christian bases all truth on Him whose words are Truth. So the Christian studies science with the idea of unraveling a little bit of the web of mysteries around him, knowing that ultimately the web will lead back to God himself. The man who does not admit God studies science as a means of completely explaining the mysteries around him, but in the end he only finds the questions vastly complicated.

Now, coming back to the answers originally given to Willie, who was right, Willie's father or the professor? Both were right but both were incomplete. The professor had well explained that part that was nearest to his experience, that which could be observed. But Willie's father had struck down deep at the very heart and root of it all. He had found the fundamental Truth on which all other truths are ultimately based.

Bloomington, Ind.

THE PERSONALITY OF THE HOME

By Edith Witmer

II. The Blessing of the Home is Contentment

"There is no true happiness in the world except that of a soul content with its condition." If that is true we may easily conclude that real happiness is a negative quantity in many homes. That the American home is subject to disintegration is evident when we notice the increasing divorce rate.

We should certainly not expect to find much contentment in the lives of people who seek the divorce court. They are self admittedly decided failures in the profession of homemaking. But are we too pessimistic if we venture to suggest that there are other homes, whose members have never considered divorce, yet they do not enjoy the blessing of contentment.

Frequently contentment is lacking in many homes; not because of any serious disagreements, but simply because little adjustments

which should have been made, were neglected until they created friction. It would be impossible to list all the hindrances to contentment in the home. Among the common sources of friction we might mention; First, Incompatibilities of all kinds, temperamental, religious, professional, physical, mental, etc.; Second, Differences arising from the economic status of the home; Thirdly, Differing ideals of home life.

Probably many incompatibilities could be prevented by not founding homes until a mature philosophy of life was formed. This alone might prevent temperamental, religious, professional and mental differences. But suppose these incompatibilities do exist, how achieve contentment in such a home?

There is a story told of a certain man who set out on his quest for a life companion.

He was looking for an individual who would possess perfect health, great wealth, matchless beauty, superior mentality, a charming personality, etc., etc. It was not long until he discovered that such a paragon of virtues did not exist in one individual, and was finally content to marry a human being like himself.

In all our associations with our fellowmen how helpful it would be if we could always remember that they are only human beings like ourselves, and that the cause of the friction may be ourselves. To be contented with even the best people, we must often be contented with little, and bear a great deal. Those who are most perfect have many imperfections.

"So many little faults we find:
We see them; for not blind is love.
We see them, but if you and I
Perhaps remember them in some bye and bye,
They will not be faults then,
Grave faults for you and me,
But just odd ways;
Mistakes, or even less,
Remembrances to bless.
Days change so many things, yes hours;
We see so differently in suns and showers.
Mistaken words tonight,
May be so cherished by tomorrow's light.
We may be patient, for we know.
There's such a little way to go."

The love of money has wrecked homes as well as industries. "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Marriages for money invariably are accompanied by a departure from the faith, and ultimate sorrow. In homes where the love of money is stronger than the love of God, there can be no real contentment. If the kingdom of God and His righteousness is sought, there will be no money problem, for God will settle it.

It was ex-President Coolidge who said "So long as a people hold the home sacred they will be in possession of a strength of character which it will be impossible to destroy." No one will deny that to many people home has lost its finest meanings. It has become merely a place—where people are living who are kin to each other. The modern ideas of the right of every woman to self expression, equal rights, companionate marriage etc. are effecting seriously our ideals of home life. Those who argue on the comparative values of "homemaking and careers" had better change the topic of discussion to "careers", for homemaking is a career that requires the highest creative ability. The problem lies in the failure of many to see in homemaking a creative occupation that requires thought and training equal to any career.

Mennonites have always been reputed to be home loving and home centered people, but let us not rest on our former reputation. Our homes are open to attack by the same forces which are now disrupting the average American home. Probably it would be amazing to some of our grandmothers to see how little their granddaughters know about even the simplest duties of a well managed

home. Home duties, being lighter than formerly are often not shared by daughters, with consequent ignorance of their details. Although their knowledge of homemaking is sometimes quite meager, we usually find a wholesome interest in home problems, and high ideals of the position of home in society. But if they have lost the former, it would not be impossible to lose the latter. It is a challenge to those who are responsible for the welfare of our young people. We need to have home ideals held before us, in the pulpit, in our schools, and in our homes. The finest meanings of home dare not be lost. Even though the home does not produce thread, cloth, and soap, it can still produce happiness and contentment. Then home will continue to be a place of rest, a holy of holies, a haven, a sanctuary, an inspiration.

The personalities of a home is created by the character and spirit of the personalities of those living there. Usually the woman has the greater opportunity to keep the atmosphere of the home peaceful, because within its walls she spends the greater part of her time. Occasionally the common round of daily tasks becomes monotonous. What we shall eat, and what we shall drink, and wherewithal shall we be clothed?—these

problems must usually be solved by the woman. Her method of solving them will do much to create a spirit of contentment or dissatisfaction. The best method to use is the method of love. There is a meal to cook for some one, a stocking to mend, a button to sew on, a cut finger to bandage, a story to read to Nancy, a fire to tend, a letter to write. Each one offers an opportunity to love some one, and prove love by service. When a spirit of discontent threatens the home, breathe a prayer to God that you may never be burdened by the opportunity of loving.

O Lord, who knowest every need of mine,
Help me to bear each cross and not repine.
Grant me fresh courage every day.
Help me to do my work alway
Without complaint.

Give me a heart, O Lord, strong to endure.
Help me to keep it simple, pure,
Make me unselfish, helpful, true
In every act whatever I do,
And keep content.

Help me to do my woman's share.
Make me courageous, strong to bear
Sunshine or shadow in my life.
Sustain me in the daily strife
To keep content.

Elizabethtown, Pa.

HYMNOLOGY AND CHRISTIAN SONG

The Psalm-Hymn Controversy

By Jesse D. Hartzler

This article is illuminating since it gives both sides of a question. Personally we believe a song written by a "man of God," who is "filled with the Spirit," who writes it true to the Word of God is just as pleasing to the Lord, as a sermon preached by a "man of God" based on a text from the Bible. Both are in harmony with the will of God. Singing Psalms is inspiring, but singing the Gospel in the full orb'd light of the New Testament is better. Then also we are in an Age of Grace and Mercy, instead of Law and Judgment.—Editor.

To get a good view of this controversy it is necessary to get a good view of two of the leaders during the Reformation—Luther and Calvin.

Luther had an affectionate regard for the hymns in the Latin ritualistic church. He had no objection to the freely composed hymns; in fact he regarded this as an opportunity to fill the hymns with the teachings and doctrines as taught by Christ and His apostles. Without hesitation, Luther adopted the "human hymn" with wonderful effect in congregational singing by placing the hymn book containing the hymns with music into the hands of the people. Martin Luther is considered the enthusiastic instigator and promoter of German Hymnody as rendered by the mass of people; and German Hymnody has filled a large place in the English Hymn. Then too, Luther was a great lover of household singing and more especially of the old German folk song.

On the other hand, Calvin was extremely hostile to the ritualistic form through which the Old Church proceeded. Nor would he have patience for a song other than in the very words of Scripture. However, he did believe in a song in which the congregation could participate. His favorite song would be designated *Metrical Psalmody*. It should be remembered that Psalmody was in use before the Reformation, though it was Latin prose set to the Gregorian chant, which

could only be rendered by trained singers. Calvin had the Psalms rendered into the vernacular that the people might understand them, and they were put into metrical form that they might be set to simple melodies which the people could sing. "To mark this distinction," says Louis F. Benson, "the Calvinistic type is designated as '*Metrical Psalmody*.'"

But the fact that the Calvinistic Psalmody was metrical did not cause it to be peculiar to itself, for as early as the fourth century the Ambrosian hymns were metrical. But in the course of time the language of the hymn, as well as the Psalm, became an unintelligible tongue. As over against the Hymnody of the Latin Church, the Lutherans, or the Hussites, the distinction of the Calvinistic Psalmody lay not in its form but in its authorship and subject-matter. The hymn was a religious lyric freely composed within the limits of liturgical propriety by anyone who had the gift.

The Calvinistic Psalm, on the other hand, was simply the Word of God translated and versified in hymn-form, so as to be sung by the people. "To mark this distinction of the Calvinistic type of Church-song, again," says Benson, "it is designated as '*Metrical Psalmody*.'"

Not all of the reformers of this period and prior gave support to congregational singing. The work of Zwingli, Calvin's pre-

decessor, afforded little foundation upon which even congregational Psalmody could be established. It was Zwingli, whose mind dominated the early period of the Reformation which had been confined to the German-speaking Cantons beginning at Zurich, who refused to permit the choir and organ to be used in public worship. He seems even to have prohibited the use of all singing in the divine service. He says, however, "It has not been our design to set aside for other congregations any such ceremonies as have perhaps been promotive of devotion among them, such as singing and some others of the same nature." (From *Mercersburg Review*).

It is obvious, then, that both Lutheran Hymnody and Calvinistic Psalmody agreed in taking the service of praise out of the hands of the choir and restoring it to the congregation, and, with that end in view, in rendering it in the vernacular tongue. Hereafter for two centuries and a half at least, the Hymn and the Psalm stand side by side as representing different and even opposing systems of congregational song.

After the Reformation, when once the Scottish people revolted from the Roman Church, they at once established the services in the vernacular. Hymn singing did not become general in the three principal sections of Presbyterianism until the middle of the nineteenth century and after. The two prominent works used in this period in Scotland were those of Clement Marot who completed thirty versions by 1539, and that of the well known Thomas Sternhold, who was associated with John Hopkins. Incidentally, Calvin included a number of Marot's versions in his own "Aulcuns Pseaumes et Cantiques," 1539, which was brought out while Calvin was in exile in Strassburg.

It was a strict custom to sing each Psalm in its entirety. With the slow singing that was in vogue at that time, it frequently took a half hour to render a Psalm; and the audience usually stood for this. Parker says—"This was somewhat tedious to the weaker brethren." He continues by saying: "This was usually followed by an equally long prayer during which they were accustomed to stand with their backs toward the pulpit, and this long time upon their feet prepared them to sit quietly during a sermon varying from two to three and a half hours in length. From four to five hours was the average time for a service. We often wish that some of those brethren who are so clamorous for short services had been born a hundred years ago; then they would have been more patient and more wise than they are now. Best of all, they would have been in heaven before this time, and we would be able to say our 'Finally, brethren,' in peace, undisturbed by the click and snap of their watch-cases.

Another objection which was raised against the singing of only Psalms was the difficulty with which parts of the Scripture were prepared to be sung. It must indeed have been difficult to reduce such a passage as the tenth chapter of Genesis into Metre. The author of "The Psalmody of the Church"

says: "It must have been difficult to reduce some of the chronological chapters into metre; and when so prepared, we fail to see how the singing, even of some portions of God's inspired Word, could have profited the church. We had rather sing some uninspired production as 'Jesus, Lover of My Soul,' than the inspired words of the tenth chapter of Genesis, consisting of hard, unpronounceable names and genealogical records. We do not underrate the words of Holy Scripture, but we fail to see the great benefit supposed to accrue from singing them."

On the American continent Psalmody rather than Hymnody was used before the beginning of the nineteenth century. With the exception of several pamphlets, the famous "Bay Psalm Book of 1640" was the first volume published in the colonies. Ainsworth's versions of the Psalms were used considerably as well as that of Tate and Brady. Hymn-writing began soon after the Revolution in America.

Let us now return to the beginning of the eighteenth century. Isaac Watts had a part in influencing many people to use an occasional hymn. Although he denied the Metrical Psalm to be the pure Word of God, yet he really did much to merge the Psalm and the Hymn. The advocates of Psalmody were emphatic in denunciation of anything except that which was in the very words of scripture. Watt's claim was that those who wished to sing nothing but the Word of God must resort to prose and must either learn the Hebrew music or return to the Gregorian chant. He said that if the Psalms are to be read in English, prose would be the better form, and if they are to be sung, the method of chanting practiced in the English cathedrals were the most available. His criticism was quite well founded. When he wrote his hymns he kept so near to the thought of Scripture that little effective criticism could be advanced against him for that. In this way he did much to reconcile the Psalm and Hymn controversy. There were still some, however, who were neither fooled nor reconciled by Watts' "Psalms of David Imitated."

Since the Reformed Presbyterians are the most prominent promoters of exclusive Psalm singing, I wish to give a few quotations from that church. It is taken from W. M. Glasgow's "History of the Reformed Presbyterian Church in America."

"Reformed Presbyterians do not use hymns of human composition in the service of divine worship. They believe that God has given to His Church the matter of praise in the Book of Psalms, and has never delegated to any uninspired man the authority to substitute human for divine matter of praise.

-----For the reasons that God has not delegated to an uninspired person the right to introduce into His worship that which is already provided; that Christ and the New Testament Church sanction the use of the songs of the Bible; that many of the hymns are untrue, frivolous and sectarian, the Reformed Presbyterian church use exclusively the one hundred and fifty Psalms of the Bible in divine worship, and they have always found them beautifully adapted and truly comforting in all circumstances of the church, and preeminently so because they are the words of God to all His people."

In a pamphlet entitled "Psalmody—Is the use of uninspired songs in the worship of God authorized?" by Professor R. J. George, he seeks to show the answer to be in the affirmative by showing that the Word of God enjoins the exclusive use of the Psalms of the Bible by making four points. *First*, "No warrant can be found for the use of uninspired songs, in the words 'hymns and spiritual songs.'" *Second*, "The Psalms are in an eminent sense 'the Word of Christ.'" *Third*, "Uninspired songs cannot be placed on a level with the teachings of inspiration as the rule for 'teaching and admonishing.'" *Fourth*, "The inspired Psalms alone are adapted to be the vehicles of grace to the heart and of praise to the Lord." One feels that as one reads his pamphlet Professor George had somewhat of a biased mind. Yet I trust that those people who sing only Psalms will continue to worship in spirit and truth, since those are the ones the Lord would have to worship Him.

RELIGIOUS REIGN OF TERROR IN RUSSIA

By Paul Hutchinson

This frank communication from Paul Hutchinson discusses the attitude of the Russian Government toward the Christian Churches and all recognized religion. The author, an American Christian with the viewpoint of America, has spent two weeks in an attempt to learn what is beneath the religious persecution in Russia, and has come out of that land determined to speak without fear. The communication appeared in *The Christian Century* of September 18, 1929.

I have just come out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from the Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier and reaching Warsaw last evening.

I have been tremendously impressed by much that I have seen in Russia. There is

power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates his feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may

become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

But I have come out of Russia with the conviction that, before everything else, I must set forth the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. . . . The situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a minute.

As with almost every other social factor, there has been endless debate over the status of religion in Soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a diametrically different fashion—but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where State and Church came into such direct conflict, did the Government dream of attempting the work of religious extermination which the Soviet Government is actively prosecuting.

There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy, largely couched in a dead language, the State does not worry much about them. Even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if Soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the Government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness.

Making a Godless Nation

This is not what I call religious persecution. Neither do I mean the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is nonreligious. It is now

made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the Government has been much more successful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church—the anthropomorphic being who gave power to the czar and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

It is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the Soviets, religion that can walk surefootedly in the modern world—religion of this sort is being persecuted systematically and savagely—as hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, can testify.

To mention names or places or dates or occurrences connected with this persecution would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. The world has already been told that the right of churches to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

Eradicating Religion

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. But I have personal, first-hand knowledge that the Soviet Government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employ-

ment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the Soviet attack.

Why this terrific attack on religion? Is not the Soviet Government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the Soviet Government has been astonished, and badly frightened, by the success of the reform religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the Government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsomols—the teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the societies, such as followed. But it is undoubtedly true that the young people's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. The Russian Government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World Alliance last year elected one of their number as its vice-president thereby drawing attention to their connection with the "capitalists" world. In Moscow's anti-religious museum, where the Govern-

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THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Year's End

Oh why are we singing our closing song
Of days that are past, as we travel on?
Why do we wonder of days of the past,
When we cannot return, nor hold them fast?

Well, there are lessons both rich and rare
Which we may learn of, if we search with care;
Yes, there are treasures to carry on,
To strengthen our way as we sing our song.

Our God was so faithful along life's way,
We know He will lead us to "endless day,"
Although He rebukes us of error and sin,
He surely will save all who yield to Him.

Then keep on singing and walk with God,
Travel the path wherein saints have trod;
Oh, take His counsels, obey His laws,
Ne'er turn away from His holy cause.

Make the best use of the closing days of the year yet before us. Learn its lessons the best you can. Do the work God gives you in faithfulness. Yield your life to the Holy Spirit. Take all God's lessons to heart. Try to help others to learn them. Remember all the goodness of past days and look forward with hope and trust. May the coming year be still more rich with a deeper knowledge of God and a brighter experience of His providences.—S.

Special Notice.—In connection with the topic for Jan. 5 you will find an adaptation of the regular topic for use in Junior meetings. This feature will be continued throughout the year, and is intended to help those who have separate Junior meetings or would like to do more Junior work than is supplied by the regular Junior topic which occurs only once a month. We trust that our workers will test these adaptations of the regular topics and send us suggestions as to what will be most helpful along this line.—H.

BIBLE INCIDENTS OF UNSELFISHNESS (Jr.).—Phil. 2:1-30

Topic for December 8

MOTTO

"Let each esteem other better than themselves."

MEDITATIONS ON THE TOPIC

I. The Unselfish Life.—Whenever our hearts are given over to the service of others rather than ourselves we have the unselfish spirit. There may be many who hold out the idea that they are unselfish because they are doing something that will be a benefit to others, yet the thing that moves them most particularly is the fact that they themselves are getting a large benefit out of it. Such a life is selfish even though it may be a benefit to others. Others may be just as much a service to others and just as much a service to themselves yet are living the unselfish life because they are serving with the larger aim of benevolence to others.

Perhaps the greatest test of unselfishness is that which sees nothing but sacrifice for self that others may be blessed and is willing to suffer the loss so that others may have the gain. Jesus had nothing to lose by staying in glory with the Father, yet He was willing to suffer that many more might enjoy the glory with Him. And now He has all the more glory for His sacrifice, yet it was the benefit that we could gain that prompted Him to lay down His life. There is scarcely any sacrifice that we may make

but that there will be a higher gain in spite of present loss; but the unselfish thought is that we should be ready to suffer for the happiness of others. Jesus showed that by His teaching when He said, "But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil."

II. The Text.—Phil. 2.—This chapter begins by showing the mind of Christ in its unselfish and willing sacrifice for us. Then it gives record of Christian men who follow His example in their lives.

OUTLINE STUDY

I. Incidents of Philippians Second Chapter.

1. The work of Christ in self-humiliation for us.—Phil. 2:5-8.
2. Paul's willingness to be sacrificed for the Church.—Phil. 2:17.
3. The unselfishness of Timothy.—Phil. 2:19-23.
4. The service of Epaphroditus for Paul.—Phil. 2:25-30.

II. Other Bible Incidents of Unselfishness.

1. Abraham toward Lot.—Gen. 13:5-14.
2. Moses.—Num. 11:29; 14:12-19.
3. Jonathan.—I Sam. 23:16-18.
4. The early disciples.—Acts 4:34-37.
5. Priscilla and Aquila.—Rom. 16:3, 4.
6. Esther.—Esth. 4:16.
7. Ruth.—Ruth 1:16, 17; 2:11-13.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Others."
2. Memorize a verse from Phil. 2.
3. Relate an Incident of Unselfishness from the Bible.

For Others.

1. What is Unselfishness?
2. How May We Become Unselfish in Character?

PERSONAL THOUGHT

"Let this mind be in you." We cannot make ourselves unselfish but we can let Christ do it for us by surrendering ourselves to Him and receiving His Spirit.

SEED THOUGHTS

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give;
With Thee O Master, let me live."

—Washington Gladden, 1879.

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh the good we all may do,
While the days are going by."

—George Cooper.

OUR MISSION STATIONS—SOUTH AMERICA (II).—Acts 16:9, 10

Topic for December 15

MOTTO

"Go Forward."

MEDITATIONS ON THE TOPIC

I. Later Stations.—We considered the first four stations in a former meeting. These were named in the order in which they were established; Pehuajo, 1919, Trenque Lauquen, 1920, Santa Rosa, 1921, Carlos Casares, 1922.

In 1924 the outstation **Madero** was started and a small congregation was formed. In this station a native brother, who has been ordained from those who were converted since the beginning of the work in South America, has had the pastoral oversight since 1927. Later reports will reveal what the progress has been and what changes may have been made in the working force there.

In 1925 **Tres Lomas** was opened as a station and the Swartzendrubers were located there. A congregation was started in the same year and a Sunday school was con-

ducted. Since then a kindergarten has been started at this place with growing success. The membership also has increased from year to year.

In 1926 Bragado was opened as a station. D. P. Lantz and wife were located there. During the time that the Lantzes were on furlough J. W. Shank had charge of the station. There has been some growth in members and progress in Sunday school work. Mechita, being near this place, was also made a preaching point and has been the means of awakening interest.

In 1926, the same year that Bragado was opened, Bro. J. L. Rutt and wife began work in America. In 1928 they had 15 members in the congregation there. There is an out station where services are held, namely Meridiano Quinto. Interest is growing in both places.

II. **The Text.**—Acts. 16:9, 10.—This passage gives Paul's vision of the man of Macedonia saying, "Come over into Macedonia and help us." As Paul was ready to go at the first indication of God's will, so we should respond to His call in service to the needy fields of South America.

OUTLINE STUDY

I. Madero.

1. Organized congregation under a native pastor.

II. Tres Lomas.

1. Organized congregation.
2. Bible teaching activities.
3. Kindergarten.

III. Bragado.

1. Organized congregation.
2. Bible teaching activities.
3. Outstation, Mechita.

IV. America.

1. Organized congregation.
2. Bible teaching activities.
3. Meridiano Quinto.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Tell."
2. Memorize Acts 16:9, 10.
3. Learn Something About the Sunday Schools in These Mission Stations.

For Young People.

1. Describe the Circumstances Connected with Starting the Stations of the Outline.
2. What Activities Have Been Engaged in up to the Present Time?
3. Complete the Map Begun for the October 20 Meeting by Adding the Stations in This Study.

PERSONAL THOUGHT

Are we responsive to the call of God to serve those who need the help spiritually which we have in our power to supply by the grace of God.

SEED THOUGHTS

"Happy the missionary of whom it can be said that he began his mission work by prayer, he continued it in prayer, and he ended it in prayer."—Sel.

"The trophies of grace are just as rich here (in South America) as in Africa, or India."—Elvin Snyder.

"Thrust in thy sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?"

—I. B. Woodbury.

THE TRUE CHRISTMAS SPIRIT.— Matt. 2:9-11; Luke 2:8-19

Topic for December 22

MOTTO

"Peace, good-will toward men."

MEDITATIONS ON THE TOPIC

I. **The True Christmas Spirit** is not limited to the 25th day of December, nor to the week before and after. But it is a Spirit that continues in the life of every Christian every day for twelve months of every year of life. If we make the celebration of the birth of Christ any thing that would separate the rest of the year from such a Spirit, it were better not to celebrate it at all. But if by special emphasis upon the great theme of Christ's coming we can lead many souls nearer to Him and they become His followers, filled with His Spirit, it is well that we take time to consider His birthday and remember its meaning to the world.

The true Christmas Spirit is discovered in the account of the birth of the Christ-child into the world. The wise men, the angels, the shepherds, Mary and Joseph, Simeon and Anna,—all were filled with a devotion to the mighty God and recognized the child as His Messiah and the bringer of good tidings to men. If we truly receive the Christmas Spirit we will feel much as these men and women and angels felt toward Him. And we shall see in His life and His work and His teaching that message of salvation which brings men and God into fellowship. This brings peace in our relation to God and peace in our relation to one another. And if we are truly in fellowship with the Father and His Son Jesus Christ, we shall be separated from the works of darkness.

As we consider this and compare it with the spirit that prevails over much of mankind during the Christmas season we shall find a great contrast. May the Holy Spirit be our teacher and help us to humbly and bravely stand with Him who came to bring us such rich blessings.

II. **The Text.**—(1) Matt. 2:9-11.—This expresses the earnest desire and sincere worship of the wise men.

(2) Lk. 2:8-19.—Here we find the scene as angels view it and as the shepherds were led to view it and as Mary and Joseph in their submission received it. It gives a comprehensive view of all that Jesus means to heaven and earth.

OUTLINE STUDY

I. The Spirit of Worship (Matt. 2:2).

1. Of God our Creator.—Psa. 95:6.
2. Of the Son of God our Redeemer.—Luke 2:27-38.
3. Of Jesus our Lord and King.—Luke 2:10, 11; Isa. 9:6, 7.

II. The Spirit of Devoted Service (Matt. 2:11).

NOTICE

The Y. P. B. M. Topics for 1930 will again be published in booklet form with the usual outlines, etc. They will be offered for sale by the book department of the Mennonite Publishing House. In this connection, we call attention to a change in price which has been necessary to meet the manufacturing costs. During the past few years the booklets have been supplied at a loss which was caused by the additional features added since the former price was established. The new prices are as follows: Each 10 cents; Dozen copies 90 cents; 100 copies \$6.00. These prices include postage. See the 1929-30 catalog for these changes.

1. A living sacrifice.—Rom. 12:1.
2. Forsaking all for Christ.—Luke 14:33.
3. Doing all in His name.—Col. 3:17.

III. The Spirit of Love and Good Will (Luke 2:14).

1. Loving God with all our hearts.—Luke 10:27.
2. Loving neighbors as ourselves.—Matt. 22:37-40.
3. Loving and forgiving our enemies.—Matt. 5:44-48; 6:12-15.
4. Doing good unto all men.—Gal. 6:10.

IV. The Spirit of Separation from Evil (Matt. 2:12-15).

1. Walk as children of light.—Eph. 5:7-11.
2. In nonconformity to the age.—Rom. 12:2.
3. Free from entanglements.—II Cor. 6:14-16.
4. Not in friendship with the enemies of God.—Jas. 4:4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Joy."
2. Commit a Passage from the Text.
3. What Jesus Means to Me.

For Young People.

1. What the Birth of Jesus Meant to the World.
2. How We may Bear the True Christmas Spirit to the World.

For Older People.

1. Overcoming the Perverted Ideas of Christmas.

PERSONAL THOUGHT

What does Jesus mean to me? Does His Spirit pervade my life throughout the entire year?

SEED THOUGHTS

Holy Spirit faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in this desert land.
Weary souls fore'er rejoice,
While they hear the sweetest voice,
Whisper softly, "Wanderer come!"
Follow Me, I'll guide thee home.

Ever present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear
Groping on in darkness drear.
When the storms are raging sore,
Hearts grow faint and hope give o'er,
Whisper softly "Wanderer come!"
Follow Me, I'll guide thee home."

—M. M. Wells.

THE PAST YEAR—ITS LESSONS Deut. 8:1-6

Topic for December 29

MOTTO

"Thou shalt remember all the way which the Lord thy God led thee."

MEDITATIONS ON THE TOPIC

I. **Lessons Learned from the Past Year's Experiences.**—We may be sure of this, that every thing which the Lord has brought us into has been for our good. If we have suffered loss to our spiritual life, it is no fault of His. He has ever been alert to lead us into the richest treasures of life and to make us realize their value. To do this, God has no doubt resorted to different kinds of providences toward us. Some have been exceedingly pleasant and have filled us with songs of praise; others have had more or less bitterness in them and have humbled us before Him. But if we have read the lessons aright, we can praise Him as much or more for the bitter lessons as for the sweet. The

bitter lessons arrest us from the downward way. They turn our purposes toward better things. If God would neglect us in such critical times, there is no telling how far we would wander from Him and into what grave dangers we should fall and what terrible bitterness beyond compare we would have to reap in the end.

The editor cannot relate your experiences for you. He can give the general outline of what their nature likely has been. You as individuals can give the detail of both the bitter and the sweet as God has dealt with your own soul. Perhaps you have discovered deeper truths in His blessed Book because of your experiences. If so it is another evidence of His wisdom in leading you. Perhaps you have been in some meeting that has meant much to your life for good. The encouragements and corrections, the joys and the sorrows have their mission from His hand.

II. **The Text.**—Deut. 8:1-6.—This passage is one given from God by the hand of Moses to the Children of Israel. He has them recall their past experiences of forty years in the wilderness. It is an interesting story to think of and to feed our souls upon. Their very hungering and thirsting and fiery trials were a test to see if they had learned their lessons as He intended that they should. Many of them failed to learn. Shall we fail? May this study so remind us of our danger and enable us to profit by their failure.

OUTLINE STUDY

I. Experiences of the Past.

1. Experiences of humiliation.
 - a. Affliction.—Isa. 48:10.
 - b. Disappointments.—Job 16:12.
 - c. Difficulties.—Matt. 26:41.
2. Experiences of Providential Blessing.
 - a. Infinite care.—Luke 12:7.
 - b. Deliverances from evil work.—II Tim. 4:18.
 - c. Temporal supply.—Joel 2:24.
 - d. Spiritual supply.—Psa. 23:5.

II. Lessons of Value.

1. It is blessed to be chastened.—Heb. 12:6-11.
2. God's power is unlimited.—Luke 1:37.
3. He makes all things work for good to His own.—Rom. 8:28.
4. Our own ways are not sufficient for success.—Jer. 10:23; II Cor. 3:5.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Remember."
2. Lessons I Have Learned the Past Year.

For Young People.

1. New Experiences During the Year and Their Lessons.
2. Blessings in Disguise that Have Come.

For Older People.

1. How God's Power Has Been Revealed.
2. Evidences of His Loving Care.

PERSONAL THOUGHT

None of God's providences are without a purpose for our good. How earnestly are we seeking to learn our lessons?

SEED THOUGHTS

To the dim bewildered vision of humanity, God's care is more evident in some instances than in others; and upon such instances men seize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.

—G. Macdonald.

"Not now but in the coming years,
It may be in the better land,

We'll read the meaning of our tears,
And there, sometime, we'll understand.

"We'll catch the broken threads again,
And finish what we here began;
Heaven will the mysteries explain,
And then, ah then, we'll understand.

"We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eye we'll see;
Yes, there, up there, we'll understand."

—Maxwell Cornelous.

WHAT SHALL I PLAN FOR THIS YEAR.—Ps. 1; Jas. 4:13-17.

Topic for January 5

MOTTO

"The Lord is my Shepherd"

MEDITATIONS ON THE TOPIC

I. **The Plans a Christian Should Make for Future Days.**—First of all we should recognize God's power over our life and our complete dependence upon Him for everything. We should recognize that there are two courses in life and that the work we plan may be tending toward either one of these courses—worldly or godly. We should remember that self-chosen plans, however good in themselves, may be entirely different from God's chosen ones for us and will surely come to failure as far as service for God is concerned. Then, with these facts firmly in our minds, we may also consider that God has given us an intelligence to be used under His guidance by which we can discern what is His will and what plans we may make that will be pleasing to Him.

Our plans too must fit into God's program with the lives of those with whom our lot in life is cast. Our own kindred are God's gift to us from whom we cannot tear away and shift every responsibility and duty. God does not call us into duties that relieve us of all obligation to parents or near relatives or children. Our home church and community has likewise a claim upon our service even though there might come a legitimate call far away from these, by space. God may say to our Church that it is His will to "separate Me" certain ones "for the work whereunto I have called them." Perchance we have come to a place where legitimately we may choose to leave the parental roof for certain pursuits in life separate from our home. This may be this year. If so, we are in a good place to let God be our guide, whether it be a new home, a profession, a new field of service, or whatever.

II. **The Text.**—Psa. 1.—This Psalm gives the two ways of life and the end to which they lead. No plans of life should be made that do not fit into the general principle of the godly way.

Jas. 4:13-17.—This deals with a business proposition. The Christian especially, and every one else for that matter, should make no plans without a thought of God's permissive providence.

PERSONAL THOUGHT

I am willing to do what God wants me to do this year.

OUTLINE STUDY

III. What Shall I Plan for this Year?

- I. **Plan to Rest in His Providential Care.**
 1. Cast all your care upon Him.—I Pet. 5:6, 7.
 2. Live without covetousness.—Heb. 13: 5, 6.
 3. Live without anxiety.—Matt. 6:25-34.

4. Submit to His will.—Jas. 4:13-17; Acts 18:21; I Cor. 16:7.

II. Plan to Endure as a Good Soldier.

1. Not to think strange of fiery trial.—I Pet. 4:12.
2. To be armed in mind to suffer.—I Pet. 4:1.
3. To be ready to do hard things.—II Tim. 2:3.

III. Plan to Carry Forward a Service He Gives.

1. To do faithfully the work in hand.—I Cor. 7:20-24.
2. Respond to the call of God to any service.—
 - a. By direction of the Church.—Acts 6:3; 13:2, 3.
 - b. By the guidance of the Spirit.—Acts 8:26-30.
 - c. By the counsels of those over me.—Heb. 13:17; I Pet. 5:5.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Commit to memory a passage from the Outline Scriptures.
2. How the Lambs Fulfill the Plan of the Shepherd.

For Young People

1. The Need of Submission to Heavenly Wisdom in Planning.
2. Counsels to Consider in All our Planning.
3. Plans that are Godless.

For Older People

1. Things to Consider in Heavenly Guidance.

SEED THOUGHTS

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.
—T. Edwards.

Whosoever is really in earnest for Divine direction, more anxious to know what the Lord would have him do than to know what is for his own present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally and upbraideth not, may count on it confidently that the Lord will send forth the light.—Jas. Hamilton.

"Take Thou my hand, and lead me—

Choose Thou my way;

'Not as I will,' O Father,

Teach me to say;

What though the storms may gather?

Thou knowest best;

Safe in Thy holy keeping,

There would I rest.

"Take Thou my hand, and lead me—

Lord, I am Thine;

Fill with Thy Holy Spirit

This heart of mine;

Then in the hour of trial

Strong shall I be—

Ready to do, or suffer,

Dear Lord, for Thee."—Julia Sterling.

SUGGESTIONS FOR JUNIOR MEETINGS

This is a subject that will adapt itself readily to work among Juniors, even though at first glance it may seem as though it were only of interest to mature people, who make plans for their work during the coming year. The texts adapt themselves well for use among people of the teen age. Psalm 1 is loved by all young people, and it gives them some very vital advice that they should by all means learn in the formative period of life. Now is the time for them to learn that if their life is to be of use to themselves, their parents, the Church, and their Savior

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THE SUNDAY SCHOOL

THE NEED OF SUNDAY SCHOOLS IN REACHING AND SHEPHERDING OUTLYING DISTRICTS

By J. P. Brubaker

The term, "outlying districts," as used in this subject, may apply either to the community lying about our well established congregations, or to that part of our rural mission field that lies about a central station where the chief workers are located. Our subject suggests that there is a need for mission Sunday schools in these outlying sections.

Let us notice first the need of this field, and then consider the thought as to how Mission Sunday Schools can help to meet this need. With the greater part of our rural people outside the Sunday school, and many even without any influence of Bible teaching, with the allurements of the world growing more enticing and the morals of our people on a general decline, it is not hard to recognize a need in these unworked fields.

In our recent campaign in Osage Co., Mo., we came in touch with a family where for two generations there had been no Bible in the home. We are glad to say they were hungry for the "Word of Life," and when the light of the Gospel shone in, they confessed their sin and found peace in the pardon of a loving Saviour. Of course, we will not find homes like that every day, but how much better off are the homes where the Bible is a closed book though there may be several in the house? Even in fields where work has been organized the preaching is often so shallow, and the Sunday school so cold and formal as to give the one who is really seeking after truth a feeling of contempt. One is surprised to learn of the error being given out under the cloak of preaching even in rural communities. Many are either made to feel satisfied in their sinful state or have lost confidence in everything that goes under the name religion. Many, too, are expecting in some way to be saved through the fact that they are members of a certain church.

With the need of the field brought to our minds in this very brief way let us see what Mission Sunday Schools might do to help this need. I think the term Mission as applied to this subject is well put, for it suggests that there is expense connected with work in these outlying fields, and I am sure that is true. Those reaching out from our congregations will find expenses that cannot always be met by those who compose the audience. Especially is this true in some of our poorer communities. The workers,

too, whether in the congregation or those who go out from a central station in the rural field, will need help in the way of transportation. This expense should be borne either by the congregation as a whole, or if the congregation is not able, by the mission board, thus distributing the burden over the whole church.

Now for the work the Sunday school may do. In the first place it will be the means of getting some people together on the Lord's day for worship. This in itself is a blessing to any community. Then the Sunday school will be the means of reaching the children in their most receptive stage of life. The Bible truth taught will help to mold the characters of the boys and girls, and here and there will be those who will respond



SUNDAY SCHOOL STANDARDS

1. Secure the interest and attendance of all in the community not attending elsewhere.
2. Every church member in the Sunday school and every Sunday school member in the church service.
3. Teach the entire Gospel message.
4. Sunday school every Sunday of the year.
5. Teacher Training Class.
6. Teachers' Meetings at regular intervals.
7. Regular missionary instruction and offering.
8. Use of our Church literature.
9. A library of good, sound books.
10. Accurate, systematic records.
11. Timely and appropriate children's exercises.
12. Organized departments where practicable.
13. Encourage daily devotional Bible study.
14. Encourage the establishment of the family altar.
15. Sympathetic co-operation between the ministry, Sunday school workers, and the home.

—General Sunday School Committee.

more definitely to the teaching and come out fully surrendered to the Master's service. Older ones, too, may be shown the light of the Gospel and find salvation through its unerring truth. Warnings can be thrown out against the evil practices so prevalent incept and example, influence can be thrown out against the evil practices so prevalent in every community. To many, the sinless life is an impossibility. Here a corps of workers who are consecrated can do much to prove that the blood of Jesus Christ does cleanse from all sin, and that sufficient grace is given to live the overcoming life. Thus people having been aroused, to a sense of duty, and having received a taste of the truth are ready for preaching services and an invitation to accept Christ as their Savior.

Then, when a few members have been gathered in, the Sunday school can help to shepherd the flock in the absence of a minister. The Sunday school lessons are full of principles for Christian living, and the apt teacher can make the lesson very practical for the young disciple. They can be warned of impending dangers and helped over the hard places in life by the helpful companionship of the teacher. The superintendent can and will be sought for counsel. In the absence of a minister, questions that arise in the community along the line of religious thought, will be brought to the superintendent or leader. Thus he has a chance to shape the thought of the people along the line of truth. The Sunday school worker may also be called upon to conduct a funeral, and in that way serve the people as a minister. There is also the opportunity of caring for the sick and looking after those in need.

I have only touched this phase of the subject very lightly and I am sure there are many open doors for us to enter all about us and thus get the Gospel message to many who are at present neglected. I am convinced that much has been lost by our work being too widely scattered, while near at hand, where we could feel the influence of a well established congregation, work has been left undone. The Bible schedule for work is first at Jerusalem, then Judea, Samaria and the uttermost parts of the earth. Sometimes we are prone to forget that America is included in the all nations." Why should not every congregation of one hundred members, or over, reach out on every side to the unworked fields and establish Sunday schools? Here is an excellent opportunity for training in Christian work. Much of the energy of our young people, which is apt to find expression in none too wholesome manner, could be utilized in this way, and

under careful supervision, be made to reap sheaves for the Master's kingdom.

The same thing is true with reference to our rural stations. I question the advisability of undertaking rural work without a strong central station from which to draw influence, inspiration and prayers. Colonization is often hindered by mercenary motives, but I believe it would be possible to encourage a few families from our stronger congregations to locate at some needy point, and thus, going in the Master's spirit of sacrifice, the work could be strengthened considerably. A rural Sunday school that does not have enough workers to supply officers and teachers is greatly handicapped. Here in our own field at Purvis, about ten miles from Carver, we have a few members and the promise of a good Sunday school, but no one to keep the work going, in fact, no one qualified to superintend the work. The same thing is true of many places in the Missouri field.

In closing let me say, however, that the Sunday school does not solve the whole problem, nor is it of first importance. It should be a forerunner and helper for preaching services, and when once a few members have been gathered in, they should not be left long without organization and should be supplied if possible with a resident minister. A flock without a minister is like sheep without a shepherd and, like them, are apt to go astray. I can not feel that the calling of the ministry is over crowded. I think we could use many more of the type who say: "here am I; send me."

So, my dear brethren, while we are rejoicing in the victories that have been won on the battle fronts of India, South America and our homeland cities, let us reach out and touch those in sin all about us, bringing them the message of salvation thru the Sunday school and thus paving the way for the preaching of the Word. The world all about us is tired of the shams of religious form and is ready for the Gospel of truth and salvation. The Outlying Field is a challenge especially fitting to Mennonite people and calls for our utmost consecration. Has not the Master said, "Lift up your eyes and look on the fields for they are white already to harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal."

Carver, Mo.

This paper was read at the Missouri-Kansas Workers' Conference held at the E. Holbrook Church, La Junta, Colo.

To us, who look with anxious gaze
On coming lonely burdened days—
To us, who cover deep in shame
Unable e'en to speak his name—
To us, the tempted, who within
Still feel the throb of inbred sin—
To us sore-laden and distressed
He comes—our comfort, joy and rest.
To all earth's weary, struggling men
The world's sole hope seems born again.
When breaks the light of Christmas morn
Lo "Unto us a child is born."—Forsythe.

CHRISTMAS

By Violet Hadley Travers

Hail the glad season of Christmas
With its promise of mirth and good cheer.
Let joy fill all hearts as we welcome
The happiest time of the year.
Let love reign supreme, as the joy-bells
Ring out over mountain and glen,
And heaven and earth chant the chorus,
"Peace on earth and good will unto men."

Welcome the season of Christmas,
Again the glad message we sing.
Fill all the earth with its sweetness,
Gifts for the Christ gladly bring.
Gold of pure love without measure,
Incense of prayer and of praise,
Give of your heart's dearest treasure
On this, the most joyous of days.

If love is the spirit of Christmas,
Cherish it thro' all the year.
Keep the heart tuned to its music,
Sound forth the notes far and near.
Follow the star whose bright glory
Shines undimmed thro' earth's darkness
and cold.
'Twill lead to the Child of the Manger,
As certainly now, as of old.

Glorious message of Christmas.
Hark, as it rings thro' the air—
Angels with joy sound the tidings
Of love, o'er the world everywhere.
Hear their sweet voices repeating
Over and over again—
"Glory to God in the highest—
Peace on earth and good will unto men!"



I AM YOUR PUPIL

By Percy R. Hayward

I am Your Pupil.
I enter the room where you teach. I sit
in your class. I walk home from the church
by your side. I sit on a wearisome chair by
the wall while you call upon my parents—
and discuss me!

You see my face—but not often do you
know my thoughts.

You catch my smile—but you scarcely ever
know what I really love.

You have a rare skill in juggling back and
forth the externals of my life, which are:

The ideas that occupy my life.

The conventional, polite gestures of con-
duct that I learn to imitate in you.

The jingling pennies that I bring to some
"cause" for which I do not care.

But all the time there is an inner world
that you often do not see and for which you
rarely reveal a skillful touch—and in it are:

My loves—and hates.

My fears and pains.

My thrills and satisfactions.

My daydreams whose vitality depends up-
on their portentous secrecy.

My inward repulsion for that which I out-
wardly choose.

My inner love for what I outwardly reject.

I am a world made new, the channel
through which your dearest dreams may
come true.

—Reprinted from The Church School
Journal.

God rest you little children, let nothing
you affright, For Jesus Christ, your Lord
was born this happy night. Murloch.

Shepherds at the grange where the Babe
was born Sang with many a change Christ-
mas carols until morn. Longfellow.

BIBLE STUDY COURSE

(Continued from page 372)

3. Facts concerning the coming of the Lord—vv 8-10.
 - a. One day is with the Lord as a thousand years and a thousand years as one day—v 8.
 - b. The Lord is not slack concerning his promise, but waits for men to repent—v 9.
 - c. The day of the Lord will come as a thief in the night?—(unexpectedly)—v 10.
 - (1) The heavens shall pass away with a great noise.
 - (2) The elements shall melt with fervant heat.
 - (3) The works in the world will be burned up.
4. The effect of the Lord's coming, on the believers,—to be unto holiness and godliness—vv 11, 12.
5. A new heaven and a new earth promised—v 13.
 - a. To be a dwelling place of righteousness.
 - b. The hope to be an encouragement to the believer, to be faithful and blameless in life—v 14.
 - c. The longsuffering of God until those days is an opportunity of salvation—v 15.
 - d. Paul's testimony in all of his epistles concerning the coming of the Lord—vv 15, 16.
 - (1) He wrote according to the wisdom given him.
 - (2) In them some things hard to be understood—v 16.
 - (3) The unstable and unlearned wrested his teachings, as well as other Scriptures, to their own destruction—v 16.
6. Believers to beware of being led away and caused to fall by errors of doctrine concerning the coming of the Lord—v 17.
7. Admonitions to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ—v 19.
- V. The Conclusion, Praise to the Lord—v 18.

Y. P. M. TOPICS

(Continued from page 381)

they must keep away from evil companions. It is equally important that they learn to love the law of the Lord, the Bible, learn to love to read it, learn to obey its commandments, make it their guide in life. These are some things that they should plan for the coming year. Why not begin to read the Bible through this year? Three chapters on week days, and five on Sundays, will bring them through the entire Bible this year. Impress upon them the fact that only as we learn to live by the precepts of the Bible can we hope to be prosperous in the highest sense of the word. The picture of the wide-spreading tree, luxuriant in foliage, and highly productive of fruit, as it draws its life-giving nourishment from the never-failing stream by whose side it grows, is a vivid picture of a healthy Christian life that draws its strength from the reading of the Word, and meditation and prayer. Now is the time too when young people should look ahead to the ending of the ways. The right way leads to eternal life, and evil way to destruc-

tion. This is simple enough for even the smallest child to understand.

The text from James is more suited to grown-ups, but we are sure the Juniors can understand the illustration of the brevity of life, the need of submitting our plans to the will of God, and the importance of doing as good as we know.

A very interesting Junior meeting can be had by just teaching from these Scripture passages. Assignments like these might be given: The Two Ways; The Value of Bible Reading and Meditation, How God's People Are Like Trees, The Importance of Doing as Good as We Know, What Plans for the New Year Are Suggested by This Lesson? Have some one memorize the First Psalm.

H.

RELIGIOUS REIGN OF TERROR

(Continued from page 378)

ment seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The Government is mistaken in this.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q. E. D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Ford's contract with the government to build a factory at Nizni Novogorod for the production of up to 100,000 Ford cars and trucks a year. But internationalism in this sense the Soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others, the Soviet Government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the secret police to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength it is impossible to judge. But Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council of Churches sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The Soviet Government is under the mental strain of a state of war with other nations. Once this strain is eased, the Government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. Meanwhile gentle women and noble men are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile because they have dared to preach or profess the Christian religion.—The Missionary Review of the World

SIXTY YEARS ON INLAND SEAS

(Continued from page 370)

whose lives by the thousand they touched and by the grace of God transformed. I am sure all will agree with me tonight that our celebration of this Sixtieth Anniversary of the Mission to Sailors on Inland Waters would be unworthy and incomplete if we failed to pay homage to, and thank God for these two great men.

So much for retrospect! But standing on this eminence of sixty years we gaze forward as well as backward. A review of the past is helpful only as it inspires progress and greater attainment. Noble traditions are of imperishable value, but they should be handmaidens to the present and future. Mariners steer their ships not by the wake astern, but by the headland and the stars. So, if we are wise we shall regard this eventful occasion as a stepping-stone to higher things." We shall give expression to our gratitude by greater devotion to our task—a task that strong and eager Christian manhood may well covet.

Nothing can be more certain than the fact that we Canadians are on the threshold of a period of unprecedented national development. Our great and thriving cities; our throbbing industries; our cultivated lands and still vaster acreage yet untilled: "a land whose stones are iron and out of whose hills thou mayest dig brass." our unmeasured timber limits and our leaping cataracts running wild here, there and almost everywhere, ready to be tamed and harnessed to do our work; and withal the swelling tide of immigration flowing in from every quarter, with increasing volume. Who shall say, who can prophesy what opportunities and corresponding responsibilities God in His providence holds in store for us in the years immediately at hand?

And this too is sure, that coincident with such national development will be the prodigious growth of traffic and transportation on our great inland seaway: thus bringing into closer relationship this fair Queen City of our Canadian Metropolis. Whether or not we succeed in cutting the proposed deep waterway on the River St. Lawrence, there can be little doubt that within a comparatively short time the number of ships and the number of men to whom we minister now on the Great Lakes will be increased twofold. Fifty thousand instead of twenty-five thousand. Such is the open door that God sets before us and no man can shut it. A door great and effectual. May we not fail to enter in!

On the other hand there comes to all who are interested, and especially to them who know sailors best, the personal appeal of these hardy men of the lake. Those of us born and bred by the sea, in the Maritime Provinces or elsewhere, have still a native love for the sea and the ships and the men who sail them. And one has to know these Sailors to appreciate them at their real value. Whatever landlubbers may say, and notwithstanding the perilous temptations to which Jack is exposed, and to which he frequently yields, there is something in him that makes an unique appeal to an open mind and a human heart.

Every time I read that much maligned and grossly misunderstood book of Scripture, the Prophecy of Jonah, what impresses me most is not that a great fish swallowed the prophet and three days later cast him up on the dry land, (indicating that even a whale cannot keep a good man down) but rather the remarkable and unexpected attitude of the sailors to Jonah, when it was discovered that

his presence aboard ship was the occasion of the gale, "And Jonah said unto them, 'take me up and cast me forth into the sea; so shall the sea be calm unto you.'" And Jonah expected, and we too would naturally expect, that these rough, heathen, Gentile sailors would immediately take action and throw the Jew overboard. But to his amazement, and to ours too, this is the record: "Nevertheless the men rowed hard to bring the ship to the land." In other words these sailors had a heart, and they did their utmost to save him. As sailormen everywhere have a heart! and rightly understood, and rightly approached are found responsive to brotherly interest and to what is manly and straightforward and real in religion and in everything else.

We must never forget that when our Master needed men for comradeship and training, and later to carry on His work and to establish His Kingdom, He called sailors and fishermen from the Lake. He knew that in these humble rugged men lay infinite possibilities. Their high sense of loyalty; their spirit of co-operation; their wonderful patience and ingenuity; their splendid tenacity of purpose; their power of vision and other traits of character developed in them as they sailed the Lake and let down their nets, were the very qualifications needed in those destined to herald His message and to become fishers of men. And ours must be the mind of the Master in this work committed to our hand. I say, that these Sailors as they are, and all that they may be, are a challenge to our best.

Many of us recall with sad and sacred memories the Great Storm on the Lakes in November, 1913. Some of us can never forget that terrible Sunday afternoon, and the more terrible night that followed, when, with terrific force the gale broke loose on these inland seas, and played such havoc with the stalwart freighters, especially on Lake Huron, before they could reach port of drop anchor in the shelter of some land locked bay. That fatal night 28 ships and 250 men went down. We were in Goderich at the time. And all that week we were busy reclaiming from the surf, and tenderly caring for scores of bodies being washed ashore. When, with relatives from far and near, we looked upon the peaceful faces and the still forms of these able seamen and moved from row to row, as one after another was identified by loved ones, what impressed us most was that they were nearly all young or in their prime. The following Thursday we laid seven of them, unknown, to rest in God's fair acre, Maitland Cemetery; assured that for them the storms of life were past, and, safe in God's keeping, they had reached their desired haven. From those 28 ships lost in the storm there was not a single survivor to tell the tale. But ever since at nightfall in November, as the waves of Lake Huron lap the beach, or roll in upon the shore, they chant a requiem for these gallant dead.

And how came it that so many heroic men went down before that gale? How? Because they hadn't a fighting chance. The odds were all against them. Early in the afternoon danger signals were given, warning of the storm swooping down from north-east. And all preparations were made to meet and weather it. It came. But before there was time to signal again, the wind with greater ferocity swung suddenly to north-west; and in such limited sea-room these ships were caught and were never heard of again. I say the men and the ships hadn't a fighting chance! And this is but a parable of sailor life. These brave men who do business in our Inland Seas are exposed oftentimes not only to the fury of the elements, but to storms of temptations, the force of which you and I cannot calculate: to strong currents which insidiously set in and cause the most watchful to drift upon the shoals; to nights so dark that men on the look-out cannot see a ship length ahead. And what is our Mission

but the effort of our Tract Society to give these men of the Lakes a fair and fighting chance to weather these storms and to outlive such nights. Such service is surely a challenge to our best!

Are we forgetful sometimes of the place and valor of those who man our Life Saving Stations at various points along the route? I fear we are. We should not be. For instance after instance is afforded us of the heroic spirit of these men to whom we minister. Was it on our Great Lakes that the following incident occurred?

One day toward the close of navigation, as darkness settled down, the wind blowing strong since morning had developed to a storm. All night it blew and before day-break was a veritable hurricane. The men at the Life Saving Station feared the worst for the ships passing up and down. They knew the danger and at the first glimmer of dawn were alert in their oil skins, and sou'westers scanning the horizon. When lo! two miles distant on a rugged reef they sighted a freighter aground, being battered to pieces by the ponderous seas. With their binoculars they could see the men clinging for life to the rigging. In less time than it takes to tell it the lifeboat was ready. The captain glancing for a moment at the doomed ship and then turning to his Life Saving Comrades said, "Men, what say you?" And the boatswain replied, "We can make it, sir, but we can never come back!" Whereupon suiting action to the word the brave Captain leaped into the lifeboat giving the order: "Men, follow me! We don't have to come back!" And they succeeded in reaching the wreck; and they threw the life lines, and again, and again, and again, till the last seaman was aboard the life-boat. And they made for shore; and they reached it, with every man rescued safe and sound! That is the stuff these men are made of—ready to do their duty and face any danger regardless of consequences. "We don't have to come back!"

Again I ask, do not such men, and does not such service challenge our best? Our hearts are stirred tonight and justly so as we stand on the mountain height with sixty years behind us of our Mission to Sailors on Inland Seas. Well may we thank God for all that He has accomplished through us. No statistical reports can fully tabulate results. These belong to a realm higher than that of Mathematics. But even a cursory glance over the years past serves surely as an inspiration to greater achievement and devotion in the years to come.

In the annals of the past and present should also be included the names of other workers in our Mission to these Sailors who deserve a high and honored place. Many will remember the late William Currie and also John Wood, both of whom laboured with such exemplary devotion. Familiar, too, is the name of the late Peter McCrae in charge of the work at Port Arthur previous to the opening of the Royal Arthur Sailors' Institute. And time would fail me to tell of James Judson and George D. Pound, each with a fine record of 20 years' service to his credit and still remembered on the staff. Add to these the names of George Speedie, the alert and efficient Superintendent of the Missionary Department of our Tract Society. Add these, I say, to the honour list, and what a galaxy of true and faithful men we have! No wonder that God in giving us such men is blessing our work.

To you who are at close grips with the situation to-day, and are carrying forward and extending the work, may I say, magnify your office! Yours is a glorious and great task that angels well might covet! Remember you are in the direct line of noble succession. Great and inspiring traditions are behind you! Before you lies limitless opportunity! Keep on helping these men on our Inland Waters to steer life's course in the

deep water channel: Keep the lights all along the shore aglow! and hear as from the unseen world, this night of Diamond Jubilee, the challenge and the call—

"To you from failing hands we throw the torch
Be yours to hold it high!"
—Ashore and Afloat, Ottawa.

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THE CHRISTIAN MONITOR

For 1930

During the coming year the **Christian Monitor** will contain many features that will be of especial interest to the Christian worker. The regular **Young People's Bible Meeting Department** will be enlarged and made more helpful to all who take part in this important form of Christian service. The regular write-ups by the department editor will be supplemented by two additional features. A short article on each topic will be supplied by Christian workers from various sections. **Junior Adaptations** of the topics not listed as **Junior Topics** will also appear each month. The principle of adaptation which has made the Uniform Sunday School Lessons so popular among all ages of pupils will be applied to the Young People's Meeting topics. This feature will be prepared by various Christian workers who have made a study of the work of the **Young People's Meeting**, and will furnish helpful material for all sections where more Junior work is desired. Watch for it and make use of it. A series of articles on the **Purpose and Work of the Young People's Meeting** will also begin with the January number and continue for a number of months. Bro. J. Irvin Lehman, minister and worker among young people, will write these articles.

It is the aim of the publishers to make the **Sunday School Department** especially helpful during the coming year. During the first six months a series of **Studies in the Book of Matthew** will appear. These articles will keep pace with the **Sunday School Lessons** of that period and will make excellent supplemental study material for both teachers and pupils. Bro. Geo. J. Lapp, missionary and Bible teacher, will furnish these articles. The **General Sunday School Committee** will furnish a series of articles pertaining to the work of the Sunday school. Although written in readable style these articles will be arranged something like a study course. They will deal with the most important phases of Sunday school work and will continue throughout the year.

Other departments of the paper will also contain many interesting features. The **Mission Department** will begin

the year with a series of articles on **Work among the Lepers**, by Dr. C. D. Esch, missionary to India. Other interesting articles will also appear in this department during the year. The **Christian Life and Educational Departments** will contain live articles. Among these will be a series of **Travel Sketches** which will take us to interesting places in both the United States and Europe. Bros. Harold S. Bender and Paul Erb will be among the contributors.

Several new features will be added to the paper: **A Digest and Comment of World News** by Bro. C. F. Derstine and a serial story, **The Unequal Yoke**, by Martin Paul (pen name) a former missionary to China. Under the figure of a personified dollar, who tells of his various experiences, we have an interesting story which warns us of the **Dangers of Liberalism** in present-day schools and mission fields. You will want to read every installment of this **Autobiography of a Protestant Dollar**. The **Young People's Problems Committee** of the Mennonite Church will also furnish a number of articles during the year. These will be especially prepared by various writers and will deal very definitely with present-day issues and how they affect the lives of our young people.

Articles on the **Home and Farm** will also have a prominent place in the paper. The series on **Personality of the Home** will be continued, as also other articles of interest. The articles on **Mennonite History** by Bro. John Horsch deserve special mention. They should be read by every member of the Mennonite Church and will be of interest to many others.

Now is the time to renew your paper and to secure new subscriptions. For five new subscriptions to the **Christian Monitor** at the regular rate of \$1.00 per year we will send you the book, **Feeding the Hungry**, retail price, \$2.00, as a reward for your effort.

We want to call especial attention to the **Club Rates** for the paper. Ten or more to separate addresses, 75 cents each; to a single address, 50 cents each. **Young People's Meeting** organizations and **Sunday Schools** should order the paper in clubs for their members.

CHRISTIAN MONITOR, Scottdale, Pa.

CHRISTIAN MONITOR

A monthly Magazine for the Home

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HOME EDUCATION

The Legend of Saint Nicholas

Many years ago in an eastern country lived a man named Nicholas who was rich in gold and rich in friends. He received his gold from his parents but he won his friends by being a good friend himself.

There was nothing that he loved better than the fun of giving away his gold to those who needed it, especially if he could give it without being discovered as the giver. He never wished to be thanked or praised for what he did.

One of many cases was the annual visit to a home of three little children living with a widowed father who was in ill health and in great poverty. He would deposit a bag of gold in the doorway and get away unobserv-

ed. Finally he was caught and the story of the great giver was heralded abroad.

Everybody loved Nicholas and when he died they called him affectionately Saint Nicholas. Ever since that time people have remembered him by giving surprise presents, as he did.

—D. Carl Yoder.

YERBA MATE ARGENTINA TEA

Pound sample package by registered mail, directions for making appetizing and refreshing drink, also Argentina view post card sent to Monitor readers for one dollar bill.—D. Parke Lantz, Bragado, F. C. Oeste, Argentine, S. A.

CHRISTMAS CARDS

with Christmas Messages and Scripture Texts

Here we show the new line of Sunshine Christmas Cards, large, beautiful and appropriate for Christmas Greetings. Each Card contains an engraved Bible verse and is lithographed in artistic colors. The moment the eye falls upon the fancy lined envelope you know that you are getting a fine card.

FIVE-CENT SUNSHINE CARDS

The twelve cards illustrated on this page, you will notice, are bright and cheery. These cards meet every requirement for a "tasty" Card that shows and means much but costs little. Neither you nor your friends will be disappointed in them.

We cannot show you the exact quality of their bright, cheery, holiday colors—but rest assured that they are far above the ordinary five-cent card.

Scripture verses written in honor of the One whose birthday you are celebrating are neatly engraved.

Order by number.

5 cents each; 55 cents per dozen assorted; 25 assorted \$1.15

TEN-CENT SUNSHINE CARDS

There are eight designs in this series. We are sorry there is not sufficient space for illustrating the ten-cent series. They are similar in every respect to the five-cent card only that the added value is in the size, quality and printing of the cards.

The blending colors and choice Bible verses picture the true Christmas message.

10 cents each; \$1.10 per dozen assorted

FIFTEEN-CENT SUNSHINE CARDS

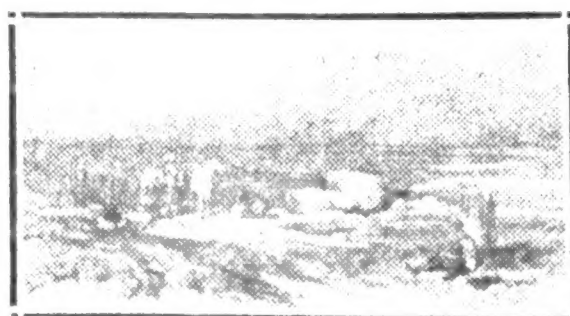
Six different designs comprise the fifteen-cent line. This series is unusually attractive. Many are richly colored while others have simple, subdued designs and color schemes. Every card is beautifully engraved or lithographed and has engraved texts.

15 cents each; \$1.70 per dozen assorted

Christmas Post Cards Series No. 2451

The woods and countryside in winter and bluebirds for happiness lend attractiveness to this series of four cards. Most exquisitely printed on finest white stock. Each card carries the Holiday message for Christmas and New Year and a Scripture verse for the season.

Per dozen, assorted 15¢



Post Card Views From The Holy Land

Six different landscape views in colors of the Holy Land, namely—Nazareth, Tomb of the Virgin, Wells of Moses, Mount of Olives, Ruins of Sarepta, and Ashdod. Pretty and instructive. Per dozen, assorted 10¢ Per 100 65¢

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.